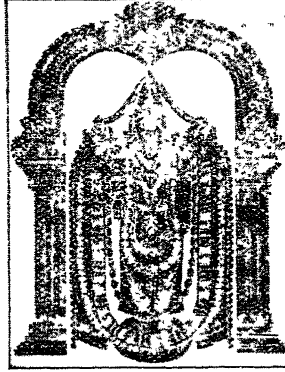
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अखिलभुवनजन्मस्थेमभङ्गादिलीले
विनतविविधभूतव्रातरक्षैकदीक्षे ।
श्रुतिशिरसि विदीप्ते ब्रह्मणि श्रीनिवासे
भवतु मम परस्मिन् शेमुषी भक्तिरूपा ॥

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EDITOR

Sarasvatīhṛdayālankāra, Śāradāvilāsa etc.

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INTRODUCTORY

THE SHRINE OF ŚRI VENKATESVARA AT TIRUMALAI

Tirupati is a town of about $1\frac{1}{2}$ square miles on the Madras and Southern Maharatta Railway and touches the foot of the Tirumalai range of hills. It is ninety miles from Madras by rail and 95 miles by motorable road. The name 'Tirupati' is given in Tamil Literature to a prominent shrine of Viṣṇu, and among such holy places in India one hundred and eight 'Tirupatis' are counted. But the name proper is reserved as pre-eminently appropriate to the Holy Shrine of the 'God Venkaṭa' (Śrī-Venkaṭeśa), and is applied with the descriptive adjectives 'Upper' and 'Lower' to the shrine on Tirumalai and to the town at the foot of the hill. "Lower Tirupati" is known to the pilgrims from the Carnatic as Govindarājapaṭṭaṇa, from the temple there dedicated to Govindarāja. To the west and south of Tirupati stretch ranges of hills at a distance of a few miles, and further away to the east. The Tirumalai hills cover an area of one hundred square miles. They run continuously with the Śeṣācala hills in the Cuddappah District and the Nallamalai range in the Kurnool District, and the Nagari hills, whose nose-like peak was used as beacon of light to guide the coming boats in the Bay of Bengal, sixty miles off, in the days of the East India Company. These four ranges form part of the ancient geological formation of the Eastern Ghats. The devout worshipper believes the ranges to be the body of the Primeval Serpent, Ādiśesa, the bearer of the world on his thousand heads, on whose body reposes the Supreme Lord, Viṣṇu. The famous temple of Narasimha at Ahobila, near Nandyal, on the M. & S. M. Railway, is said to be on the body of the serpent, the shrine of Śrī Venkaṭeśa on its head and the tail, which stretches to the Tungabhadra is the abode of Śiva (Mallikārjuna) at Śrīśailam, near Kurnool. The breath of the serpent is said to fan Śiva at Śrī Kālahasti, where there is a famous and ancient shrine on the bank of the Svarṇamukhī River, dedicated to Śiva in his aspect as Vāyu-Linga, the phallic emblem which from time immemorial is believed to have remained untouched by human hands. Śrī Kālahasti is only a score of miles from Tirupati.

The seat of Śrī Venkaṭeśvara is at Tirumalai, on a plateau rising to about three thousand feet above mean sea level, in a natural amphitheatre of hills. The situation is picturesque. The seven hills, beginning from Tirupati, over which the narrow pilgrim-path

winds up and down to the shrine of Śrī Venkaṭeśvara, bear nam significant in holy tradition: Vedācala, Vṛṣabhācala, Garuḍācal Simhācala, Añjanācala, Śesācala, Nārāyaṇācala, and Venkaṭācal They are said to represent the seven hoods of Ādiśesa. Among the Nārāyaṇācala rises to about three thousand six hundred feet abov sea-level. On the Venkaṭa hill, the Supreme Lord stands *self-reveale (svayam-vyakta)*, on the southern bank of an ancient pool known a 'Svāmi-puṣkariṇī.' He showed Himself from under an anthill an was followed by the hosts of Heaven, who worship Him even nov but invisibly, day and night, in the sanctum covered over by th Ānandanilaya-vimāna, i.e., a canopy of the abode of Divine Joy.[1]

The majestic monolythic Image has its own peculiar iconogra phical pose; with the form of Lakṣmī (Śrī) embossed on the ches the name ŚRINIVASA by which the Deity is known becomes true Among the eighteen Purāṇas, as many as twelve contain accounts o the 'Holy Hill', of its becoming the home of Viṣṇu as Śvetavarāha the White Boar, and subsequently of Śrī Venkaṭeśvara, as well a of His Union (*pariṇaya*) with His Divine Consort incarnated a Padmāvatī. The temple of Padmāvatī is situated three miles to the south of Tirupati, at the village of Tirucānūr (Tiruccukanūr, i e., the town of the sage Śuka).

The worship of the temple follows the Vaikhānasa Āgama. Rāmānuja, the Śrīvaiṣṇava apostle, reconstructed the Tirumalai town, embellished the shrine and its precincts with gopurams, manṭapams, tanks and flower gardens, and arranged for the regular performance of festivals and of the several services appurtenant to the daily ritual and worship. Some of his disciples, prominent among whom was Ānandāḻvar settled at Tirumalai and under their care the town expanded in area and beauty. An image of Rāmānuja is located by the side of the main shrine and is held in great veneration.[2]

1. Italian traveller, Niccalao Manucci wrote thus of the shrine

"In the Carnatic inland six leagues from Madras is a famous and ancient temple called Tirupati. Here assemble many people from all parts of India. The shrine was very wealthy from the large and frequent offerings presented and owing to the large revenue derived from it. Aurangazeb has to this time postponed its destruction. But it seems to me, the reason for not doing so was his fear of renewed rebellions difficult of suppression." *Storia do Mogar*, III, p 143.

The testimony of Manucci to the immunity enjoyed by the Shrine, even when the puritan emperor spent many years in the Dakhan, seems to have been a feature in its history, as, in spite of its wealth and sanctity, the ravager's hand was never laid on the shrine, its inaccessibility combining with a belief in its inviolability to give it the protection it has enjoyed

2 For a fuller account of Tirupati and its shrines, see *History of Tirupati* (2 Vols.) by S. Krishnaswami Aiyangar, and the pamphlet, *Tirupati and its environs* published for use at the Tenth session of All-India Oriental Conference, Tirupati.

By an Act of the Madras Legislature the administration of the Tirumalai-Tirupati Devasthanams is vested in a Committee of seven members with a Commissioner as its Executive Officer. The Devasthanam maintains some educational institutions.

ŚRĪ VENKAṬEŚVARA ORIENTAL INSTITUTE, TIRUPATI

ŚRI VENKATESVARA SANSKRIT COLLEGE has been in existence for over 50 years here, functioning successfully in the impartation of Sanskrit learning of all varieties in the orthodox way and has latterly adapted some of its courses of study to the curricula of the Madras University. Tamil and Telugu sections have been added and are being developed for original research in South Indian History and Literature.

ŚRI VENKATESVARA ORIENTAL INSTITUTE was inaugurated in July 1939 with the object of doing research, literary and historical, in oriental learning. The studies in the Institute and the College are being guided by Professors of quality and experience and the range of studies is comprehensive. The Tenth session of All-India Oriental Conference was held under the Institute's auspices in 1940, and was attended by scholars from all parts of India. The Proceedings and Transactions of the Conference, will, as usual, be published by the Secretaries of the Conference.

THE SANSKRIT COLLEGE is a residential institution in which teaching, boarding and lodging are free, and its present strength is 160.

THE INSTITUTE is building up a large library and has for its aim the collection and preservation of every known work, printed or unprinted, in oriental literature. The number of manuscripts collected exceeds 6,500 and that of printed books 12,000 and the number is rapidly rising up The library is in charge of a highly qualified scholar, who, besides being the Curator, guides studies and research. There is a permanent staff of Research students of the post-graduate kind maintained by the Institute. There are Professors in the Institute and in the College doing independent work on special subjects and they often co-operate in the training of students, and this ensures co-ordination of studies between the Institute and the College.

THE INSTITUTE publishes a journal called THE JOURNAL OF THE ŚRI VENKATESVARA ORIENTAL INSTITUTE. It appeared in four parts in 1940 but has now been made half-yearly, in two larger parts. There are also publications of two varieties, editions of old works and original treatises which are either critiques or translations.

In the Programme of literary research for the year 1941 there will be first the compilation of a History of Indian Philosophical Literature beginning with the six main Systems of Philosophy. Each Section will be divided into two parts : the first part will contain an analytical symposium of all works under convenient heads, and the second part will contain biographical and historical information on all authors in alphabetical order followed by a full Bibliography. There will be copious indexes of works and authors.

The Institute will prepare a symposium of the fundamentals of Image-conception, Image-construction and Image-consecration. There is first the Theoretical Concept of Emblematic Representation of Spiritual Forces. These forces embodied in images are made kinetic and radiative by ceremonial consecration. Āgama and Śilpa thus supplement each other for a common end. The former is shortly the object of Śilpa and the latter of Āgama, the former is called Iconography and the latter Iconology, the one concrete in form and substance and the other abstract in conception and action.

The Scheme now formulated for the Institute is extensive and complete in that way. It will deal with the mechanical work of Image-making according to Āgamic forms (*śilpa*), the ceremonial of consecration (*āgama*) pertinent to these numerous forms, the interpretation of the poses and emblems that distinguish the Deities whom it is meant to invite and instal in particular images, the origin and purpose of their individual manifestation with reference to the Vedas and Purāṇas (along with Upākhyānas), the mode and time of their worship and the boons that they are declared to confer on the devotee. To these will be added references to Mantra Śāstra which designs mystic symbols and diagrams relating to several Deities useful in invocations, incantations and meditations. These are mostly *cakrams* and it may be remembered that famous *cakrams* installed by Śankara and Rāmānuja and other great teachers are still visible in Kashmir, Conjeevaram and elsewhere. For every Deity there are *Bījākṣaras* (unitary alphabets) such as Hrīm (क्ष्रौं–) Kṣraum (ह्रौं) used in talismans, and there are *Dhyānaślokas* (verses for meditation) for every Deity as incarnate in its consecrated image, which describe the Image and its form, pose and energy so as to furnish an essentially abstract mental picture suitable for concentric contemplation (*dhyāna*) and attainment of its Grace (*siddhi*). It is proposed to choose these alphabets and verses from relevant works and add them under each Image.

There are a few books on Iconography. For instance, Gopinatha Rao's work, *Elements of Hindu Iconography* is a monument of research

in that line, but its sphere is not all-comprehensive. The sources of information which that author had 35 years ago were not many. During these four decades, many ancient works on Āgama and Śilpa have come to light and are available to us in print or in manuscript, P. K. Acharya's *Mānasāra* with its valuable general introduction. is only one of such sources and considering the vastness of the subject of Images and Image-worship, the chapters in Mānasāra are very meagre on this topic. There are some other works of merely pictorial interest.

The Scheme now formulated has the largest possible sphere and will cover

(i) all Images, Brahminical and non-Brahminical and Buddhist and Jain,

(ii) their religious, theological and spiritual significance and purport,

(iii) the process of their preparation, installation and consecration, and

(iv) the mode and time of their worship generally and for particular ends,

and in the field of literature it will comprehend Śilpa, Āgama and Mantra Śāstras. Particular attention and prominence will be given to South Indian Shrines and Images, with references to their respective Sthala Purāṇas, as far as possible with archaeological notes.

At the end of the book there will be copious Indexes and Tabular Statements to facilitate further research in particular heads of study, a complete Bibliography of original works, printed and unprinted, and references to sculptures photographed by Departments of Epigraphy and Archaeology in British India and Indian States. This Scheme will, however, produce a book mainly of 'documents' and will be a general Guide on the topic of Images and Image-worship.

In a short prefatory note, it is not possible to extend the description of the work as it is ultimately expected to appear. But the Analytical Plan sketched for research appended to this note may give some idea:

I. TEMPLE ARCHITECTURE IN GENERAL

All refeiences in Śilpa, Āgama and Purāṇa works

II. PRATIMA SILPA—(IMAGE-CONSTRUCTION)

i. *Material*

Stone, metal, precious stones, wood, clay and mortar

ii. *Form and Pose*

Sthānaka (standing), Āsana (sitting), Śayana (reclining), distinctions in these emblems

A. BRAHMA

and his Consorts Sarasvatī, Sāvitrī and their postures and emblems

B. VISHNU

(1) Ten Avatāras

(2) Other minor Avatāras, such as Kapila, Vyāsa, Dattātreya &c.

(3) His 24 Mūrtis with special reference to 108 Divya-Deśas

(4) His retinue

(5) His Bhaktas and Āḷvārs

C. ŚIVA

(1) i. *Lingamūrti*

ii. (1) Cala (Movable)

(2) Acala or Sthāvara (Immovable) and their varieties, Uttama, Madhyama, and Adhama, and such as in Cala, temporary (Ksaṇika) and Nitya, (permanent) and in Acala, 4 or 5 kinds including Svayambhū : (*a*) Daivika (*b*) Ārṣaka (*c*) Gāṇapa (*d*) Mānuṣa and other varieties

iii. Their forms and size

(2) *Images*

i. Of Śiva and Pārvatī in various aspects, moods and poses

ii. Of the Deities of Śiva's family and retinue. such as Subrahmaṇya, Gaṇeśa and Nandikeśvara

iii. Of Bhaktas, such as Nainars

D. MAHALAKSHMI (Devī)

i. In forms according to moods, Sattva, Rajas and Tamas, such as Sarasvatī, Lakṣmi and Pārvati, and their general poses including Śakti and her forms

E. DEVAS (Gods)

Including Dikpālas and Parivāra-devatas, Navagraha etc.

F. AMANUSAS (Demi-gods)

such as Asuras, Siddhas, Paiśācas, Gandharvas, Maruts and Pitṛs

G. BAUDDHA

Kinds of images and poses

(1) Indian (2) Ceylonese (3) Burman (4) Chinese and (5) Japanese

H. JAINA

(1) Images of Jina (Arhat) (2) Tirthānkaras (3) Triṣaṣṭi-salākāpuruṣas

III. PRATIMA PRATISTHA (IMAGE-CONSECRATION)

Ritual of Consecration and Canonisation according to different Āgamas.

IV. PRATIMA-PUJA (IMAGE-WORSHIP)

Daily worship, Dhyānaślokas, Bījākṣaras and Cakras.

श्रीः

शिल्पागमविभागः

शिल्पागमविभागस्य यथाक्रमं वाचिककायिकाध्यापनकक्ष्ययोरारम्भात्पूर्वं प्रतिमाविज्ञाननिर्माणप्रतिष्ठाविषये अवश्यज्ञातव्यानां प्रधानतमांशानां विवरणपरः कश्चित् प्राकरणिको ग्रन्थः विद्यालयेनावश्यं ग्रथनीयः । तत्र तावदध्यात्मशक्तयो मूर्तिविशेषाभिव्यङ्ग्यतया ध्यायन्ते । एतासां च मूर्तीनां यथाशास्त्रं प्रतिष्ठापनेन ता व्यज्यमानाश्शक्तयः उद्बुद्धा विसृत्वर्यश्च भवन्ति । अत्र प्रतिमानिर्माणं शिल्पशास्त्रस्य विषयः । तत्प्रतिष्ठापनादिकं त्वागमशास्त्रस्य । अत एव पूर्वं प्रतिमानिर्माणशास्त्रमिति, परं प्रतिमाराधनशास्त्रमिति च व्यवह्रियते । तदित्थं शिल्पागमशास्त्रे परस्परमेकवाक्यतया एकं पुरुषार्थं साधयतः । किं तु पूर्वस्य विषयः सरणिश्च सकलमनुजनयनविषय एव; परस्य तु मनोमात्रग्राह्यः ।

प्रकृते विद्यालयेनाङ्गीचिकीर्षितः क्रमः विशालः परिपूर्णश्च । अस्मिन् हि ग्रन्थे आगमोक्तलक्षणलक्षितानां प्रतिमानां निर्माणम् (शिल्पशास्त्रम्), उच्चावचानां चैतासां प्रतिष्ठाक्रमः (आगमः), तत्तद्बिम्बे आवाह्यदेवताविशेषसूचनार्थं देवतान्तराद्व्यावृत्तिप्रदर्शनार्थं च क्रियमाणानां तत्तदवयवसन्निवेशचिह्नविशेषादीनां तात्पर्यविशेषाः, वेदपुराणोपाख्यानसंवादेन तत्तद्देवतोत्पत्तिः, तत्प्रयोजनं च, पूजायाः क्रमः, कालः, फलं चेत्येते विषयाः सुष्ठु निरूप्येरन् । तथा तत्तद्देवतास्तुतिजपध्यानेष्वत्यन्तमुपयुक्तानां यन्त्रसंज्ञितानां चिह्नविशेषाणां प्रतिपादकेन मन्त्रशास्त्रेणापि संवादस्तत्र तत्र प्रदर्श्येत । यन्त्राणि चैतानि प्रायशश्चक्ररूपाणि । श्रीशङ्कररामानुजाचार्यप्रभृतिभिराचार्यपरिबृढैः प्रतिष्ठापितानि हि चक्राणि काश्मीरकाञ्च्या-

दिष्वद्याप्युपलभ्यन्ते । एकैकस्या अपि देवतायाः यन्त्रादौ विनियोगार्हाणि ह्रीं, क्ष्रौं, इत्यादीनि बीजाक्षराणि ध्यानश्लोकाश्च नियतानि वर्तन्ते । श्लोकेषु चैतेषु तत्तद्देवता-विग्रहस्य रूपावयवसंनिवेशशक्त्यादीनां वर्णनं दृश्यते, येन साकाराया देवताया बुद्धावारोपणं सुकरं भवति, ततश्च तद्ध्यानेन सिद्धिरपि सुलभा । एतानि च बीजाक्षराणि, ध्यानश्लोकाश्च समुचितेभ्यो ग्रन्थेभ्यस्संगृह्य तत्तद्बिम्बवर्णनेन सह संयोजयितव्यानीत्यभिप्रायः ।

प्रतिमानिर्माणशास्त्रे इदानींतना ग्रन्था विरलाः । यथा गोपीनाथरायस्य "भारतीयप्रतिमानिर्माणशास्त्रसंग्रहः" महता परिश्रमेण सविमर्शं विलिखितोऽपि न सर्वाङ्गसंपूर्णः । पञ्चत्रिंशद्वायनात्पूर्वं हि तस्य ग्रन्थकर्तुः अवश्यापेक्षितानि बहूनि प्रमाणानि नोपालभ्यन्त । पश्चात्तु चतुष्टयेऽस्मिन् वत्सरदशकानां प्रत्ना बहवो ग्रन्थाः शिल्पागमशास्त्रीयाः बहिर्निर्गताः मुद्रिता अमुद्रिता वा सुप्रापाः । तेष्वन्यतमश्च पि. के. आचार्यस्य "मानसारः", अनर्घया भूमिकयाऽलंकृतः । परं तु प्रतिमाशास्त्रस्य वैशाल्ये चिन्तिते अत्यल्पमेवोच्यते मानसार इति वक्तव्यमापतति । अन्ये च केचन ग्रन्थाः आलेख्यप्रदर्शनमात्रेणादरणीया भवन्ति ।

इदानीं विद्यालयेनावतितारयिषितो ग्रन्थः विस्तृतः परिपूर्णश्च । तत्र हि—

(i) ब्राह्मणाब्राह्मणबौद्धजैनप्रतिमाः वर्ण्येरन् ।

(ii) तासां च तत्तन्मतानुसारेण, देवताशास्त्रानुरोधेन, अध्यात्मदृष्ट्या च तत्त्वं सप्रयोजनं परीक्ष्येत ।

(iii) तासां निर्माणस्थापनप्रतिष्ठाक्रमाः विविच्य निरूप्येरन् ।

(iv) सामान्यतः फलविशेषकामनया च तत्तत्पूजोपयुक्तः कालस्संसूच्येत ।

साहित्यभागे च शिल्पागममन्त्रशास्त्राणां समवायरूपोऽयं ग्रन्थो भविष्यति । विशिष्य च दक्षिणभारतीयप्रतिमाः प्राधान्येन निरूप्येरन् । तत्र तत्र स्थलपुराणानां संवादाश्च सूच्येरन् । तथा यथावकाशं प्राचीनलेखादिसंवादसूचन्यश्च टिप्पण्यो दीयेरन् ।

ग्रन्थान्ते विस्तृता अनुक्रमणिकाः, एकैकस्मिन् भागेऽपि परिशोधकीबुभूषूणां सौकर्यार्थमपेक्षिताः आवश्यिक्यश्च सूच्यः, मुद्रितानामतथाविधानां च ग्रन्थानां सूची, भारतस्य आंग्लराज्ये, देशीयनरेन्द्रराज्येषु च प्राचीनकलापरिशोधनसंस्थाभिः कारितानां प्राचीनशिल्पप्रतिकृतीनां तत्र तत्र सूचनम्, इत्येते विषयाः अनुबन्धरूपेण संयोजनं लभेरन् । तथा चानया दिशा विरच्यमानोऽयं ग्रन्थः प्रतिमाशास्त्रे अत्यन्तमुपयुक्तः प्रमाणग्रन्थो भविष्यति ॥

* This Sanskrit rendering of the English passage is by Srīmān A. Sampatkumaracharya, M.A.

The following address of Sri T. A. Ramalingam Chettiar, as President of the Reception Committee of the Tenth All India Oriental Conference 1940, will also give an idea of the shrine and the Institute:

Ladies and Gentlemen,

On behalf of the Reception Committee I have very great pleasure in welcoming you to the Tenth All India Oriental Conference. When a few months back the enquiry came whether we will arrange to hold the Conference at Tirupati, the Devasthanam Committee and the Director of the Sri Venkateswara Oriental Institute were very hesitant to take up the responsibility. Tirupati is a very small place with resources in every way very much limited. The Sri Venkateswara Oriental Institute under whose auspices the Conference was proposed to be held was but a few months old without even a habitation of its own. We agreed to the proposal as we considered it a call of duty in an emergency in the full hope and belief that our difficulties will be realised by you. We believed that after having tasted the munificent hospitality of two of the foremost Indian States in India you would like a change to the austere conditions imposed by an ancient Devasthanam and the rustic surroundings of a village like Tirupati. We have tried to make arrangements for your comforts within the several limitations imposed on us and we assure you that the spirit was not lacking to do everything possible. We are ourselves aware of many shortcomings and I have no doubt that you will feel many more as you are the persons to experience them. We crave your indulgences for the shortcomings and request you to forgive us.

2. Tirupati is situate at the foot of probably the holiest hill in the whole of India in picturesque surroundings. It takes its place among the most popular places of pilgrimage along with places like Benares in the north and Rameswaram in the south. The God presiding at the temple in the hills is known throughout India, Venkateswara being the popular name in the south and Balaji in the north. Thousands of pilgrims come from all parts of India all through the year and offer seva and make offerings to the God. It is a place of importance on an All-India basis in the religious life of the country. Hence, we considered it appropriate that a Conference dealing with oriental culture should also meet at Tirupati.

3. Even though Tirumalai is a Vaishnavite shrine at present, the early Alwars have all sung the praises of God Venkateswara as Harihara both Siva and Vishnu in one. It was not until the days of Ramanuja that the idea of Tirupati as a disputant Vaishnavite centre

was evolved. Arunagirinathar a devotee of Muruga has also sung the praises of God Venkateswara as Muruga. It may be said of many temples in the south that there was not the difference between Vishnu and Siva shown in them in the old days as it became the fashion in the later times. As a matter of fact, in places like Chidambaram, a place of very great Saivite importance, the temples for both Siva and Vishnu exist side by side in the same mantapam. Even at the present day people of all denominations, Vaishnavites and Saivites, Advaitins Visistadvaitins and Dvaitins resort to Tirupati and make their offerings to God Venkatesvara. The temple on the Tirumalai and those in Tirupati do not owe their origin to an emperor or to ruling princes. The God who is a swayambhumurthi is said to have been revealed to one Thondaman about the beginning of the Christian era and he built the first temple. Later on, comparatively minor folk like officers and deputies sent by emperors whose headquarters were far away and common people added to the temples and made arrangements for worship and the several pujas and services. So it may be claimed that the Devasthanams in Tirumalai and Tirupati were from the beginning democratic institutions deriving their support from voluntary offerings. I am sure the Hindu delegates to the Conference will make it a point to go up the hill and see the temple and pay their homage to Venkateswara.

4. Among places of interest in the vicinity, there are two which will appeal to you. One is the beautiful Chandragiri Mahal which is situated seven miles from here preserved in good condition. It was in that Mahal that Madras and its surrounding villages were granted by the then Raja of Chandragiri to the British East India Company. You know the part Madras played in the early period of British expansion in India. The other place of interest is Kalahasti 20 miles distant. It is also a place of great religious importance, but devoted to Saivite worship. The Lingam in it is a swayambhu Lingam representing one of the elements viz., Vayu. It was also a seat of a Hindu prince in the past, whose descendants have been wielding great influence until very recently. Tirupati was never the seat of power under any emperor known to fame. But the region in which it is situated had many chieftains who changed their allegiance to the dominant emperor of the time in the south, west or north. The Rajas of Kalahasti, Karvetinagar and Venkatagiri were chieftains of influence and power in the region in more recent times.

5. It was the late Raja of Panagal, who was the Chief Minister in the Madras Government for a period of about six years and who was himself a great Telugu and Sanskrit scholar, that first conceived

the idea of an Institute for oriental culture at Tirupati. He was himself a native of these parts. When the Religious Endowments Bill, 1926 was on the anvil of the Legislative Council, he pleaded for the introduction of a clause to enable the Tirumalai Tirupati Devasthanams to start an Institute. The Tirumalai Tirupati Devasthanams did not come under the ambit of the Religious Endowments Act, 1927. A separate Act for the administration of these Devasthanams was passed later in 1933. It provided that the surplus funds of the Devasthanams may be utilized for (1) the establishment of a university or college in which special provision is made for the study of Hindu religion, philosophy and sastras and for promoting the cultivation of Indian arts and architecture and (2) promoting the study of Sanskrit and the Indian vernaculars. It was Mr. Ranganatha Mudaliar, the last Commissioner with the help of Dr. Rajan, Minister for Religious Endowments and Rao Bahadur K. V. Rangaswami Iyengar the present Director that launched the scheme of the Institute. It was only in the months of March and April 1939 that the then Devasthanam Committee sanctioned the establishment of the Oriental Institute and took steps to start it. In May, the term of that Committee and the Commissioner, Mr. Ranganatha Mudaliar came to an end and a new Committee and a new Commissioner came into office. On account of want of publicity there was a lot of misapprehension about the position and scope of the Institute and there were also a number of other matters to be cleared up. There was also some local opposition to the scheme of the Institute. The new Committee thought it necessary to examine the whole question and define their attitude in the matter. In July 1939 they passed a resolution in terms of the report of a sub-committee appointed by them in the previous month. In view of the misunderstandings and misapprehensions still prevailing in certain quarters here and elsewhere, I consider it my duty to state the present position and scope of the Institute, under the auspices of the Devasthanams.

6. The Committee wants to make it clear at the outset that the primary duty of the Devasthanams is to maintain and improve the temples and the worship in them and to provide for the health, comforts and conveniences of the pilgrims; and that the Oriental Institute can only be a secondary object. As contemplated in the Act, the Institute is intended for the study of and research in Hindu religion and philosophy generally and Indian arts and architecture. Even though we have to begin with a Vaishnavite leaning in an Institution started under the auspices of predominently Vaishnavite institutions, provision will be made for study and research in

other directions as funds permit. An expert in Pali and Tibetan languages has already been appointed and it is in contemplation to appoint a lecturer for Dvaita philosophy. The Institute is intended not merely for Sanskrit learning. It is resolved that increasing importance should be given to Tamil and Telugu languages as we develop, especially as the study of and research in South Indian culture and South Indian languages have not made progress to the same extent to which progress has been made in the study of North Indian culture. The Committee also wants to make it clear that the Institute is intended for promoting the cultivation of Indian arts and architecture as well as for the purpose of study and research in letters. It has to deal with Hindu culture as a whole including arts and letters. It is therefore proposed to start with a department of Iconography and appoint a Sthapathi well versed in Indian bronze and give him a small work-shop for the practice and revival of one of the arts in which South India has been famous for ages. All studies in the Institute are open to Hindus of all castes and both sexes. While I have defined the scope of the Institute, I will repeat the basic position viz., that the Institute is only a secondary object of the Devasthanams administration and its scope and activities will be limited by the surplus available after making provision for all primary objects. Within the last few months what was merely an idea has been worked out into a living organisation by the earnestness, enthusiasm and untiring labours of our Director, Mr. K. V. Rangaswami Iyengar. You now see the buildings for the College and the hostel (the institution will be mostly residential) almost complete. The buildings for a Photostat and the Research Institute are nearing completion. The Library and the administrative offices will be completed before the end of the year. Manuscripts and books are being collected rapidly. I request you, gentlemen, who have got wider experience and closer knowledge of institutions like this, to help us with your advice and also render us friendly services whenever wanted, to make the Institute worthy of the great inter-provincial Devasthanams under whose auspices it is started.

7. We are meeting at a time when antiquarians and the scholars are no longer living an isolated life. Their work and their ideas have reaction and form the basis for movements they little dreamt of. One has only to think of the idea of the superiority of the Aryan on which the Germans base their claim to better the world and put down everybody else. Such reactions are found in small spheres also and they may lead to results not altogether foreseen or welcomed. It is a pity that some of the assumptions made by

scholars are taken as gospel even though those that enunciated those assumptions were not so assertive. The philologists of the last century who classified the Aryan, the Dravidian, the Semitic and other languages speculated on the existence of races who spoke those languages and their distribution on the face of the earth. Prof. Sergius and others attacked the theory sought to be evolved by the philologists in their study of the Mediterranian races and other peoples. The excavations in Egypt, Assyria, Babylonia and Chaldia made the claim of the so-called Aryan race for separate existence and superiority shaky. The recent excavations in the Indus valley especially at Mahenjo Daro and at Harappa have raised at least a suspicion that what was called pre-Aryan civilisation was probably more advanced than the civilisation of the Aryans and the Aryans so-called were more the learners than the teachers. It cannot in any case be said at present that the readings of Philology, Ethnology and Archaeology have converged to make a consistent story of the world and its peoples, their movements and their relationship to each other in very ancient times on the lines suggested by Prof. Max Muller and the early Philologists. If there were highly civilised people on the Mediterranian coasts in Western Asia and in North India is there any necessity for the assumption that the civilising influence came from outside India and in the form of an Aryan invasion ? The movements may have been from the South to the North and from the East to the West as well as in the reverse directions. If the old chronology has to be believed the Aryan is a very late comer in India. If the traditions in South India are to be believed there was a large sub-continent in the south, part of which was swallowed up by the sea at some remote past and its civilisation was autochthonous. There was a freedom of movement and a cheerful outlook on life, its activities and its problems in ancient days as portrayed in Tamil Classics which we look for in vain in these days in India. It is a great pity that very little attention has been paid for the study of the traditions, folklore and even the languages of South India apart from the fact that no under-gound excavations of any sort have been attempted in these parts. It is a pity that the assumption of the Aryan as the teacher and the Sanskrit language as the lender were taken as axioms with the result that what can be learnt from other sources have been ignored or neglected. It was left to a few administrators here and there and to a few missionaries to raise a mild protest but until recent times nobody who spoke of the South Indian culture as distinct from the Aryan culture was taken serious notice of.

8. Even though the different peoples in India have become very

much mixed up, the stratification of castes has made some people to claim a pure Aryan descent and to uphold the Sanskrit word as the superior one to maintain their superiority over others as the custodians of that civilisation and language. The result has been disastrous in many ways and if the differences are acute and feelings run high in Southern India it is not a little due to the unfortunate circumstances. The analogy of the position of the Latin in the middle ages makes one hazard a suggestion whether Sanskrit might have occupied with reference to other languages including some of the so-called Dravidian ones the same place Latin occupied with reference to the provincial languages in Southern and Central Europe. All attempts made in Southern India to impose the Sanskrit Smṛtis and the system of life propounded by them failed until the advent of the British. Since the firm establishment of the British Administration and the British Courts, the Sanskritists as Administrators, Lawyers and Judges are introducing the Smṛtis as the rule of life. It will not be fair to attribute to them any base motives. In most cases they do not know of the prevailing customs and the social system obtaining in the country and they apply what they know. In other cases they believe they are introducing a better and a more logical system. But the result has been such absurdity as the application of an obscure text of a Smṛti relating to the capacity of the parties concerned to offer a divided or an undivided pinda to a deceased ancestor in Sraddha, in settling the succession to property in families, which know nothing about the Sraddha and the offering of pinda and never perform them ; and the laying down of such dictums as that the marriage of a Brahmin man with a non-Brahmin woman is valid, but that of a non-Brahmin man with a Brahmin woman is illegal. The fourfold varnas are assumed to be the rule among the people : and elaborate rules based on them are applied to settle social and family customs and observances. It is forgotten that the fourfold caste system was never in vogue here. Some of the Sanskritists among the Tamil authors and commentators tried to write in terms of that classification, but in Tamil Nad at any rate, the classification on those lines was never adopted. When the Sanskritists became advisers to ruling Princes and otherwise gained power, some of the local castes tried to gain a march by claiming place in the fourfold classification by wearing sacred thread and calling themselves Brahmaṇas, Kshatriyas or Vysias. The result was a stricter organisation of society and the throwing out of those who wanted to adopt the Sanskritic system. The fight between the right-hand faction and the left-hand faction so prominent in the last century was the

result. The orthodox section was formed of the 18 castes ending with the Palla and the Pariah. The left-hand section was formed of the Visvakarmas who claimed to be Brahmins, Nadars who claimed to be Kshatriyas, Vaniars who claimed to be Vysias and all who were not Tamilians like the Vysias, Weavers and Chucklers. Even Muhamedans figured among the left-hand section castes. The left-hand section castes were ostracised and treated badly; and the Tamil castes which went over to the left-hand section were even denied entry into the temples. Now we find under the influence of the present day, the fourfold system applied as the rule of law; and some of the castes trying to ascend the social ladder by calling themselves Vysias. Some of the Nattukottai Nagarathars call themselves Dhana-Vysias and even some of the Vellalas have started calling themselves Bhu-Vysias. It is only a proper study of the South Indian culture in all its aspects and the various social and religious movements which brought about the stratification of the society into compartments called castes and the rectification of the prevailing ideas relating to them that can bring about that reconciliation and that feeling of unity that is so necessary for the progress of our country. I was tempted to make these observations as they vitally affect the practical problems that have to be urgently solved. These are but the impressions of a layman. It is for you, scholars, to give a true and proper lead.

9 We have arranged to hold Conferences of Tamil and Telugu Scholars, in addition to the usual section meetings, on a wider basis to give an opportunity for the Scholars to come together and if possible to discuss some of the outstanding questions. The Conference will be held to-morrow.

10. We were hoping that the venerable Pandit Madan Mohan Malaviya will be able to come and preside over this Conference and guide its deliberations. The state of his health and the advice of his doctors have denied us that great distinction. Under the presidency of Mr. Belvalker who has cheerfully stepped into the breach as a friend in need, I am sure the Conference will be a success. It is unnecessary for me to say anything about Mr. Belvalker who has got a long record of public service and great scholarship and attainments and who is well known to you.

11. It is now my pleasant duty to request M. R. Ry. Dewan Bahadur S. E. Runganadhan Avl., Vice-Chancellor of the Madras University, to open the Conference. The Institute being affiliated to the Madras University, the head of the University is the most appropriate person to perform this function. Mr. Runganadhan has been

well-known for his scholarship and for his love of education. He has administered two Universities with great distinction. His genial manners and helpful co-operation have endeared him to everybody he has come in contact with. It is therefore a matter of happy augury that he should have consented to open this Conference. I now request him on behalf of the Reception Committee to open the Conference.

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THE DOCTRINE OF SUBSTITUTION IN RELIGION AND MYSTICISM.

BY

K. C. VARADACHARI, M.A., Ph.D.

The ways of mysticism are wonderful and mysterious. It is, however, the morphology of mysticism that is important. It is true that, despite wide differences of views relating to the *content* of this kind of experiences, there is agreement as to the manner of experiencing this kind of experience. The directness, immediacy, the intimateness and the inwardness of this kind of experience have already attracted the attention of the psychologists of religious consciousness. The philosophies of Bergson and other intuitionists have paid heed also to the nature of the content of these experiences. They have shewn that over and above the features already referred to, there is Reality-quality that is almost identical with the thing-in-itself of Kant, that with which reflective or analytical reason could never relate itself. This is the highest goal of reason that reason itself could never perceive. All this shows that the content of mystical experience or intuition is reality.

There is, however, a particular principle at work which has not been paid as much heed to as it deserves. This principle is the principle of 'conversion' or substitution that leads to conversions. It is this which makes it possible for the individual to achieve unity with the object of his quest, an object that is very distant or aloof due to a variety of reasons, such as utter transcendence or alienness in substance or alienness in form or alienness in measure. It is because of this substitution or conversion. that mysticism claims to become a dynamic state of search after reality, and proceeds from the bondage in which it finds itself to the libeıation that it perceives to be its *summum bonum*. Reality, *satyam*, is the goal of mysticism, a full-blooded and integral reality that contains all knowledge within itself, without remainder, just as the Good is the goal of moral life. The Good is included in the Reality as a fundamental aspect of it. Whether this Reality is perceived and enjoyed as the ecstacy of being, bliss and knowledge or it is experienced as the revelation of the fullest plenitude of power, puissance and participation in the Divine Life that is utterly different from and greater than the ordinary segmented and

thwarted consciousness which we possess and endure, it is certain that Reality-consciousness is something far more transcendent, that is, *sacred*, than our ordinary conceptions admit.

Vision which is higher than intuition is the goal of man. Intellectual sympathy passes over into the perception of the unity even on the plane of ordinary sense. The fact is that most writers have thought that intuition is equivalent to vision, because this vision is perception through the instrumentality of the mind and as such it is other than the perception of the senses. This view is unwarranted. The object perceived by the senses undergoes an arrangement coeval with the perception by the mind and thus is enlarged in its fullest measure. The finiteness of the eye and limitedness of space on the retina are not at all the facts about it, nor are they plausible objections. The famous Vision of Arjuna did not annul Śrī Kṛṣṇa whom he was perceiving, whom he was praising and of whom he was afraid. Śrī Kṛṣṇa persisted in the perception even whilst He was equally perceived directly by the mind or soul of Arjuna as He who was the locus of all, into whom all the universe came crashing in as Time, the eternal womb, and went out of Him. It is important to bear in mind the picture of the Divine Lord in this context of vision, which is more truly a vision than any other.

The logic of mystical consciousness consists in its effort to discover the principles that invariably accompany their manifestations. Vision is the invariable terminus of all these kinds of endeavour, though it is not necessary that it should be so, for, utter transformation of the individual into the divine nature and immortal existence is also the aim of the human being. Freedom from misery and mortality and the achievement of the immortal and blissful state are the inward aims of all life. It is vision that makes these possible, as the Īśāvāsyopaniṣad says:

यस्मिन् सर्वाणि भूतानि आत्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

Vision is transmutive in its influence. It might occur all of a sudden, and possess unique possibilities to the individual and to the race itself. These visions are, in most cases, results of prolonged periods of preparation, through *niyama*, etc. so to speak, of the inner being, so as to facilitate the reception of the Reality-experience. The psychological and physiological changes in man such as the lowering of resistance in the many synopses and the integration of the nervous and psychonic functions of the body, permit the reception of stimuli of a particular kind more easily, whilst at the same

time it heightens the resistance to alien stimuli. The visions of the world-spirit of the Gītā and some Purāṇas, as well as the Spinozistic vision of Being—(the two extremes of sudden and of progressive kind)—have evolved through long periods of preparation. The Yogasūtras and all other religious practices, Buddhistic, Jainistic or Siddha, have accepted the need for this special preparation through self-control of the psycho-physical organism. The fact that the vision dawned on any mind at any one time, in an instant unexpectedly, or out of grace of God, only reveals that the last term alone was perceived out of the necessary links in the chain of psychic causation. Such realizations do not come about by the force of unreason, unconscious motivations and drives and dopings of the physical organism.[1]

The transmutational nature of the vision is such that it alters the entire outlook of the individual. In a sense, it is fundamentally new and is surcharged with the will to manifest itself through the denial of all lower values. This phase it was that made Nietzsche coin that famous phrase "*transvaluation of all values.*" This is nothing other than the *conversion* of the psychic attitude. If we look into the nature of the transvaluation incident to the transmutation of the consciousness, we find that the claim that this is sudden is belied. It is not in the *quantum* of content mainly that the transformation occurs. It may also occur, but it is not its fundamental characteristic. What is gained is the new perspective, a new vision, a psychical perception of a new order of existence, an extension in the direction of depth rather than elongation. The vision opens a new direction, so to speak, in thought and action, unknown here to before and unlike any knowledge or action practised before.[1]

The general tendency of a vision is to convert the entire aspect. There is another function of this vision. It is to adapt what has been known to the new situations. And since in the vision what mainly happens is the shift of attention which arranges the perceived content in quite a different manner in regard to the perceiver, it means in the dynamic sense of *purpose*, the substitution of one set of ends in the place of predisposed ends. The whole literature of religion and mysticism reveals this gradual substitution of different and ideal ends in the place of accepted ends or ends instinctively or habitually fixed in regard to certain activities. The definite doctrine of Mysticism and Religion is that instincts are essentially and consciously modifiable. Without this assumption, as Prof. Mc Dougall shewed, no dynamic possibilities are available, and life itself will

1. Īśa. Up. 10.

become nothing but a robot. The Freudian theory of sublimation of instincts is also an affirmation of the principle of of substitution of ends and goals, of methods and practices, by breaking one set of habits and replacing them with quite a different set of habits. This theory of substitution is not other than the variation of the theory of conditioned reflex or redintegration in Psychology. The principle in religious psychology also is identical. The factors of substitution are varied in different places and in different personalities, but in the main, substitution as a fundamental principle of conduct is universal.

In the case of beings which are for the most part unthinking and unconscious, and even in respect of man in those conditions of which he is unconscious, conditioning is made by the environment or by individuals, who are interested in conditioning the reactions of individuals, as in the case of education through environment. Subtle influences are thereby created which are impossible to overcome or to set at nought. But in the case of conscious and thinking beings substitution is intended and cultivated, and fostered with care, and becomes the most important aspect of ethical and religious life. No morality is possible, not to speak of transcendent and amoral morality, unless this substitution of interests, ideals, ends, purposes and the universe of experience takes place. It is just possible that starting with any one aspect, one may be led on to the substitution of the rest in progressive series. This fact, well-recognized by modern ethicists, only shows that in regard to ethics or religion, there can never be a static or insular or fugitive existence. The whole complex tissue of reality internally related in the experience of an individual unfolds itself as dynamic morality[5] with all the force of a universal personality, having eternal value and effect. It is because this compact unity of the personality occurs on the occasion consequent to the Vision that we find that such beings become great souls, mahātmas. It is because of this quality of evolution through conversion that it is possible to arrive at the fullest summit of peace, *śānti*, that passes understanding. All great poetry must possess this particular quality of *śānti*, and be the abode of this essence of Divine Experience.

Considered in another way, this theory has other implications, substitution is possible only on condition that such a substitution can possibly utilize and not frustrate the drive or power that is inherent in the instinct. Secondly, it is a canalizing of that force towards ends by means that are primarily ideal. This makes the entire process of substitution and its scope at once wide and deliberate. Practices that have previously gone along with certain ends are substituted in regard

to other ends and sometimes even in violation of the entire aims of the previous. It would be most interesting to study the phenomena of substitution in the institutions of taboo and totem[1] and their development in modern social life. A certain method is accepted in order to help realization of quite a diffeıent end. Other gods are invoked by the name of one God with which that name was associated originally, much to the confusion of the practiser. New mythologies are created to substantiate this substitution. The whole history of religion reveals the integrative activity of substitution and substantiation.

We have already said that this doctrine of substitution is a common fact in education and life. The development of moral life is based on the substitution of bad habits by their contraıies, as the Yoga of Patañjali[1] has long ago stated and which phrase was made well-known by William James, the greatest Psychologist of modern times.

In the Vedic ritual performances there is a particularly interesting fact regarding the principle of substitutions. It is called *viniyoga-pṛthaktva*, separating injunction, use of a particular rite separately to another. A hymn addressed to Indra is asked to be utilised to address Agni (*Pūrvamīmāmsā*, III. ii. 2) in the *gārhapatya* rite. The transference of an Indra-hymn to Agni is a case of substitution of a method in place of another or in respect of another. Undoubtedly this transference entails the interpretation of the name 'Indra' in such a way as to conform to the known or perceived new nature of Agni. Another case also is found where a method taught in regard to knowledge is ultilized in such a way as to show that it is the culmination of action. Or to take yet another example, a method taught in regard to action is sought to be utilized for the purpose of knowledge. The fact that the Īśopaniṣad, says Vedānta Deśika, is at the end of a *Samhitā* which deals with ıituals and action, shows that the function of knowledge which the Upaniṣads deals with is sought to be served by the *Samhitā* itself. This is an important fact regarding the controversy about the relation between the Karma-kāṇḍa and Jñāna-kāṇḍa. Leaving aside this fact, we are presented with the fact of substitution of ends by other ends, and methods by other methods.

Action that is selfish or centrifocal can be transformed into activity that is fruitful of a contrary effect; that is, lust could be utilized in such a way as to yield love instead of disgust and hate and misery. The consciousness that is forced to canalize into habits of a pattern

1. Yogasūtra II. 33: *Vitarkabādhane pratipakṣabhāvanam.*

which divest themselves of all consciousness might be made to subserve the interests of an awakened vigilance that makes even the unconsciousness in them to cease to exist. Sleep which is full of nightmares and dreams for most persons, and is well-known as a state of unconsciousness, can be more and more made to be a state of utter recipience and consciousness such that it ceases to be itself. Such then are the inherent possibilities in the transmuting activity of right substitution. Right substitution is that which enlarges consciousness; wrong substitution is that which degrades and limits the ambit of consciousness.

The mystic consciousness characterized by the instinct towards liberation of itself from the limitations seeks rightly expansion. It proceeds towards the vision or intuitive apprehension of Reality. It substitutes, as it progresses, more and more extended frontiers to be overcome as its aim. In fact, it is due to the fact that one does not become aware of obstacles arranged in concentric circles as it were, unless one goes on jumping over them or destroying them, that one does not and cannot state as to how many obstacles one has to jump over. The main fact remains that the ideal,—that almost over-receding ideal in practice,—of utter and absolute liberation from all limitations, *nirupādhika-jñāna*, is the aim of all mystic efforts. That it might be achieved after knowing seven sheaths or twenty-six principles, or thirty-six is merely a matter of detail.

In the religious consciousness also we find that the minor dependencies on things of the self, of family, of caste, or race, nation and humanity are given up till the dependence is on the one reality which is the soul and self of all. According to Plato, substitution of the goals of self, of family, of race, of nation, of humanity and of all life culminate in the substitution of Good or God alone as the real focus of all interests and dependence.

Substitution is two-fold, firstly, the abandonment of the contrary, and secondly, the acceptance of the true end which is the vision of Reality.

A concrete example of this substitution-principle and transference is seen in the hymns of Śrī Āṇḍāl, that paragon of mystics who celebrated her marriage with the Divine, an adept in the understanding of the several mansions of spirit, a supreme exponent of the path of religious life. Her hymns are replete with symbols, and the use of symbols in a two-fold manner reveals her understanding of the essential feature of dynamics of the religious life.

The occasion of sacred bathing by women as a vow in the glorious month of December-January (*mārgaśirṣa*, when the Sun is in Sagittarius) is utilized for the utter consecration and wooing of God through prayer and appeal, surrender and praise. The Month of December-January[1] is claimed, by Bhāgavata mystics, to be the period when discrimination between the mind and body is possible. The song itself is a clarion-call to devotion to the Lord on the part of all souls who feel the instinct for dependence on the Lord full, and, therefore, are essentially women who are representative of the dependence-spirit. The song itself is an instruction. The call to bathe is a call to bathe in the waters of knowledge and to serve God through works. The vow is important and has to be loyally observed by giving up all sense of personal vanity and enjoyment. The whole piece reads like the efforts of an archer taking aim, and the praise reads like a gathering force of concentration. Instead of material felicity which is never denied, inward realization and final and unending company of the Divine are sought, from which there can be no return to the life of ignorance and pain, delusion and self-delusion of independence. Ordinarily all vows are kept by ladies for the realization of some material ends such as happiness in children, in love for husband, in riches and jewels, but here all are restored to the Divine from whom in perennial stream all flow towards the seekers unasked for.

Hearken ! ye happy Dwellers in the world !
The deeds that we must do to keep the vow
Singing the feet of him the lord supreme
Who sleeps upon the hooded snake within the sea of milk,
Bathing at break of day,
Nor ghi nor milk we will eat : we will not paint
Our eyes, with black flowers shall not deck our hair,
Nor deeds unfit we'll do : no evil words
We'll speak but give kind arms and muse with joy
Upon this way. ah **Elorembavay !**

(Tiruppāvai : 2. Translation by J. S. M. Hooper)

The above verse in the original Tamil is intensely metaphorical and suggestive of mystical and religious outpouring of the mind. No translation obviously can do justice to that aspect of the work. The general meaning of the passage is that it is a call to those chosen souls who are willing to throw themselves into the pursuit of the highest ideal of dependence on Reality instead of dependence on

1. Bhāgavatapurāṇa, X. 22.

vanishing and impermanent interests and things. Her whole life was one of consecration to it till she finally, it is said, merged her entire physical and psychical being in the infinite form of Śrī Ranganātha at Śrīrangam. If the life of Divine Joy is a result of the realization of the ideal of dependence on Reality, no less is the realization of beauty on this earth of ours by the same method. All actions whether they are vows of men or women, austerities of sages or offerings of the devoted, even the ordinary actions of man when used in the interests of realization of the ultimate knowledge of dependence-*cum*-liberation, become sacred ways of approach.

In another of her poems, the *Nāchiyār-Tirumozhi* there is attempted another type of substitution. Kāma, the lord of desireful union, is prayed to assist in the marriage of herself with the Divine who is spiritual and sātvic in nature. A pure purpose is sought to be achieved with the help of a vital (*rājasic*) agency.

Here it is clear that the principle of substitution is of enormous value in the interpretation of the transferences of symbolisms, mythologies, actions of all kinds, in religious and mystic life. The fact that the early Śrī Vaiṣṇavas displayed enthusiastic interest in the value of these hymns as instruction shows that they availed themselves of the transmuting power of substitution and as the dynamic force of canalizing of the instincts of mysticism towards liberation, and of religion towards supreme Reality-dependence.

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CENTRAL TEACHINGS OF THE MAṆIMEKHALAI

BY

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1. It is well-known that Maṇimekhalai, the Tamil classic poem abounds in teachings extremely valuable on Buddhist Ethics and Philosophy. The most important of all these teachings is the discourse of the sage Aṛavaṇa to the heroine, Maṇimekhalai embodied in chapters XXIX and XXX of the poem. In the former chapter the sage instructs the heroine in the correct means of knowledge perceptive and inferential, and their falacies ; and in the latter he preaches one of the fundamental doctrines of the Buddhist philosophy, viz., theory of causation (*śārpir tōṛṛam* = *pratītyasamutpāda*). The theory has been variously explained and expanded both in Pali and Sanskrit works, texts and commentaries. It will be instructive to assess the real value of Aṛavaṇa's teachings and compare them with Pāli and Sanskrit works ; and with that object in view I have tried hereunder to interpret the contents of the section XXX of the Maṇimekhalai in the light of writings in Pali and Sanskrit Literature.

2. The chapter commences with these remarks :

" Maṇimekhalai, who had practised charity and morality (*dāna-śīla*) and who had acquired the power to know the events of her previous birth, saluted three times the three jewels, Buddha, Dharma and Saṅgha."—(XXX, 1–5).

Then Aṛavaṇa spoke to her as follows :

" The Buddha, preacher of the excellent doctrine not contradictory in any way, appeared in the world, leaving the Tuṣita heaven, upon the prayer of the crowned gods at the time when this world (lit. earth) was filled with the multitude of ignorant living beings. He sat under the Bodhi tree, conquered the tempting evil god (Māra) and came out a powerful hero. The Beautiful one (Gotama Buddha), complete destroyer of all the evils (*kleśa* = *kuṛṛam*), having felt a great compassion [towards the living beings] condescended to utter the auspicious doctrine (*kaṭṭurai*) embodying the truth, which doctrine the innumerable Buddhas of the past also graced " (6–15).

3. All the incidents mentioned in this passage of the Buddha's life are well in keeping with the Buddhist tradition preserved in Pali and Sanskrit literature. Compare, for example, the *Buddhavamsa*, p. 5 :

(66) यदाहं तुसिते काये संतुसितो नामहं तदा ।
दससहस्सी समागम्म याचन्ति पञ्जली ममम् ॥

(67) काले देव महावीर उप्पज्ज मातु कुच्छियम् ।
सदेवकं तारयन्तो बुझस्सु अमतं पदम् ॥

(68) तुसिता काया चवित्वान यदा ओकमि कुच्छियम् ।
दससहस्सी लोकधातु कम्पित्थ धरणी तदा ॥

The same events are also narrated in all detail in the *Lilitavistara*, *Mahāvastu*, *Buddhacarita* of Aśvaghoṣa and other works.

But the theory of innumerable Buddhas is entirely a later tradition found only in the Sanskrit sources of the Northern Buddhists; [see *Mahāvastu*, ed. by Senert. pp. 110–120, 136–139]. According to the Pali sources there were 24 Buddhas, prior to Gotama Buddha who is counted as the 25th, and adding to the list Maitreya, the future Buddha, we have 26 Buddhas on the whole; see *Buddhavamsa*.

However, the earlier records, *e.g.*, *Mahāpadānasutta* and *Mahānidānasutta* mention only seven Buddhas, Vipassi, etc. The legends contained in the *Mahāpadānasutta* about Vipassi Buddha are identical with those of Gotama Buddha. Dr. Oldenberge thinks that such stories were not originally a part of Gotama's history, but were transferred from the older Buddhas to the last in order to add lustre to their successor Gotama Buddha; see *Buddhavamsa*, Preface. But it appears that the author of the *Mahāpadānasutta*, while describing Vipassi's account, gives us impression that all the narratives connected with Vipassi were coined on the model of Gotama's, just in a same manner as the theory of the previous Buddhas was introduced in order to add validity to Gotama's doctrine.

4. The following is the auspicious doctrine:

I. "It has been shown [by the Buddha] that it comprises twelve things (*poruḷ* = *nidāna*);

II. and that these 12 things appear in dependence upon one another in order as cause and effect; in as much as each one of these 12 members appears in continuation of its immediate preceding member [and consequently the first member (*pēdamai* = *avidyā*) is capable of reappearing from the last one (*vinaippayan* = *jarāmaraṇa*) they form a never ending circle.

III. The productive element being removed, the consequent appearance of the result will be stopped. [For, it is the principle of elements (*dharmasaṅketa*) that] the cause

being absent, the effect disappears in its natural course, and the cause being present, the result also appears. It is, therefore, said that they appear depending upon their approppriate causes and conditions and are also considered to be a continuity of the process of appearing and re-appearing.

IV. They fall into four groups (*kāṇḍa*),

V. having three joints.

VI-VII. They are also divided into three sets from the viewpoint of birth (*tōṟṟam*=*jāti*) and time.

VIII. Among the 12 members, some are defiling elements, some deeds and some effects.

IX. They are impermanent and extremely sorrowful events.

X. They being properly understood, assure us to lead to the permanent release (*vīḍu*=*vimukti*).

XI. They are introduced to demonstrate the four truths [of saints].

XII. They comprise of five groups of elements and

XIII. can be put into 6 forms of expression (*vaḻakku*=*vyavahāra*).

XIV. The four sorts of method (*naya*)

XV. achieve the four sorts of result.

XVI. They are capable of being put into four-fold answering question.

XVII. They are neither created (*anutpāda*),

XVIII. nor destroyed (*anirodha*).

XIX. They have neither real continuity (*aśāśvata*).

XX. nor utter destruction (*anuccheda*).

XXI. They have neither creator.

XXII. nor are created by the creator.

XXIII. They have neither self (*nirahaṅkāra*).

XXIV. nor anything pertaining to the self (*nirmama*).

XXV. They have neither gone somewhere else (*anirgata*).

XXVI. nor have came from somewhere else (*anāgama*).

XXVII. They possess neither the act of ending [something else].

XXVIII. nor end [by themselves].

Hence deeds, fruits, birth and death all these occur of their own accord [having no agent separately]." (16—44)..

5. This is the summary of the main contents of the remaining whole chapter, and their explanations follow in due order below.

The division of 12 Nidānas into different sections have also been made in the Pali treatises. For example, the *Vimuttimagga* of Upatissa,[1] C. 300 A.D. and the *Visuddhimagga* of Buddhaghosa, 422 A.D. have devoted a special chapter on this subject; especially in the latter many details are given regarding nidānas. We shall have occasion to cite them for comparison when we shall study the explanatory passages under each head. It is to be noted here that only the first sixteen items have been explained in detail below; and the rest are to be taken merely qualifications put in relation to the chain of causation; and as such they are not explained in the Maṇimekhalai probably with one exception, viz. the item XXI which seems to be made clear in the lines 250–1 of the chapter.

It appears that those qualifications are more or less the modifications of Nāgārjuna's benedictory verses:

अनिरोधमनुत्पादमनुच्छेदमशाश्वतम् ।
अनेकार्थमनानार्थमनागममनिर्गमम् ॥

यः प्रतीत्यसमुत्पादं प्रपञ्चोपशमं शिवम् ।
देशयामास संबुद्धः तं वन्दे वदतां वरम् ॥
(*Madhyamakakārikā*).

It may be noticed that all the above adjectives of the first verse with the exception of the two, *anekārtha* and *anānārtha*, are found in the Maṇim. The terms *anāgama* and *anirgama* are fully explained by Nāgārjuna in his *Pratītyasamutpādahṛdaya*; [see my paper upon it published in *K. V. Rangaswami Iyangar Commemoration Volume*, p. 489]. Of the six other terms of the Maṇim, Nos. XXI and XXII may be based on some passages like that of *Samyuttanikāya* II, p. 112 §§ 7–39, and on Nāgārjuna (op. cit. p. 487), and Nos. XXIII and XXIV on the same Nikāya II, p. 125, § 38 and on Nāgārjuna (op. cit. p. 489). Only the last two terms lack exact counterparts in the other sources and they might have been a further expansion of the idea contained in the term No. XX. Compare, however, the *Śālistambasūtra* in the *Madh. vṛtti*, p. 566, 3–6.

With regard to the last passage of para 4, the idea contained therein is commonplace in Buddhism. The same has been expressed tersely in words of the Buddha thus: अस्ति कर्म । अस्ति फलम् । कारकस्तु नोपलभ्यते।

1. Vimuttimagga and Visuddhimagga, A Comparative Study by P. V. Babat, M A., Ph. D. Poona 1937. Wherever in this paper Upatissa's work is mentioned, this Study is meant.

etc. (*Bodh. car. pañ.* p. 474, 15). The following is the scriptural passage which is closely related to one in the Maṇim :

अथ च पुनरिदं पापं कर्म स्वयमेव कृतमस्य स्वयमेव विपाकः प्रत्यनुभवितव्यः ।

Madh. Vṛtti, p. 328, 9.

Under the third item of the para 4 above, the principle or law of elements has been referred to in connectiou with demonstration of the negative causal relations among nidānas. This principle otherwise called *dharmasaṅketa* is very old one and found both in Pāli and Sanskrit scriptures. It reads in Pali thus :

इमस्मिं सति इदं होति । इमस्सुप्पादा इदं उप्पज्जति । इमास्मि असति इद न होति । इमस्स निरोधा इदं निरुज्झति । (*Nidānasamyutta* in Sam. II, pp. 28, 65, 78, 85)

and in Sanskrit :

अस्मिन् सति इदं भवति । अस्योत्पादात् इदमुत्पद्यते । [अस्मिन असति इदं न भवति] अस्य निरोधात् इदं निरुध्यते ।

(*Śālistambasūtra* and *Mahāvastu* II, p. 285 ; *Madh-vṛiti* p. 9. n. 7)

This formula has been referred to in the later scholastic literature under the name : तब्भावभावितापच्चयनय. See, e. g. *Visuddhimagga*, p. 562 (PTS.). Ref. to Compendium, p. 260 for fuller explanation of the phrase.

The principle of *tadbhāvabhāvita* accepted as valid by all later Buddhist logicians, Diṅnāga and others, and has been vehemently criticised by Kumārila Bhaṭṭa (*Ślokavārtika*, *Śūnyavāda*, v. 153).

6. Then follows the enumeration of 12 nidānas (*śārpu*).

I. (1) " Ignorance (*pēdamai* = *avidyā*)

(2) Action (*śeygai* = *samskāra*)

(3) Consciousness (= *birth*, *uṇarvu* = *vijñāna*)

(4) Mentality and Corporeality (*aruvuru* = *nāmarūpa*)

(5) [Six] bases (*vāyil* = *ṣaḍāyatana*)

(6) Impression (*ūṛu* = *sparśa*)

(7) Feeling (*nugarvu* = *vedanā*)

(8) Craving (*veṭkai* = *tṛṣṇā*)

(9) Clinging (*paṛṛu* = *upādāna*)

(10) Process of becoming (*bhava*)

(11) Rebirth (*toṛṛam* = *jāti*)

(12) Decay and death (*vinaippayan* = *jarāmaraṇa*).

If the people (*piṛandor*) understand these nidānas divided as above, then they (knowers) will realise the supreme bliss ; if they do not, they will suffer in the depths of hell "[4] (45–50).

7. The order of these 12 nidānas, links appear differently in the ancient Nikāyas, although the present order is also followed there. Buddhaghosa says that the Buddha preached them in four different orders; viz. (1) from the first *avidyā* to the last (*jarāmaraṇa*), (2) from the middle (*vedanā*) to the last, (3) from the last to the first, (4) from the middle (*tṛṣṇā*) to the first, (*Visuddhīmagga*, pp. 523–4). However, the order as we have here, has been definitely fixed in the post-canonical literature both in Pali and Sanskrit.

8. Then comes the definition of each nidāna.

(1) "Ignorance (*avidyā* = *pēdamai*). What is Ignorance? It consists in not understanding what is said, and in believing by delusion in what one hears, for example, the existence of horns of a rabbit, even to the neglect of what one sees for himself in the natural phenomena (இயற்படு பொருளால்), [namely the five aggregates of elements]." (51–4).

9. We know that all schools of Indian philosophy accept *avidyā* as the sole cause of all turmoil and suffering in the phenomenal world; but they vary in their interpretations of the term. The above explanation is given from the standpoint of Buddhists. Let us now compare with the Pāli and Sanskrit works.

Nidānasamyutta gives the explanation:

यं खो भिक्खवे दुःखे अञ्ञाणं, दुःखसमुदये अञ्ञाणं, दुःखनिरोधे अञ्ञाणं, दुःखनिरोध-गामिनीय पटिपदाय अञ्ञाणम् अयं वुच्चति भिक्खवे अविज्जा।

The same in the *Majjhima* (9) p. 54. Upatissa also tells the same: चतूसु सच्चेसु अञ्ञाणम्। (*Vimuttimagga*, p. 104).

Buddhaghosa offers more than one explanation. The following is worth quoting here:

परमत्थतो अविज्जमानेसु इत्थिपुरिसादिसु जविति। विज्जमानेसुपि खन्धादिसु न जवितीति अविज्जा। (*Vis. mag.* pp. 526, 530).

Śālistambasūtra defines it thus:

तत्र कतमा अविद्या। एतेषामेव षण्णां धातूनां यैकसंज्ञा पिण्डसंज्ञा नित्यसंज्ञा ध्रुवसंज्ञा शाश्वतसंज्ञा सुखसंज्ञा आत्मसंज्ञा सत्त्वसंज्ञा जीवसंज्ञा जन्तुसंज्ञा मनुजसंज्ञा मानवसंज्ञा अहङ्कारममकारसंज्ञा। एवमादि विविधमज्ञानमियमुच्यतेऽविद्या।

(*Madh. vṛtti*, p. 562, 15, and *Bodh. pañ*. p. 387, 13).

It will thus be seen that the Maṇim. follows no authorities known to us in its explanation of the term wholly, though it may be probably said that it agrees partly with Buddhashosa's passage above cited.

10. (2) Action (*samskāra* = *śeygai*). "The illimitable living beings in the three worlds, are divided into six groups thus: (1) Man, (2) God, (3) Brahman, (4) Hell, (5) Animal (lit. crowd of animals) and (6) Demon. The action (*samskāra*) leads [the life-continuam] into the womb which is said [to be resultant] of good and bad actions. The moment it commences to produce its fruit soon after [the life-continuam] entering into the womb, the action gives the living beings the result which is either pleasant or painful. If you ask: What are bad actions? Listen attentively, O Maṇimekhalai, they are ten in number: (1) killing, (2) theft, (3) adultery: these three [are called bodily actions, since they are] done by the body; (4) telling lie (5) tale-bearing, (6) harsh words, (7) useless talk: these four [are called vocal actions; since they are] done by means of speech; (8) passion, (9) indignation (10) delusion: these three [are called mental actions; since they are] arising in one's mind.

The wise would avoid these ten bad actions. If anyone fails to avoid them, he will be born either as animal, demon or inhabitant of hell, and become liable to extreme anxiety out of perplexed mind.

If yon ask: What are good actions? [They are just converse of the ten above mentioned.] Anyone who refrains from the said ten sorts of bad action and take to [ten] morals and charity, will be born either as god, man, or Brahman which three are counted as higher groups [of living beings], and enjoy the fruits of handsome deeds." (55–81).

11. The three worlds as mentioned above, according to the Buddhists are (1) *kāmaloka*, sensual sphere including the hells and world of men, (2) *rūpaloka*, form sphere (3) *arūpaloka*, formless sphere. As regards grouping of the living beings, it is called *gati* in Pali and Sanskrit books. Ealier Pali books speak of five gatis, viz. (1) *niraya*, hell, (2) *tiraccānayoni*, animal. (3) *pittivisaya*, ghost, (4) *manussā*, men, (5) *deva*, god; (v. *Digh.* III, p. 234; *Angut.* IV, p. 459). In the later sources, we have six gatis, viz. 1–3 above, (4) *asura*, demon, and (5) *manuṣya* (6) *deva*, (see. e.g. *Bhavasankrāntisūtra*, § 7). The first four gatis are called *apāya* or *durgati*, while the last two *sugati*. The Maṇim. also gives six gatis; but it replaces *asura* by *Brahman* which is not mentioned as a separate *gati* in the Pali and Sanskrit works. This *gati*, however, might have been included there in the *devagati*. It is not clear what was the authority for the Maṇim. in respect of this deviation. The first three gatis are also called in the Maṇim. as lower ones obtainable through the bad deeds while the last three as higher beings obtainable through the good deeds.

In Pali literature both of the Suttas and Abhidhammas samskāras are generally grouped into three (1) *puṇya* (2) *apuṇya* (3) *avyākṛta*. The result of the first is the rebirth either in the *kāmaloka*, sensual sphere or in the form sphere; while the second group causes rebirth only sensual sphere; and the third one in the formless sphere. (v. Ñānatiloka, Guide. p. 145 f.) Sometime *samskāra* is also put into 2 groups, making all bad deeds into one group and all other deeds (*puṇya* and *avyākṛta*] into the other. Maṇim. seems to follow this two-fold classification of actions. Nāgārjuna also puts it into two divisions by saying that whichever action springs up out of three dosas, is *aśubha*, demeritorous and others are meritorious :

लोभो द्वेषश्च मोहश्च तज्जं कर्मेति चाशुभम् ।
अलोभाद्वेषामोहाश्च तज्जं कर्मेतरत् शुभम् ॥
(*Ratnāvalī*, I. 20).

Next explaining the fruits of the two-fold action, he says:

अशुभात् सर्वदुःखानि सर्वदुर्गतयस्तथा ।
शुभात् सुगतयः सर्वाः सर्वजन्मसुखानि च ॥
(Ibid, 21).

This passage is quite in agreement with the Maṇim.'s distribution of gatis to the actions good and bad. It is to be noted here that according to Nāgārjuna *durgati* includes *naraka*, *preta*, and *tiryak* and *sugati* man and god. It is clear, therefore that he follows the system of 5 gatis[1] which was adopted by his followers: Candrakīrti (v. *Madh. vṛtti*, p 269, 9: पञ्चगातिकः संसारः) and Prajñākaramati (v. his *pañjikā*, p. 350, 3). Then he says that happiness obtainable in the Brahma world is procured through *apramāṇārūpadhyāna*: ध्याना-प्रमाणारूप्यैस्तु ब्रह्माद्यसुखमश्नुते (*Ratnāv.* I, 23). Therefore [2]*Brahmagati* mentioned in the Maṇim. as one of the three higher gatis obtainable through the good deeds, should be interpreted as rūpa Brahman world, arūpa Brahman world being obtained through *apramāṇa arūpadhyāna*.[3]

Again the division of action into three : *kāya*, *vāk*, *manas*, as we have it in the Maṇim. is also met with in the earlier Pali literature.

1. According to Kāthāvatthu, scheme of 6 gatis was instructed by Andhakas and Uttarāpathakas (v. chap. VIII. 72).

2. *Brahmaloka* or *gati* consists of 20 heavens, sixteen being the *rūpabrahmaloka*, world of form, and four inhabited by devas who are incorporeal (*arūpa*). Pāli Dic. p. 116.

3. Arūpadhyānas are the last 4 dhyānas of 8 vimokhas, described in D. II, p. 78f. The Pali appamañña is applied in lāter looks to four varieties of philonthropy, viz. *mettā*, *Karuṇā*, *Muditā*, *Upekkhā*. (v, Pali Dic. p. 57).

In the *Nidānasamyutta*, for ex., Buddha says: तयो मे भिक्खवे संखारा कायसंखारो वचीसंखारो चित्तसंखारो इमे वुच्चति भिक्खवे संखारा । (*Sam.* II, pp. 4, 59; cp. *Mahāparinibbāṇasutta*, *Digh* II, p. 144; *Maj.* (9) p. 54). So also say the later Pali works: संखारा कायवचीचित्तकम्माणि । (*Vim. magga*, p. 104). Compare *Vis. Mag.* p. 530 for its similar definition. But the numbering of the samskāras that is adopted in the later Pali treatises is different from the Maṇim's. According to Buddhaghosa *kāya* and *vacī* saṅkhāras are twenty in number and manosaṅkhāras twenty-nine (*mano saṅkhāra ekonatimsa manosañcetanam*: comment on Maj. p. 222-3 and *Vis. mag.* p. 530 f). The Maṇim. on the other hand, gives on the whole, 20 kinds of action, 10 bad actions and 10 good actions. These 10 bad actions are known in Pali as *dasākusala*, and the 10 good ones as *dasakusala*. There is little doubt that these 10 good acts constitute Sīlas in the ancient Pali Suttas and are considered as one of the main parts of the Buddha's teaching.

The three-fold division of *Samskāra* as found in the Pali Suttas is also common to the Buddhist Āgamas in Sanskrit. Compare, for ex. *Bhavasankrāntisūtra*, § 7 and *Pitāputrasamāgamasūtra*: कर्म कायवाङ्मनोभिरभिसंस्करोति । त्रिविधं कायेन, चतुर्विधं वाचा, त्रिविधं मनसा । Compare Nāgārjuna's references to the above in his *Madh. kārikās*, XVII, 3, 11 with Candrakīrti's *vṛtti* (p. 315, 6–8). While describing the 10 good acts, Nāgārjuna says thus:

कायवाङ्मनसं कर्म सर्वं सम्यक् परीक्ष्य यः ।
परात्महितमाज्ञाय सदा कुर्यात् स पण्डितः ॥
अहिंसा चौर्यविरतिः परदारविवर्जनम् ।
मिथ्यापैशुन्यपारुष्याबद्धवादेषु संयमः ॥
लोभव्यापादनास्तिकदृष्टीनां परिवर्जनम् ।
एते कर्मपथाः शुक्ला दश कृष्णा विपर्ययात् ॥
—*Ratnāvali*, I, 7–9.

It is interesting to note that the division of actions into three and again into ten, has also been adopted with some different descriptions by the school of Naiyāyikas. Compare *Nyāyasūtra*: प्रवृत्तिर्वाक्शरीरारम्भः I, 1. 17; *Bhāṣya*: सोऽयमारम्भः शरीरेण वाचा मनसा च पुण्यः पापश्च दशविधः; *Vārtika*: सेयं प्रवृत्तिः प्रत्येकं दशविधा पुण्या पापा च । पुण्या कायेन परित्राणं परिचरणं दानमिति । वाचा सत्यं, हितं, प्रियं स्वाध्यायश्चेति । मनसा दया स्पृहा श्रद्धा चेति ।

And Nāgārjuna's saying that the cause of bad acts is the three-fold *doṣa, lobha dveṣa moha,* and that the converse of these three is the cause of good acts may be compared with the *Nyāyasūtra* (I, 1. 18): प्रवर्तनालक्षणा दोषाः with *Bhāṣya* and *Vārtika*. It is frequently stated in the Pali Suttas that the *lobha*, *dosa* and *moha* are akusala-

mūlas, root-causes of bad acts, and the *alobha*, *adosa* and *amoha* kusalamūlas, root-causes of good acts ; (v. e.g. Maj. (9) p. 49). This will explain the definition of *samskāra* as *rāgadvesamoha* given by the *Śālistambasūtra* : तत्न अविद्यायां सत्यां विषयेषु रागद्वेषमोहाः प्रवर्तन्ते । तत्र ये रागद्वेषमोहा विषयेषु अमी संस्कारा इत्युच्यन्ते ।

It is finally to be noted here that *samskāra* as described in the Maṇim. is identified with *samskāraskandha* in the Buddhist Tamil literature of South India. [Cf. My paper on "Sóme Tenets of the Sautrāntikas" published in the Annals of S. V. Oriental Institute, Tirupati, Vol. I, pp. 179 ff. esp. p. 184, n. 1, for the authority thereon]

12. (3) "Consciousness (*vijñāna* = *uṇarvu*). It consists in pure knowledge being unconscious (*pirivinṛāgi*) like a sub-consciousness in sleep, and hence not grasping any [external] object" (82—3).

13. Though there are different types of consciousness conditioned by *saṅkhāra*, only the rebirth-consciousness (*pratisandhivijñāna*) is meant here. Its definition as is made in the Maṇim. finds no parallel in the other sources. Ancient Suttas have broadly defined it thus: विजानाति विजानाति खो अवुसो, तस्मा विञ्ञाणंति वुच्चति । (M. i, p. 292 quoted in the *Vis. Mag.* p. 452). Buddhaghosa says: विञ्ञाणं चित्तं मनोति अत्थतो एकम् । Upatissa explains it thus : पटिसन्धिक्खणे पवत्तितं चित्तम् । (*Vim. Mag.* p. 104). The following is the explanation given in the *Śālistambasūtra*. वस्तु प्रति विज्ञप्तिः विज्ञानम् ।

Again the Maṇim. says that the consciousness at rebirth is without any object ; this is quite contrary to the accepted doctrine of Theravādins and other Buddhists. The Theravādins hold that the rebirth consciousness has as its object the past *karman* which determines the destiny of rebirth, and it is also surrounded by mental associates, (v. Compenduim, p. 150-1 and *Bhavasankrāntisūtra* § 7). Therefore I have interpreted it as "not grasping any [external] object," putting the word "external" within square brackets.

14. (4) "Mentality and Corporeality (*nāmarūpa* = *aruvuṛu*). This comprises the life (*uyir*), [i.e. those elements that arise from the mind] and body [produced from the combination of the four primary (*upādāna*–) and four secondary (*upādāya-rūpa*) elements of matter (*rūpa*)] which have arisen depending upon consciousness" (84—5).

15. The following comment on this term is given in the *sammādiṭṭhisutta* : वेदना सञ्ञा चेतना फस्सो मनसिकारो इदं वुच्चति नामम् । चत्तारि च महाभूतानि चतुन्नं महाभूतानं उपादाय रूपं इदं वुच्चति रूपम् । इदं च नामं इदं च रूपं इदं वुच्चति नामरूपम् । (*Maj.* (9) p. 53).

The similar comment is also given in the *Śālistambasūtra*:

विज्ञानसहभुवश्चत्वारः स्कन्धा अरूपिणः उपादानाख्याः तन्नाम रूपं चत्वारि महाभूतानि तानि चोपादाय रूपम् । तच्च नाम तच्च रूपं एकध्यमभिसंक्षिप्य तन्नामरूपम् ।

According to Buddhaghosa's comment on the above Pāli passage, *cetanā*, *phassa* and *manasikāra* constitute *samskāraskandha* and *vedanā* and *samjñā* are *vedanāskandha* and *samjñāskandha* respectively; thus *nāman* includes three skandhas. (cf. Guide p. 149).

The Maṇim. does not make it clear how many skandhas are included in *nāman*. However we may guess that it refers to two skandhas, *vedanā* and *samjña* only because the fourth group, *saṅkhāra* and the fifth, *vijñāna* are already mentioned as conditions to mentality (*nāman*). Apart from this formula of Dependent Origination, the word *nāman* may refer to all the four mental groups.

16. (5) Six Bases (*ṣaḍāyatana = vāyilāṛu*). 'They, the six doors, or entrances, if examined, are those appropriate bases (*āyatana = iḍam* = sense-faculties) which present the external things before the inner consciousness (*uḷḷam*)," (86-7).

17. No definition of this term can be traced to any ancient sources. In the Suttas it is simply stated that they are six āyatanas:
छ इमे आयतनानि चक्खु—, सोत -, घाण—, जिह्वा—, पड्व्य—, मन आयतनम् ।
(S. II, p. 3, M. (9), p. 52).

In the *Śāl. sūtra*: नामरूपसंनिश्रितानि षडायतनम् । Buddhaghosa gives more than one explanation of the term of which the following is noteworthy: चक्खुरूपादिसु हि तं तं द्वारारम्मणा चित्तचेतसिका धम्मा सेन सेन अनुभवनादिना किच्चेन आयतन्ति उट्ठहन्ति घटन्ति वायमन्ति ति । (*Vis. mag.* p. 481).

" Āyatanas are those [places] where the mind and mental properties having such and such doors, and such and such objects, arise by such and such function of their own experiencing, etc " (cp. Compenduim, p. 256). This explanation is given in common to the object-āyatana. But the Maṇim.'s definition is applicable only to the sense-faculties.

It is to be noted here that the compounds, *cakhāyatana*, etc., should be taken as a *karmadhāraya* compound, *cakhu eva āyatanam*, and not a *tatpuruṣa* one, *cakhussa āyatanam*. The same also holds good in the case of compounds, *cakhindriya*, etc. I have therefore equated the bases with the sense-faculties in my translation of the passage of the Maṇim. above (cf. Compendium, pp. 228, 258). This will be clear also from the scriptural passage (Āgama) cited in the

Abhidharmakośa and commentary thereon: चक्षुर्ब्राह्मण द्वारं यावद्देव रूपाणां दर्शनाय । (p. 85, 15—18).

18. (6) Impression (*sparśa=ūṛu*). "It consists in this fact that consciousness (*vijñāna=uḷḷam*) and sense-faculties meet with (lit. command=*ēvudal*) the external objects (*vēṛu-pulangalai*)." (88-9).

19. The common explanation of the term found in the Pali and Sanskrit books are: चक्खु पटिच्च रूपेच उप्पज्जति चक्खुविञ्जाणम् । तिण्णं संगति फस्सो । (*Sam.* II, p. 72, §§ 4, 11, p. 73 §§ 4, 9, 11). *Śāl. sūtra*:

त्रयाणां संनिपातः स्पर्शः ।

It may be noticed that the Maṇim.'s description appears as if consciousness and sense-faculties meet the objects by going towards their places. But as it stands in Pali and Sanskrit, all the three factors seem to meet one another in a common place. This may be clear from the examples given in this connection in the *Milindapañho*: यथा महाराज द्वे मेण्डा युज्झेय्युम् । तेसु यथा एको मेण्डो एवं चक्खु दट्ठब्बम् यथा दुतीयो मेण्डो एवं रूपं दट्ठब्बम् । यथा तेसं सन्निपातो एवं फस्सो दट्ठब्बो ।

(New ed. p. 60.)

We may, therefore, suppose that the earlier Buddhists were advocates of *prāptipakṣa*, contact theory, for all the senses including the eye and ear. However, the later schools of Vasubandhu and Diṅnāga do not accept it in regard to the eye and ear, and especially the former criticises it in his Kośa I, 43 where Yaśomitra refers to some earlier view: इतर आह । स्वविषयदेशप्रापि चक्षुः श्रोत्रम् । इन्द्रियत्वात् । घ्राणेन्द्रियवत् । (p. 87, 20). See Conception of Buddhism, p. 60, where Dr. Th. Stcherbatsky remarks that the passage of the *Milindapañho* should not be interpreted literally and that there is no *real* contact between the senses and objects. This may be applied to only Vasubandhu and his followers. Note Kumārila's criticism of Diṅnāga's opinion of not accepting the contact theory in regard to the eye and ear in the *Ślokavār.*, *Pratyakṣa*, 40–50.

20. (7) Feeling (*vedanā = nugarvu*). "It is the experience of the objects [presented by the senses]." (90).

21. This term is not properly defined in the early Suttas. They simply enumerate six kinds of feeling, (v. *Sam.* II, p. 3, *Maj.* (9) p. 57). It is, however, defined in the post-canonical book thus: वेदना अनुभवलक्खणा (*Milindapañho*, p. 60, *Vis. Mag.* p. 528).

Śāl. sūtra says: स्पर्शानुभवो वेदना ।

Though the feeling is described in this line as the experience of impression, we must take it as of impressed objects in accordance

with Buddhaghosa's further elucidation of the word: विषयरससंभोगरसा, "its essence lies in the enjoyment of the tastes of the objects." This interpretation is well in keeping with Maṇim's.

22. (8) Craving (*tṛṣṇā = veṭkai*). "It is a thirst and never to be satisfied with enjoyment (lit. experience)." (91).

23. Pali Suttas say simply छ इमे तण्हाकाया, etc. There is also some other group of taṇhā: काम—, भव—, विभवतण्हा। (*Dhammacakka-ppavattanasutta*, *Sam.* V, p. 420, *Vinay.* I, p. 10, ff. My paper on the first Sermon, New Ind. Ant. p. 485, § 6.)

Śālis. sūtra explains: वेदनाऽध्यवसानं तृष्णा, "prolonged dwelling upon the feeling is craving." Buddhaghosa says it is अभिनन्दनरसा, its essence consists in the act of appreciation directed towards [the feeling or the object so felt]. Of these two explanation, the former may come nearer to the Maṇim's.

24. (9) Clinging (*upādāna=paṟṟu*). "It lies in a sense of [one's] being closely attached to [the objects]." (93).

25. No clear explanation is given in the Suttas. See *Sam.* II, p. 3, and *Maj.* (9) p. 51, where four upādānas are mentioned: कामूपादानं, दिट्ठूपादानं, सीलब्बतूपादानं, अत्तवादूपादानम्।

Śāl. sūtra says: तृष्णावैपुल्यमुपादानम्, "the act of amplifying the craving." What are such acts understood in this passage are well stated in the *Mahānidānasutta* (D. II, p. 58 § 9).

Buddhaghosa gives this comment on the term: गहणलक्खणं उपादानं अमुञ्चनरसम्। "It consists in the act of sticking to [the objects] and in the essence of never separating from them. Now we may understand that Buddhaghosa's *amuñcana* "never separating" is another way of putting *paśai iya* "closely attached to" of the Maṇim.

26. (10) Process of Becoming (*bhava = pava*). "It consists in the accumulation of deeds [with a view that] such and such act would give such and such result of its own" (93—4).

27. *Nidānasamyutta* gives three kinds of *bhava*: तयो भवा। कामभवो। रूपभवो। अरूपभवो। अयं वुच्चति भिक्खवे भवो। (*Sam.* II, p. 3, *Dig.* II, p. 57, *Maj.* (9) p. 50).

In the Abhidhamma books *bhava* is divided into two, to wit *kammabhava* and *upapattibhava*, former being the active side of existence or life, and the latter the passive (re-active) karma resultant side of existence (s. Guide, p. 154). None of these divisions are mentioned in the Maṇim.

Compare, however, the Śālis sūtra: पुनर्भवजनकं कर्म भवः, "the action that produces rebirth is *bhava.*

Upatissa gives this definition: काम - रूप - अरूपभवसमुत्थापकं कम्म (*Vim. Mag.* p. 104).

28. (11) Rebirth (*jāti=piṛappu*). "It is the appearance of the wakeful consciousness in one of the spheres of existence as a result of the former actions by a process of causes and effects (95—7).

29. It is defined in the Suttas thus: या तेसं तेसं सत्तानं तम्हि तम्हि सत्तनिकाये जाति संजाति ओकन्ति अभिनिब्बत्ति। खन्धानं पातुभावो। आयतनानं पटिलाभो। अयं वुच्चति जाति। (*Sam.* II, p. 3. *Maj.* (9) p. 50, *Dig.* II, p. 305). Upatissa says: भवे खन्धाभिब्बत्ति।

Buddhaghosa explains it in a manner similar to the passage of the Suttas above cited. Śālis. sūtra: भवहेतुकः स्कन्धप्रादुर्भावः जातिः।

One may note that in all these definitions rebirth is said to be an appearance of all the five skandhas, groups of elements anew. But in the Maṇim. no mention is made of the five groups; it simply says that rebirth is the appearance of consciousness. The author of the Maṇim. might have had, in view, in so explaining the term some Sūtras like the *Bhavasankrāntisūtra*, *Pitāputrasamāgamasūtra* (v. esp. *Bhavasaṅ. sūtra* ed. by me. § 7), where the process of rebirth is detailed in a similar manner.

30. (12) *a.* Disease (*vyādhi=piṇi*) "It consists in the infliction of suffering upon the body by transfiguring it from its normal state (இயற்கையில் திரிந்து) as a result of law of causation" (சார்பிற் பிறிதாய்). (98–9).

31. Pali and Sanskrit Śūtras generally do not mention this term in the formula as one of the parts of the 12th link. We, however, find it mentioned in the *Mahāsatipaṭṭhānasutta* (*Dig.* II, pp. 305, 307) but without definition. Similarly *kātyāyanāvavāda* and *Rājāvavāda* sūtras mention it as such.

32. (12) *b.* Old Age (*jarā=mūppu*). "It is formed by becoming loose [of the body and mind] and without being in a steady and permanent state of existence as one draws nearer and nearer to death" (அந்தத்தளவும்). (100–1).

33. Early Pali Suttas comment on it thus: या तेसं तेसं सत्तानं तम्हि तम्हि सत्तनिकाये जरा, जीरणता, खण्डिच्चं पलिच्चं वलित्तचता, आयुनो संहानि, इन्द्रियानं परिपाको अयं वुच्चति जरा। (*Sam.* II, p. 57, *Maj.* (9) p. 49, *Dig.* II, p. 305).

Śālis.: जातस्य स्कन्धस्य परिपाकः।

Though the Maṇim. does not expressly state what it is that becomes loose; yet we may assume that it is the five groups of elements in accordance with the above Pali passages. This will be also evident from the next line of the Maṇim. itself.

34. (12) c. Death (*maraṇa=śākkāḍu*). "It is the disappearance of the body which is constituted of Mentality and Corporeality (*nāma-rūpa*) [which disappearance is] just like that of the setting sun" (102–3).

35. We find this term defined in the early Suttas thus : यं तेसं तेसं सत्तानं तम्हा तम्हा सत्तनिकाया चुति, चवनता, भेदो कलेबरस्स निक्खेपो । इदं वुच्चति मरणम् । (*Sam. Maj. Dig.* Ibid.)

Śālis. : जीर्णस्य स्कन्धस्य विनाशो मरणम् ।

Notice that the simile "setting sun" of the Maṇim. is found in no other books, and that it is probably used in order to show that the disappearance of the body is only a step towards its reappearance afresh in a new sphere of existence.

36. So far the explanation of each member of the formula. Then the Maṇim. states the formula in a progressive order and positively as below:

II. 1—2. "Depending upon Ignorance arises Action.
2—3. Depending upon Action arises Consciousness.
3—4 Depending upon Consciousness arise Mentality and Corporeality.
4—5, Depending upon Mentality and Corporeality arise Six Bases.
5—6. Depending upon Six Bases arises Impression.
6—7. Depending upon Impression arises Feeling.
7—8. Depending upon Feeling arises Craving.
8—9. Depending upon Craving arises Clinging.
9–10. Depending upon Clinging arises Accumulation of Actions.
10–11. Depending upon Accumulation of Actions arises Rebirth appropriate to it.
11–12. Depending upon Rebirth arise Disease, Old Age, Death, Sorrow (*avalam=śoka*), Lamentation (*ararru =parideva*), Grief (*kavalai=daurmanasya*) and Despair (*kaiyāru=upāyāsa*).

Thus unbearable suffering (தவலின்துன்பம்) are brought up and this experience [of suffering] will revolve like a never-ending circle" (104–118).

37. The above is the exact reproduction of the following passage :—

1–2 अविद्याप्रत्यया: संस्कारा: ।
2–3 संस्कारप्रत्ययं विज्ञानम् ।
3–4 विज्ञानप्रत्ययं नामरूपम् ।
4–5 नामरूपप्रत्ययं षडायतनम् ।
5–6 षडायतनप्रत्यय: स्पर्श: ।
6–7 स्पर्शप्रत्यया वेदना ।
7–8 वेदनाप्रत्यया तृष्णा ।
8–9 तृष्णाप्रत्ययमुपादानम् ।
9–10 उपादानप्रत्यय: भव: ।
10–11 भवप्रत्यया जाति: ।
11–12 जातिप्रत्यया जरामरणशोकपरिदेवदु:खदौर्मनस्योपायासा: संभवन्ति ।
एवमस्य महतो दु:खस्कन्धस्य समुदयो भवति । (Śālis.)

For the Pali version of this formula, see *Sam.* II, p. 1.

We may, however, notice some differences in the Maṇim. viz., *duhkha* is omitted in the last line and apparently the last sentence "this experience" etc. has no correspondence in Sanskrit. It is also to be noted that the four words mentioned under the last link *avalam*, etc. are not defined. The Editor of the Maṇim. remarks that they have been already referred to in the chap. IV, 118.

38. The above formula is put negatively as under :

III. 1—2. "Through extinction of Ignorance Action is extinguished.

2—3. Through extinction of Action Consciousness is extinguished.

3—4. Through extinction of Consciousness Mentality and Corporeality are extinguished.

4—5. Through extinction of Mentality and Corporeality [6] Bases are extinguised.

5—6. Through extinction of [6] Bases Impression is extinguished.

6—7. Through extinction of Impression Feeling is extinguished.

7—8. Through extinction of Feeling Craving is extinguished.

8—9. Through extinction of Craving Clinging is extinguished,

9–10. Through extinction of Clinging Accumulation of Actions is extinguished.

10–11 Through extinction of Accumulation of Actions Rebirth is extinguished.

11–12. Through extinction of Rebirth,[1] Disease, Old Age, Death, Sorrow, Lamentation,, Grief, Despair, and all other limitless sufferings become extinguished. The process of extinction is as above described" (119—133).

39. The above is also an exact reproduction of the following:

1–2 अविद्यानिरोधात् संस्कारनिरोधः ।
2–3 संस्कारनिरोधात् विज्ञाननिरोधः ।
3–4 विज्ञाननिरोधात् नामरूपनिरोधः ।
4–5 नामरूपनिरोधात् षडायतननिरोधः ।
5–6 षडायतननिरोधात् स्पर्शनिरोधः ।
6–7 स्पर्शनिरोधात् वेदनानिरोधः ।
7–8 वेदनानिरोधात् तृष्णानिरोधः ।
8–9 तृष्णानिरोधात् उपादाननिरोधः ।
9–10 उपादाननिरोधात् भवनिरोधः ।
10–11 भवनिरोधात् जातिनिरोधः ।
11–12 जातिनिरोधात् जरामरणशोकपरिदेवदुःखदौर्मनस्योपायासा निरुद्ध्यन्ते ।
. एवमेतस्य केवलस्य दुःखस्कन्धस्य निरोधो भवति ।

In these passages similar differences are also noticeable as in the previous passages, para, 36, noticed in the Note thereon in para 37.

40. Maṇim. then describes the division of nidānas into four groups (*kāṇḍa*):

IV. (1) " Ignorance and Action form the first group because of their nature of causality.

(2) Consciousness, Mentality and Corporeality, Six Bases, Impression and Feeling constitute the second group; because these [five] are associated as results with the former [two].

(3) Craving, Clinging and Accumulation of Actions form the third group; because they arise as defilement and action in consequence of experience derived from the others (ie. the previous five) (*மற்றப்பெற்றி நுகர்ச்சி யொழுக்கி னுட்குற்றமும் வினையுமாகலானே*).

1. The text repeats this: Again Rebirth is extinguished (*பிறப்புமீளும்*).

(4) The fourth group is formed of miseries such as Rebirth, Disease, Old Age and Death, as they are miserable results [of action] if birth is continued." (134–147).

41. This four-fold division has also been made by Buddhaghosa, but with different nomenclature. He, calling it *catubheda-saṅgaha*, says: अविज्जासङ्खारा एको संगहो, विञ्ञाणनामरूपसळायतनफस्सवेदना दुतीयो, तण्हूपादानभवा ततीयो, जाति जरामरणं चतुत्थो।

It is to be pointed out that reasons assigned to each so grouping in the Maṇim. have no correspondence in the Pali passage.

Upatissa has also adopted this method of grouping. It seems that he has named them thus: (1) अतीतकम्मकिलेस, (2) पच्चुप्पन्नफलविपाक, (3) पच्चुप्पन्नकम्मकिलेस, (4) अनागतफलविपाक. The full text of Upatissa's work at present is not available to see whether there is any correspondence to the Maṇim's explanatory passage just referred to.

42. V. Division into three joints (*sandhi*):

(1) "[Joining of] the precedent to Birth [ie. Action] (*samskāra*) and [Rebirth–] Consciousness is the first joint.

(2) Joining of Feeling and phenomenon consequent upon it [i.e. Craving] is known to be the second joint.

(3) Interpassage between Accumulation of Actions and a phenomenon evolved from it is the third joint." (148–152).

43. This, too, is not unknown to Buddhaghosa. He says: संखाराणं च पटिसन्धिविञ्ञाणस्स च अन्तरा एको हेतु फलसन्धि नाम। वेदनाय च तण्हाय च अन्तरा एको फलहेतुसन्धि नाम। भवस्स च जातिया च अन्तरा एको हेतुफलसन्धि ति। (*Vis. mag*. p. 579, 5; cf. Compendium, VIII, 3).

Upatissa also has this division with difference that the third joint, for him, is *bhavasandhi*. Notice that the Maṇim. has made this division without assigning any special name to each joint.

44. VI. Three kinds of Rebirth:

" Speaking three-fold Rebirth, we may distinguish the following three:

(1) Only Mentality (lit. Consciousness) appearing as a result undergoing trainings in the virtuous path [of Buddhists or] of other religion in the previous life;

(2) Only Corporeality appearing with mentality suppressed, which may also, however, spring up along with it, with a view that it is abode of life-activities;

(3) Mentality and Corporeality appearing together, cause experiences.

These three varieties of appearance constitute god, animal and man respectively" (153–158).

45. No exact correspondence to this passage can be traced in the Pali works. We may, however, notice some in the followoing passage of the Vibhanga: कामभवो, रूपभवो, अरूपभवो, सञ्ञाभवो, असञ्ञाभवो, नेवसंञ्ञानासञ्ञाभवो, एकवोकारभवो, चतुवोकारभवो पञ्चवोकारभवो । अयं वुच्चति उपपत्तिभवो । (VI, p. 137).

This passage describes nine varieties of Rebirth ; of these nine, the last three may be considered as corresponding to the Maṇim's description According to the commentary one-group (*ekavokāra*) means corporeality group. Rebirth in that sphere that the unconscious beings take, possessing only one group, is caused by the attainment of the fourth Jhāna, trance. (v Guide, p. 155). But for the Maṇim, the only corporeality group constitutes animal kingdom.

45. VII. " Considering three kinds of time, [we may say] :

(1) Hidden Ignorance and Action are reckoned as of the past period.

(2) Consciousness, Mentality and Corporeality, Six Bases, Impression, Feeling, Craving, Clinging and Process of Becoming are to be considered of the present period.

(3) Rebirth is to be regarded as pertaining to the future period, so also, again [1] Rebirth, Disease, Old Age, Death, Sorrow, Lamentation, Grief and Despair." (159–168).

47. Compare Buddhaghosa : अतितप्पच्चुप्पन्नानागता चस्स तयो काला । तेसु पालियं सरूपतो आगतवसेन अविज्जा संखारा च ति द्वे अङ्गानि अतितकालानि विञ्ञाणादीनि भवावसानि अट्ठ पच्चुप्पन्नकालानि । जाति चेव जरामरणञ्च द्वे अनागतकालानीति वेदितब्बानि । (*Vis. Mag.* p. 578).

The three-fold division on the basis of time is also made by Upatissa (V. *Vim. Mag.* p. 105 ; cp. Compendium, VIII, 3).

48. VIII. Another three-fold division of nidānas :

(1) " Craving, Clinging and Ignorance form Defiling Group (*kleśakāṇḍa* = *kuṟṟam*).

(2) Action and Process of Becoming (active side of life = *karmabhava*) are called Action Group (*karmakāṇḍa* = *vinaiśeyal*).

(3) Consciousness, Mentality and Corporeality, Six Bases, Impression. Feeling, Rebirth, Old Age, Disease, Death

1. As in the para 38 above, here also similar repetition is found in the text.

become miseries that result from [three] Defilements and [two] Actions when the resultant fruits (*vipāka-phala*) are to take place" (இவை நிகழ்ச்சிப்பயனுங்கே நேருங் காலைக் குற்றமும் வினையும் பயனுந்துன்பம்) (169–175).

49. Buddhaghosa has this method of division very clearly under the head "*tivaṭṭam anavaṭṭhitam*. He says: एत्थ पन संखारभावभवा कम्मवट्टम् । अविज्जा तण्हूपादानानि किलेसवट्टम् । विञ्ञाण, नामरूप सलायतन, फस्सवेदना (जाति) विपाकवट्टम् । इमेहि तीहि वट्टेहि तिवट्टं इद भवचक्कम् । (*Vis. Mag.* p. 581).

Upatissa also has made this classification, (v. *Vim. Mag.* p. 105 cp. Compendium, VIII, 3).

It is to be noted that Nāgārjuna has devoted a small treatise to this subject, its title being *Pratītyasamutpādahṛdaya*. This treatise has been already translated into English from the Chinese version by me and published in the *Rangaswami Iyangar commemoration volume* p. 485 ff,

50. IX. "Things which have origination do not stand as permanent." (176).

51. This well-known dictum declared by the Buddha is found almost in every Sutta: यत्किञ्चित् समुदयधर्म, तत् सर्व निरोधधर्म । v. e.g., *Dharmacakrapravartanasūtra*. (My paper upon it in the New Ind. Ant. p. 486 § 15).

52, X. "To realise that these things have no soul is the essence of the Release" (177–8)

53. The idea contained in this passage is quite in agreement with the similar one expressed in the Pali works. Observe, for example, the *Nettippakaraṇa*, p. 6, verse:

सब्बे धम्मा अनत्ताति यदा पञ्ञाय पस्सति ।
अथ निब्बिन्दति दुक्खेसु एस मग्गो विसुद्धियाति ॥

Cited from *Dhammapada*, 279.

It is interesting to note that Upatissa also mentions as the essence of Nibbāṇa the *dhammavicaya*, discerning [the nature of] the dhammas (v. *Vim. Mag.* p. 66).

Though it is stated in the Maṇim. that essence of Nibbāna is to realise dhammas as of no self; it is to be interpreted as a metaphorical (*aupacārika*) expression on the authority of Pali tradition. Expression similar to this is not uncommon in the Buddhist works; e.g. the statement like that Śūnyatā is the Absolute Truth is, according to *Bhavasankrāntisūtra*, only a metaphorical one, (v. Bhavas. Introduction, pp. xxx, xxxi).

54. XI. Division into Four Truths:

(1) "Factors described as Consciousness, Mentality and Corporeality, Six Bases, Impression, Feeling, Rebirth, Disease Old Age, Death, Sorrow, Lamentation, Grief and Despair are maladies *(nōy)*.

(2) Causes for these maladies are Ignorance, Action, Craving, Clinging and Accumulation of Actions. [Or again],

(1) Whichever appears is Misery.

(2) Attachment is the sole cause for it.

(3) Release is happiness.

(4) Absence of attachment is the cause for it.

These constitute the Four Truths" (179—188).

55. Compare *Sam.* II, p. 104 f; *Maj.* (9) p. 48 f. *Dig.* II, p. 305. Buddhaghosa has also shown the method of division. So also Upatissa. (*Vis. Mag.* p 581; *Vim. Mag.* p. 107).

We have already seen that there are two ways of stating the formula, positive and negative. The positive method purports to demonstrate the first and second Truths, viz. Misery and Cause of misery; while the negative one shows the other two viz. Extinction of misery and Way leading to the extinction of misery. Buddhaghosa has, taking into account the positive method, stated that the first two Truths are thereby understood but he has not dealt with the negative methods in the same manner apparently for the reason that one can easily imagin it by way of implication. Similarly Maṇim. has at first, pointed the first two Truth and then stated in brief, by way of recapitulation, what are understood impliedly in these two methods of preaching the formula.

56. XII. Division into five groups of elements: (1) "Matter, (2) Feeling, (3) Idea, (4) Volition and (5) Consciousness, these are five groups of elements," (189—190).

57. Maṇim. does not state clearly how these groups are distributed among 12 factors. Upatissa has distributed not only the five groups over the 12 factors, but he has done so even in respect of 12 āyatanas, 18 dhātus. (*Vim. Mag.* p. 107, full text not available).

58. XIII. Six kinds of verbal expression.

They are: "In conjunction with (a) *sanghāta* (*togai*), (b) *santāna* (*todarci*), (c) Excessive talk (*tanmaimigatturai*) and (d) Appropriate talk (*iyundurai*)

(1) Affirmative expression.

(2) Negative expression.

(3) Affirmative expression pertaining to actual happening.

(4) Negative expression pertaining to actual happening.

(5) Affirmative expression pertaining lo formerly non-existent.

(6) Negative expression pertaining to never existent.

(*a*) *Sanghāta* is meant by the expression of such things as body, water and country, etc.

(*b*) *Santāna* is meant when people talk of grain (*vrīhi* = *nellu*) perceiving the phenomenon of continuous succession of seed, sprout and stem, etc.

(*c*) Excessive talk is an expression particularly of one aspect of a thing, while it has three, appearance, increase and decay,

(*d*) Appropriate talk is an expression that several 'letters form a word (*śol*) and that some number of days constitutes a month (*tingal*).

(1) Affirmative expression is [to assert what exists]; e.g. knowledge (*uṇarvu*).

(2) Negative expression is [to deny what does not exist]. e.g. a horn on the head of a hare.

(3) Affirmative expression pertaining to actual happening is to say that feeling arises along with the mind.

(4) Negative expression pertaining to actual happening is when we state that the mind comes into existence like a lightning.

(5) Affirmative expression pertaining to non-existence is formed [when some body says that] the effect happens without any cause.

(6) Negative expression pertaining to non-existence is to say that as there is no horn on the head of a hare, it is not perceived" (191—216).

59. In the Suttas four-fold *vyavahāra* is mentioned thus: चत्तारो अनरियवोहारा । मुसावादो, पिसुना वाचा, फरुसा वाचा, संफप्पलापो ॥ चत्तारो अरियवोहारा । मुसावादा वेरमणी, पिसुनाय वाचाय वेरमणी, फरुसाय वाचाय वेरमणी, संफप्पलापा वेरमणी । (*Dig.* III, p. 232; cf. Ang. II, p. 246).

Then, similarly other two groups of *anariyavohāra* and two other groups of *ariyavohāra* are also mentioned there. But none of them accords with the Maṇim.

All these types of verbal expression, omitting *iyandurai*, are enumerated in a more logical manner in the *Śivajñānasiddhiyār* (a treatise on Śaiva philosophy in Tamil), *parapakṣa*, under the head of the Sautrāntika doctrine. (v. My paper upon it, published in the Annals of S. V. Oriental Institute, Vol. I, pp. 179—191).

For *tanmai migatturai* above, e g. *bhaṅgajñāna*, third of 10 sorts of *vipassanā* ; v. Compendium, p. 66.

60. XIV. Four types of method (*naya*) are: (I) "Identity (*oṟṟumai = ekatva*), (2) Diversity (*veṟṟumai = nānātva*), (3) Functionless (*purivinmai = avyāpāra*) and (4) Naturality (*iyalpu = evaṃdharmatā*).

(1) Identity-method is to understand that the things such as cause and effect are identical.

(2) Diversity-method is to recognise as separate those things i.e· cause and effect.

(3) Functionless-method is to state that the causal things (lit. completely unchanged things) do not possess any idea that they discharge the causal function conducive to the rising up of the effects.

(4) Naturality-method is that [only] the sprout of grain (*nel-mulai*) will appear from the grain-seed (*nel-vittu*)" (217—228).

61. Buddhaghosa has very clearly explained the above four methods as under:

(1) एवं बीजस्स अङ्कुरादिभावेन रुक्खभावप्पत्ति विय, संतानानुपच्छेदो एकत्तनयो नाम ।

( ) अविज्जादीनं पन यथासकं लक्खणववत्थानं नानत्तनयो नाम ।

(3) अविज्जाय संखारा मया उप्पादेतब्बा, संखाराणं वा अहेहीति एवमादिब्यापाराभावो अब्यापारनयो नाम ।

(4) अविज्जादीहि पन कारणेहि संखारादीनं येव संभवो, खीरादीहि दधि आदीनं विय, न अञ्ञेसं ति अयं एवंधम्मतानयो नाम । (*Op. cit.* p. 585).

Upatissa also has stated these 4 nayas (p. 115). But as the full text is not available, we cannot say how he has explained them.

62. XV. There are four results or benefits derived from the above four methods:

(1) "There is nothing arising anew apart from the inter-connected members of the chain of causation (because of the identity of the cause and effect). [Thus one rejects the Nihilistic view.]

(2) There cannot be anything permanent running in and through all the above factors (because of the absolute diversity of the cause and effect). [Thus one rejects the view of Eternalism.]

(3) The causation is not controlled by any conscious agent (because of the cause being unconscious of discharging its function). [Thus one rejects the wrong belief in soul.]

(4) The result appears through a suitable cause, and a suitable cause being absent, the result also becomes absent. [Thus one rejects the view of no-cause as well of no-function.]

Thus these four results are distinguished in accordance with the four methods" (228–234).

63. Buddhaghosa speaks of the similar 4 benefits separately just after each method is described.

(1) The first: यं सम्मा पस्सन्तो हेतुफलसंबन्धेन संतानस्स अनुपच्छेदावबोधतो उच्छेददिट्ठिं पजहति। मिच्छा पस्सन्तो हेतुपलसंबन्धेन पवत्तमानस्स संतानानुपच्छेदस्स एकत्तग्गहणतो सस्सतदिट्ठिं उपादीयति।

(2) The second: यं सम्मा पस्सन्तो नवनवानं उप्पाददस्सनतो सस्सतदिट्ठिं पजहति। मिच्छा पस्सन्तो एकसंतानपतितस्स भिन्नसंतानस्सेव नानात्तग्गहणतो उच्छेददिट्ठिं उपादीयति।

(3) The third: यं सम्मा पस्सन्तो कारकस्साभावबोधतो अत्तदिट्ठिं पजहति। मिच्छा पस्सन्तो यो असति व्यापारे अविज्जादीनं सभावनियमसिद्धो हेतुभावो, तस्स अग्गहणतो अकिरियदिट्ठिं उपादीयति।

(4) The fourth: यं सम्मा पस्सन्तो पच्चयानुरूपतो फलावबोधा अहेतुकदिट्ठिं अकिरियदिट्ठिं च पजहति। मिच्छा पस्सन्तो पच्चयानुरूपं फलप्पवत्तिं अगहेत्वा यतो कुतो चि यस्स कस्स चि असंभवगहणतो अहेतुकदिट्ठिंञ्चेव नियतवादञ्च उपादीयति।

It is clear from these passages that the Maṇim. does not fully agree with the *Vis. Mag.* in this respect, though we may say that the ideas contained in the Maṇim. may be the same as in the *Vis. Mag.*

64. XVI. "There are four types of answering questions, viz., (1) to reply deliberately, (2) to reply separately, (3) to reply by a counter question and (4) to reply by remaining silent.

(1) If a question is asked whether a thing that comes into existence will go out of existence or not; to reply that it will go out of existence is the deliberate reply.

(2) When there is a question whether a dead man will be reborn or no; enquiring whether he was dead with attachment or without it, to say that in case he died with attachment, he will be reborn, is called the reply by separation.

(3) If a question is put whether the seed precedes or the palm-tree precedes; to ask in reply which is the seed and which is the palm-tree is the reply by counter question.

(4) To a question whether flower in the sky is old or new, not to give any answer is the reply by remaining silent" (235–249).

65. This four-fold answering question is also common to the Pali books. The *Milindapañho*, for example, has detailed it as under:

चत्तारि इमानि पञ्हाव्याकरणानि । कतमानि चत्तारि । एकंसव्याकरणीयो पञ्हो । विभज्जव्याकरणीयो पञ्हो, पटिपुच्छाव्याकरणीयो पञ्हो ठपनीयो पञ्हो । ... रूपं अनिच्चन्ति एकंसव्याकरणीयो पञ्हो, ... |... ... अनिच्चं पन रूपन्ति विभज्जव्याकरणीयो पञ्हो,......|......किं नु खो चक्खुना सब्बं विजानातीति अयं पटिपुच्छाव्याकरणीयो पञ्हो |...सस्सतो लोको ति ठपनीयो पञ्हो, ...तं जीवं तं सरीरन्ति अञ्ञं जीवं अञ्ञं सरीरन्ति, होति तथागतो परं मरणा ति, न होति तथागतो परं मरणा ति, होति च न च होति तथागतो परं मरणाति नेव होति न न होति तथागतो परं मरणा ति ठपनीयो पञ्हो । अयं ठपनीयो पञ्हो । (Second ed. pp. 144–45; cp. Childers' Pali Dictionary, p. 328).

Now it may be clear that the Maṇim. has adopted these varieties of answer with its own examples.

66. " There exist bondage and its cause, and release and its means ; but there exists none who may be the lord controlling them and their relations " (250–1).

67. This is the well known doctrine in Buddhism, that it maintains the theory of Samsāra and Nirvāṇa and their respective causes without assuming any permanent stuff or principle underlying them. This doctrine is known as *nairātmyavāda*, no-soul theory.

68. " Greed (*kāma*) hatred (*veguḷi=dveṣa*) and delusion (*mayakkam=moha*) are root-causes for all things above described " (252–3).

69. This is one of the most important teachings of the Buddha. He has indicated in more than one place in his discourses that these three are the sole factors for all the evils and sufferings in the world ; hence they are called *akusalamūla*, unwholesome root-causes, while their absence is named *kusalamūla*, wholesome root-causes ; see Note in § 11, p. 23f, above ; *Dhammasaṅgiṇi*, chapt. III and Guide, p. 15). It is these three factors for complete removal of which different processes of trances have been prescribed as their antidotes.

70. (1) "One [who walks in lust] should, in a solitude, pondering over the fact that things are impermanent, miserable, without soul and impure, remove the [root-cause,] greed.

(2) One [who walks in hate] should, by virtue of a true knowledge derived from the constant meditation (lit. having known) upon [the Brahman dwellings,] Friendliness, Compassion and Joy, remove [the root-cause] hatred.

(3) One [who walks in delusion] should, by descerning [the true nature of things], through studies of doctrine (*śruti*), thinking (*cintanā*), meditating (bhāvanā) and penetrating deep (*darśana*) [into the Truth] remove [the root-cause,] delusion ; and by these four factors one should remove the deep darkness that seated in one's mind." (254–260).

6

71. These passages prescribe the suitable devices by which one could extirpate the said three root-causes of evils. It is not possible to assert which authority has been followed by the Maṇim in this respect. Both Upatissa and Buddhaghosa on the authority of the Abhidhamma and Suttas, prescribe various such devices 38 in number for the former, and 40 for the latter. They also state that which of the devices is suitable to which type of person. In doing so Upatissa distinguishes finally three types of men, viz. *rāgacarita*, *dosacarita* and *mohacarita*; while Buddhaghosa accepts six types, with addition of other three varieties, *saddhācarita*, *buddhicarita* and *vitakkacarita*. Though Upatissa also enumerates the latter varieties and also some other 8 combination-varieties, *rāgadosacarita*, etc., he says finally that all of them can be reduced to the three in so far as their *mūla-kleśa* is concerned (p. 34–5). The Maṇim. in this respect is quite in agreement with Upatissa.

In prescribing their antidotes Upatissa says that a *rāgacarita* should practise *asubhasañjñā*, *kāyagatā sati*; a *dosacarita* should practise four *appamāṇacitta* and *vaṇṇakasiṇa*. After having prescribed the antidotes for a *saddhācarita* and others, he says that a *mohacarita* should, with faith, hear about the Dhamma (Doctrine ie. mainly of the Dependent Origination), have reverence for it and should live with his teacher and develop his own understanding (p. 41).

In this broad prescription of antidotes, too, the Maṇim, agrees with Upatissa to a greater extent; because the Maṇim also states that greed should be removed by *aśubha* meditation, hatred by Friendliness, etc. and delusion by studies of doctrine, etc. Although Buddhghosa also gives the above details of *pratipakṣa*, he eventually says that a particular object of meditation is not intended for a particular type of men, but on the other hand, he says that any man may take up any object whichever suits him. Upatissa, however, distributes the devices of meditation in a fixed manner as above stated. Therefore the Maṇim. seems to follow in this respect the same tradition that Upatissa has followed.

Both Upatissa and Buddhaghosa give many details under each head of *kasiṇa*, *asubha* and *appamāṇa*, etc. But the Maṇim. has none of them. There are ten varieties of *asubha* object of meditation, according to Upa. and Bud., since one and the same formula, *anityam duhkham anātma aśubham* serves the purpose in all cases, Maṇim. appears to indicate simply the formula under the head of foul (*aśubha*) object of meditation.

Turning to the next item, *apramāṇa*, Maṇim. states only the first three instead of the four, *maitrī*, *karuṇā*, *muditā* *upekṣā*. It seems that Maṇim left out of consideration the last *apramāṇa*, *upekṣā*, because that being a state of equanimity, the state of balance or indifference, it could not serve actively as an antidote to hatred.

As regards the remedy to delusion, Maṇim. mentions under this head four members, viz. (1) *śruti*, (2) *cintā*, (3) *bhāvanā* and (4) *darśana*. I do not find so far in the Buddhist Literature some unit of 4 members as a counter factor to *moha* as in Maṇim. Prajñā is generally desciibed as a true antidote to *moha*; it is divided into three: *śrutamayī cintāmayī*, *bhāvanāmayī* (v. *Vis. mag. Vim. Mag*. p. 92; Vibhaṅga, 324-5) cf. *Milindapañho*: पञ्ञा उप्पज्जमाना अविज्जन्धकार विधमेति। etc. (p. 39, New ed.). It is also stated that the *prajñā* consists in a careful and thorough study of the doctrine of *pratītya-samudpāda* which study removes delusion, (cf. Compendium, p. 65). Upatissa specially states that a *mohacarita* should study Dhamma with reverence, live with a teacher and develop his own understanding (p. 41).

72. Conclusion. " When Aravaṇa illuminated the auspicious wisdom light in these words free from contradiction with preceding and following context, Maṇimekhalai, the heroine, having assumed the life of an ascetic and having heard the Dhamma [with reverence] took herself to the penance so that she may get rid of the tuimoil of the worldly life" (261–4).

73. The lamp-simile as in the above passage is also used in the Suttas in connection with the Buddha's preaching. We have, for example, in the *Mahāparinibbānasutta* the following: अन्धकारे वा तेलप्पजोत धारेय्य चक्खुमन्तो रूपाणि दक्खिन्तीति। एवमेव भगवता अनेकपरियायेन धम्मो पकासितो (*Dig*. II, 152).

THE DOCTRINE OF ṢAṬSTHALA

BY

C. V. SANKARA RAU, M.A.

Ṣaṭsthala means: "*Śravaṇamananaviśiṣṭajñānānugatanididhyāsanāt ṣaṭsthalaparamaśivasākṣātkāre tādātmye paramakāraṇam nirdiśyate.*" Śrīpati says that *ṣaṭsthala* is the connecting link between the *Ātman* and *Brahman.* The Ātman attains *Brahmatva* by *jñāna.* Jñāna is obtained, according to the text, "*ātmāvāre draṣṭavyas śrōtavyo mantavyo nididhyāsitavyah,*" that is to say, by closely examining the truth, by hearing the smṛtis by Guru's *upadeśa,* by meditation and by firm concentration. If jñāna is obtained in this manner, the result is that the Jīva becomes Śambhu. Śrīpati says "*tasmāt jīvō bhavét Śambhuḥ krimivat kīṭa-vicintanāt iti*" etc. That is, the jīva attains *Sivatattva* through jñāna as the *kīṭa* becomes the actual *bhramara,* i.e., on the analogy of the *bhramara-kīṭa-nyāya.* The six positions of approximation to *Śivatva* according to him are:--*Śravaṇa, Manana, Jñāna, Nididhyāsana, Dhyāna* and *Āsana.* Correspondingly, he says there are six liṅgas,—*Ātmaliṅga, Bhāvaliṅga, Jyōtirliṅga, Prāṇaliṅga, Upāsanāliṅga,* and *Dhyānaliṅga.* A treatise called 'Ṣaṭsthala-nirṇaya' deals with this doctrine at length. It sets out the six positions in the progress of the aspirant aiming at the attainment of freedom from the bondage of Samsāra through the grace of Śiva. Beginning from Basava himself, Ṣaṭsthala has been the eternal theme of Vīraśaiva writers, who often call themselves Ṣaṭsthala-Brahmavādins. Many works in Sanskrit and Kannada have been written to elucidate this particular doctrine by leading Vīraśaiva writers. This doctrine has also received attention from the Vīraśaivas of the Tamil country.

DOCTRINE OF PRATĪTYASAMUTPĀDA

BY

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'Wheel of Intervolved Causation' is the English equivalent of the term "*Pratītyasamutpāda.*" This doctrine is the key-note of the philosophy of the Bauddhas. Causes are divided into direct causes or causes proper (*hetu*) and contributory causes or conditions (*pratyaya*). The Bauddha explanation of this doctrine, in short, can be stated thus: "It is enough if we are able to assign a specific number of causes and conditions and for each of these specific number of causes and conditions a specific number of other causes and conditions which brought each of them into operation at the time when and in the manner in which each of them operated to produce their joint result. This 'Wheel of Intervolved Causation' is composed of the following 'root-causes' called 'nidānas': (1) *Avidyā* or Ignorance; (2) *Samskāra* or Latent Dispositions; (3) *Vijñāna* or Individualistic Cognition; (4) *Nāma-rūpa* or Name and Form; (5) *Ṣaḍāyatana* or the six organs (of sensation); (6) *Sparśa* or touch; (7) *Vedanā* or Feeling; (8) *Tṛṣṇā* or Craving; (9) *Upādāna* or Root-Cause, Attachment; (10) *Bhāva* or Character; (11) *Jāti* or Birth; (11) *Jarāmaraṇaśoka-parivedana-duhkha-durmanasyatā*, Decay-Death-Sorrow-Lament-Suffering-Despair;—any one of the factors of this chain of twelve factors is inevitably caused by the factor preceding it, and itself becomes the cause of the factor that follows it. Thus the No. 12 gives rise to No. 1 and thus the 'Wheel of Causation' goes round and round in endless succession. This 'Wheel of Causation' is uneffected by the functioning of any such cause as 'Primordial Matter'—'God' or both, Soul; it is mobile. It is the basis of the notions of 'Karma' (Actions good and bad), fruits of acts. It is devoid of the concepts of 'Quality', 'Substance', 'Universal'. 'Inherence' etc., but is amenable to 'words' and 'cognitions' only in a superimposed form. It is definitely cognisable by the two means of cognition. It is both *anādi* and *ananta* and admits of no translocation. It is absolutely free from the world of fantasies and remains unapprehended by others.

PĀÑCARĀTRA DOCTRINE OF CREATION

BY

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Pāñcarātra is one of the oldest Vaishṇava cults and it takes its stand as an independent system of philosophy along with the other systems like Sānkhya, Yoga etc. Rāmānuja accepts the main tenets of Pāñcarātra system and in fact it is Rāmānuja that gave this system a fresh recognition. He has ordained the Pāñcarātra system of worship in many South Indian temples.

According to this school of thought creation proceeds from Viṣṇu and his Śakti, who are, in the supreme state, one with Paramātman without distinction but are distinguishable in creation. Creation is of two kinds—Primary and Secondary. Each of the two again falls into two stages and the Secondary creation is said to take place about 36,000 times between two successive Primary creations.

In the first stage of the Primary creation, from the Śakti, whose two aspects are *kriyā* (action) and *bhūti* (becoming), are manifested the six guṇas or attributes of her Lord. They are (1) Knowledge, (2) Unrestricted power, (3) Energy, (4) Strength, (5) Virility and (6) Splendour. All these attributes are together said to constitute Vāsudeva, the first *vyūha* and his *śakti* Lakshmī. These six fall into pairs and from them issue in order, Saṁkarṣaṇa, Pradyumna, and Aniruddha, the other three vyūhas and their śaktis. From these vyūhas are created the twelve sub-vyūhas and the twelve Vidyeśvaras. The thirty-nine vibhavas or incarnations of Viṣṇu and Vaikuṇṭha the Highest Heaven are also said to be originated in this stage of creation.

In the second stage of the Primary creation, the *bhūti* aspect of the Śakti manifests the grosser forms, Kūṭastha Puruṣa and Māyā Śakti. All the individual souls together constitute 'Kūṭastha Puruṣa' and Māyā is the immaterial source of the cosmos. From her proceeds Niyata, the regulating principle of all things and thence Niyata Kāla or the Transcendental Time which is regarded as a driving force. From Kāla emanate the guṇa-body whence the three guṇas—*satva. rajas* and *tamas*—issue and coalesce into Mūlaprakṛti, the impalbable source of material things. It is said that all these creations exist till the time of the Universal Dissolution.

The first stage of every secondary creation bears a close resemblance to the Sānkhyan conception of evolution but with some differences. The main differences that need mention are that while Sānkhya starts with Mūlaprakṛti and Puruṣa, the Vaiṣṇava system starts with, in addition to those two, Kāla also. The Vaishṇava Puruṣa is the one 'Kūṭastha Puruṣa' but not the infinite number of souls.

Lastly the five gross elements, ether, air. light, water and earth having been produced, combine together into a mass and from it is produced the fifth vyūha, the world-egg (*Brahmāṇḍa*) or world-eggs according to some Samhitas, with Brahmaṇ as its or their creator. Thence follow the details of creation.

UTPALA—PARIMALAM

BY

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An almost complete copy of this Sanskrit work has been obtained for the library of the Institute at Tirupati. The original for the copy of the Institute is a palm leaf Ms. in Telugu script very carefully copied with corrections here and there of scribal errors based upon similarity of letters which are generally ya (य) and dha (ध), and bha (भ) and ha (ह). This correction reveals that the original for the palm-leaf Ms. itself must be of Grantha script. The work consists of 106 chapters and the leaves containing chapters 51 to 55 are missing in the Ms.

Utpala-Parimala is a commentary on Varāhamihira's Bṛhatsamhitā and not as the name may suggest the commentary on Bhaṭṭotpala's gloss on the same work. But the name, besides its rhetorical significance, may indicate that Parimala of the author follows the model adopted by Utpala in his commentary on Bṛhatsamhitā. Curiosity may prompt one to question what the method of Parimala is which bears resemblance with that of Utpala; though the answer requires a thorough study of both the commentaries, a general feature in both of them may be noted as (1) giving synonyms for obsolete or rare words, (2) explaining the construction of difficult or dubious expressions, (3) adducing texts in support of or forming source for the views of Varāhamihira, and (4) lastly furnishing vast supplementary information from various works many of which have not survived to our days. Nor the author was a contemporary of Utpala, though in his introduction he salutes both Varāhamihira ahd Utpala as वन्दे वराहमिहिरं गुरुमुत्पलं च and thus raises a conjecture by the use of the word गुरु (guru) that he might be Utpala's pupil. But Utpala at the end of his commentary on Bṛhajjātaka gives the date of his work as 888 S. S. (966 A.D.)[1] while Parimala was finished in 4336 Kali (1235 A.D.)

Yogi or Yogīśvara is the author of Parimala, who in his introduction says that he composed the work at Śrīranga while Ballāla king Someśvara was ruling there. Yogi was born in Kali 4305

1. चैत्रमासस्य पञ्चम्यां सितायां गुरुवासरे । वस्वष्टाष्टमिते शाके कृतेयं विवृतिर्मया ॥

(1204 A.D.)[1] He was the son of Kumāra or Komaṇārya. His dynasty is thus described: in Vārṣagaṇya gotra there was Kīrtideva, living in the city of Pravara on the bank of Vitastā in the region of Śāradādevī (= Kashmir); his son or grandson was Govindabhaṭṭa, who had two sons Rāmeśvara and Tripurāntaka. The elder of the two had by the grace of Kumāreśvara (in Kashmir ?) had a son called Kumāra to whom the author was born.[2] This illustrates the fact that on the downfall of the Kashmirian kingdom or in its decline a number of scholars migrated from Śāradākeṣtra to various eastern and southern kingdoms where their learning and intellect were honoured. Bilhaṇa, Śārṅgadeva (of Devagiri's court) and a host of others belonged once to Kashmir.

Yogi finished his work when he was 31 years old. The vastness of the material that he has supplied to his readers and fine elegant style in which he clothed his thoughts bespeak of his erudition and poetic skill and at the age of 31 the production as it is declares him a genius.

He describes in a few verses[3] the glorious career of the Ballāla Kings who ruled at Dorasamudra, which reminded the city of

1. श्रीभूसुखार्थमान्याहर्जन्मना (1572742) योगिना मया । व्याख्या हि बहुमान्याह्नि (1583811) संहिता विवृतिः कृता ॥ These figures indicate *ahargaṇa* representing the days of yogi's birth and the completion of his Parimala.

2. वर्षगणगोत्रवि . कीर्तिजरामपौत्रोऽमुम् ।
उत्पलपरिमलमतनोद्योगीन्द्रः कोमणार्यसुतः ॥

अजनि गणवृषगण...ये शारदाहृदक्प्रवरभुवि वितस्ता...कीर्तिदेवः ।
सुतमलभत जम्बू...तरेयश्रुतिपदपदबीजं सोऽपि गोविन्दभट्टः ॥

रामेश्वरश्च त्रिपुरान्तकश्च पुत्रौ तदीयौ श्रुतशास्त्रदृष्टी ।
आद्यस्य गौरीपतिरेव देवः शिवः कुमारेश्वरसंज्ञयाभूत् ॥

3 अस्ति श्रीमदनन्तयादवकुलक्ष्मापालरत्नाकरः
श्रीमान् होसलसंज्ञितो जनपतिः कर्णाटभूभूषणम् ।
यत्कीर्त्या सहजा कवेरतनया श्रीतुङ्गभद्रा च सा
श्रीरङ्गाधिपतिः सदा हरिहरस्ताभ्यां समालिङ्गितौ ॥

यस्मिन् दोरसमुद्रनाम नगरं श्रीद्वारकास्मारकं
भाति स्फीतमाधिष्ठितं यदुवरैर्यद्विष्णुमुख्यैर्नृपैः ।
तस्मिन्विष्णुसुतान्नृसिंहनृपतेर्वल्लालभूपोऽभव-
द्यत्कीर्त्या विशदीकृतं त्रिगुणमप्यासीज्जगत्सात्त्विकम् ॥

यस्माद्धोसलवंशमौक्तिकमणिः सर्वज्ञचूडामणि-
र्जातः काटववार्धिबाडबाशिखी वैर्यर्यमास्ताचलः ।

Dvārakā. King Viṣṇu (Viṣṇuvardhana) had Nṛsimha whose son Ballāla was a great person. His son was Narasimha, who defeating Kāḍavarāya, reinstaed the king of the Cholas on the throne, destroyed the kingdom of Magadha (Magara in Mysore) and conquered the Pāṇḍyan king. He had the titles Sanivārasiddhi, Giridurgamalla, etc. Narasimha's son was Someśvara, the patron of the author yogi. Under him Yogi wrote his work at Śrīraṅga in 1157 S.S. (1235 A.D) (मुनीन्द्रियशिवे शाके वैशाखे मान्मथे तिथौ), in the month of Vaiśākha on त्रयोदशी day.

Yogi's teacher was Nirupamabodha, probably a Sannyāsin.

Yogi's references to the conquests of Narasimha and his son Someśvara are fully borne out by epigraphical and literary records. Tiruvendipuram Inscription of Rājarāja III (Epi. Ind. Vol. VII. p. 160) dated in the 16th year of that sovereign corroborates Nṛsimha's conquest of Kāḍava, viz., Ko Perunsiṅga.[1] Kālakalabha in his Gadyakarnāmṛta describes at length the battles fought by Narasimha with Kāḍava and Pāṇḍya king. About four decades (1210 to 1250 A. D.) mark in South India ephemeral fortunes of crowned heads in gaining and losing in the same year the great cities like Nellore, Conjeevaram, Trichy, Madura, Tinnevelly etc. Someśvara defeated the Pandyas and set up a triumphal column at Rāmeśvara, which fact is stated in Rukmiṇīkalyāṇa by Vidyācakravartin. Ballāla's occupation of Chola and Pandya countries lasted till the rise of Sundara Pāṇḍya, when simultaneously troubles arose in Dorasamudra from the northern neighbours which compelled Someśvara to his old capital.

The reference to Magadharājya is to the conquest of the kingdom of Magara in Mysore State. Magara was probably ruled by a

चोलस्थापनदेशिको मगधराज्याम्भोधिकुम्भोद्भवः
पाण्ड्याम्भोदघटाविघट्टनमरुच्छ्रीनारसिंहो नृपः ।

तत्पुत्रः परिपन्थिपार्थिववधूवैधव्यदीक्षागुरु-
र्नानादिग्वनितावतंसितयशस्स्तोमोऽस्ति सोमेश्वरः ।
सेतावुन्मददिग्द्विपेन्द्ररदनप्रोत्कीर्णवर्णावलिं
कीर्तिस्तम्भमधिक्षिपद्ध्रुवपति यः प्रत्यभिज्ञापयन् ॥

1. Ko Perunsiṅga may mean Great Rājasimha, one of the early kings of the Pallava line, to which kāḍava king traced his genealogy. Kāḍava was a great admirer of Bharata's Nāṭya Śāstra and, he got engraved in the temple of Chidambaram all the 108 karaṇas of Śiva-tāṇḍava as described by Bharata (ch. IV). Kāḍavabhūpālīya is referred to as a commentary on Nāṭyaśāstra by later writers.

sturdy branch of the Pandya family. There are several epigraphical allusions to this conquest.[1]

This period is again the renaissance of Sanskrit literature in South India when impetus given by the influx of the scholars from Kashmir, Kanouj, Chedi, Ujjain etc., thrilled the local genius to emulate the great names of the day. All branches of literature were explored, encyclopædeas were composed, commentaries on the most popular works were written, and compendia of all great stupendous works were produced. Seven or eight decades of this glorious renaissance were followed by a blast of fiery invasion of Moslems which altered the very foundations of Hindu Society and learning when none bestowed any thought of the fleeing Muses with torn raiment and dishevelled hair.

Bhṛatsamhitā of Varāhamihira is a veritable mine of information on various topics which enables one to draw a good picture of ancient civilisation. Varāha seemed to have flourished about 540 A.D. and all the facts, references, and proofs of able scholars who worked at his date are entirely conjectural and assign him to the middle of the 6th century of the Christian Era. Thus the date is only tentative. His Samhitā consists of 106 chapters and the last śloka not found in the printed editions as found in Parimala reads :—

आदित्यदासतनयस्तदवाप्तबोधः
कापित्थले सवितृलब्धवरप्रसादः ।
आवन्तिको मुनिमतान्यवलोक्य सम्य-
क्शाखां वराहमिहिरो रुचिरांचकार ॥

The same śloka is found in Varāha's Bṛhajjātaka having word, *horā* (होरा) in place of *śākhā* (शाखा) in the above verse. Of course *gaṇita*, *śākhā* and *horā* are three branches (skandhas) of Jyautiṣa science. Parimala explains the word *kāpīsthala* as...... इ...सक्षेत्र (*Varāhakṣetra* ?) where the Varāhamihira seems to have finished his three great works on astrology. Utpala says that Varāha was a Māgadhi brahman and he was probably a native of Avanti (Ujjain). Some scholars read *kāpitthala* and construe it with the word *sāvitṛ*,

1. Cf.—Epi Kar Vol. VI Cn. 238.
ಮಗರಕ್ಷೋಣಿಪನಂ ಪೊರಲ್ಚಿ ಕಡುಪಿಂದಾಕಾಡವೊರ್ವೀಶನಂ ।
ಮೊಗಮಂ ಪೊಯ್ಸಿಡಿ ಯಿಕ್ಕಿಪಾಣ್ಡ್ಯನೃಪನಂ ಬೇರಿಂದೆ ಕಿೞ್ತ್ತಿ ಚ ।
ಕ್ರಿಗೆ ಚೋಳಂಗೆ ಪುನಃ ಪ್ರತಿಷ್ಠೆಯನದಂ ಕೈಸಾರ್ಚ್ಚಿಕೋಪಪ್ರಸಾ ।
ದಗುಣಂಗಳ್ ಜನಿವೆಂಬಿನಂ ನೆಗೞ್ದಪಂ ಶ್ರೀವೀರಸೋಮೇಶ್ವರಂ ।

but it might be the place where Varāha composed his famous works. It is a village in Madhyadeśa.

Varāha wrote Yogayātrā or Mahāyātrā treating of a king's invasion upon the country of the enemies and of all matter relating to the equipment of the armies and auspicious times of starting. Utpala commented upon all the three works of Varāha. Yogi in his commentary frequently quotes from the other works of Varāha and Utpala. Many of the works available to Varāha perished by the days of Utpala and even many of those read by Utpala and Yogi have not come down to our times. Yogi seems to have written besides this commentary, Grahayajña-samuccaya[1] (ग्रहयज्ञसमुच्चय)[1] and Jātakasampradāya-pradīpa (जातकसंप्रदायप्रदीप)[2]

Now something about his commentary :—

Full text is quoted and his comment is added to it. The texts of Varāha's works as found in print are still far from perfection. Yogi must have collated his copy with different Mss. then available. He gives readings also. A detailed study of the whole work collating his readings of the text with any of the published editions may give us valuable information. I simply quote one instance :—The printed text, chapter 79, reads—

भारद्वाजमतं दृष्ट्वा यच्च श्रीद्रव्यवर्धनः ।
आवन्तिकः प्राह नृपो महाराजाधिराजजः ॥

Yogi reads *devavardhana* in place *dravyavardhana*. This reading may surely lead to the identity of the Ujjain king, the son of a Mahārājādhirāja who devoted himself to the studies of augery (शाकुन). Devavardhana was evidently an elder contemporary of Varāha. A second instance is that chapters on the horse and the elephant are not found in some Mss. For Yogi says अश्वगजलक्षणाध्यायौ केषुचि-कोशेष्वदृष्टावपि.... .. Thus his readings appear to be valuable.

Regarding his interpretations, most of them appeal to our reason and experience. His knowledge of geography of India is more or less perfect. Now wherever he is doubtful, he gives two-fold explanation.

1. In chapter on Koṭihoma he supplements the text from this work and ends it thus :—इति योगीश्वरकृतौ ग्रहयज्ञसमुच्चये । सप्रपञ्चं सानुकल्पं ग्रहातिथ्यस्य पद्धतिः Here Yogiśvara is himself and not Yājñavalkya.

2 In chapter called *Grahagocarādhyaya* (ग्रहगोचराध्याय), treating of vedhas (वेधाः) Yogi says :—एषां वेधविधिश्च जातकसंप्रदायप्रदीपेऽस्मदुक्ते यथा... and again quotes from the works in Grahapākaphala as एवं निर्णयाय जातकसंप्रदायप्रदीपेऽस्मदीयौ श्लोकौ......

For instance, commenting on a well-known śloka of Varāha (chap. XIII. śl. 3) :—

आसन् मघासु मुनयः शासति पृथ्वीं युधिष्ठिरे नृपतौ ।
षड्द्विकपञ्चद्वियुतः शककालस्तस्य राज्ञश्च ।

Yogi says :—यद्यपि शकात्प्राक्कलिगताब्दा नवाद्रिचन्द्राग्निमिताः (3179) तथाप्याचार्येण वृद्धगर्गमतात् षड्द्विकपञ्चाद्वियुत इत्युक्तं दृग्गणितविसंवाद्यपि । अथवा विक्रमादित्यशकात्पूर्वं शालिवाहनशकाब्दवत् षड्द्विकपञ्चद्वियुते कलिगतकाले शकान्तरं तद्वाक्यविषयत्वेन कल्प्यम् ।

This second interpretation gives us Śaka date as 575 B.C. (3179—2526—78 = 575 B.C)

Utpala in his comment on VII—9 śl. of Bṛhajjātaka quotes a verse from the work of Sphujidhvaja, a Greek king, for the calculation of *ahargaṇa*.

It runs thus :—

गतेन साध्यर्धशतेन युक्ताप्येकेन केषां न गताब्दसंख्या ।
कालः शकानां (·044) स विशोध्य तस्मादतीतवर्षाद्युगवर्षजातम् ॥

This śloka reads differently in different copies but the number 1044 is found in every one. Utpala proves that Sphujidhvaja lived later than the commencement of the Saka date. Evidently as Śphujidhvaja is older than Varāha and Utpala, the number 1044 does not fit in with either Vikramārka or Śālivāhana Śaka. How the figure is obtained from the words of the śloka is still a mystery. But we have the figures there. If there existed according to Yogi another Śaka before Vikramāditya, which is roughly 575 B.C., the date of Sphujidhvaja or the commencing date of his calculations will come to 1044–575=469 A.D. This suits the attack of Utpala on Varāha that he disregarded the later theories of Yavana writers like Sphujidhvaja.[1] This date is almost contemporaneous with the time of Āryabhaṭṭa.

Yogi's Parimala is valuable to modern readers for the supplementary information he furnishes on almost every chapter from 45 to 106 chs. Probably he felt that Utpala was not lucid enough in the latter portion of the text and that many of the older authorities were fast disappearing. Most of his supplementary matter deals with *śānti*, *pūjā*, *prāyaścitta* etc. On ch : 45 (Utpātas), Yogi quotes at length

1. Yavana writers need not be located in Greece or Rome. Certain Scythian writers or Greeks that ruled in India must have developed astronomy and mathematics as begun by Vasiṣṭha, Parāśara etc and brought to perfection Their names are associated to the Sanskrit works written under their computation or patronage. Sphujidhvaja might be a Greek Indian King

from Uttaragārgya on *siddhikalpa*, then gives Visvāmitra's *śānti* on *utpāta* of meteors, then from Jaimini-gṛhya, and Ratnakośa. He details *koṭihoma* from Śaunaka, Bodhāyana, Yājñavalkya, Bṛhaspati, Nārada etc. He mentions Smṛticandrikā among his authorities. If it refers to the printed work of that name then it must be older than 1235 A.D. With reference to palmistry (*sāmudra*), he introduces Māṇḍavya thus :—सामुद्रलक्षणं गोचरं च नानावृत्तविचित्रगम्भीरार्थं माण्डव्योक्तं समाकर्ण्यानुसंदधते. This gives us a clue that wherever Māṇḍavya is quoted in prosody, it means that he introduced the name of the *vṛtta* and its *lakṣaṇa* when describing the effect of certain rekhās in the body.

Varāha also defines and illustrates several metres in his Grahagocara chapter. Some of Yogi's additions are :—

Chapter 47—Svapnaparīksā, Śānti, Garga's Bhūmaṇḍaloddhāra, Puṣyasnāna from Samāsa-Samhitā, Vināyakasnapana, Guhyaka-bali, and Vijayasnāna.

Vāstu chapter—Āya-vyaya, Garbhanyāsa, etc. from Maya, Viśvakarma, Vasiṣṭha, Matsya, etc.

Udakārgala—he quotes from a work called Vārihṛdaya.

Pratiṣṭhā chapter—Ekādhvara.

Aśvalakṣaṇa—he quotes from Mānapriya and Vararuchi.

Grahagocara—he quotes extensively from Ratnakośa. At the end he gives a detailed list of his own additions to the original text :

He closes his work thus :—

इति व्याख्यन्निरुपमबोधशिष्यः कुमारजः ।
योगी वराहमिहिरशास्त्राध्यायानुपूर्विकाम् ॥

The work begins with the two ślokas thus :—

जयति श्रुतिकावेर्या वाक्यश्रीरङ्गभासितम् ।
ब्रह्मविद्यानन्तशयं सच्चित्सुखमयं महः ॥

जयति सहजलीलोन्मीलितानेकलोक-
प्रकररुचिरचित्रस्वात्मसंवित्तिभित्तिः ।
यदुकुलतिलकश्रीसोमभूमीशराज्या-
भ्युदयविजयरक्षादीक्षितो विश्वनाथः ॥

The commentary with the author's reading of the text deserves publication.

SOME PARALLEL CONCEPTS OF JAINISM AND VEDĀNTA.

BY

T. K. V. N. SUDARSANACHARYA.

On accouut of its intrinsic worth, the Jaina system, is considered to be one of the important systems of Indian philosophy called *Darśana-śāstras.*

Darśana-śāstra, literally means the science of views. There are two kinds of propositions, namely (1) what a man ought to do in order to gain true happiness in various circumstances and in specific states of existence, and (2) what he ought to realise by direct experience to become radically independent of those states. Any śāstra which propounds the correct views with regard to both of these propositions is known as *Darśana-śāstra.* It is also called *Vicāra-śāstra* or *Manana-śāstra.* From this definition, it is obvious that Darśana-śāstra falls into two broad divisions namely.—(1) rational demonstration of propositions relating to duty (*karma*), that is to say what a man should or should not do in order to realise happiness in some state of specific existence and (2) rational demonstration of propositions regarding the truth about the fundamental nature of things, which a man should realise by direct experience in order to free himself absolutely from suffering and to enjoy perpetual heavenly bliss. The first division may be called the *Dharma-mīmāṁsā.* It is also termed as *Mokṣa-darśana.* I shall call the former by the term religions life and the latter by the term metaphysical philosophy or simply philosophy.

There are several types of religious and philosophical systems and only some of them are regarded as important. Strictly speaking none of these systems can be considered to oppose one another but they have to be regarded as different and gradual steps leading up to one objective.[1] Sages, who have realised the truth of the nature and existence of the world as a whole, have left to us thier achievements of the spiritual life in the form of various systems of philosophy or Prasthānas. Among these systems the Jaina *prasthāna* has

1. I have already drawn attention in my (Nyāyā ñjali 'sūtras' and its Bhāṣya-'Makaranda' to the extent to which these systems speak of the same truth and to the graduated growth of these systems one after another.

also taken a prominent and important place from the viewpoint of its being guide to us to attain supreme happiness by imparting the correct knowlege of the soul (*ātman*) and of the outer world (*bāhya-padārthā*).

Really speaking, term *darśana* can be applied only to that science which enables one to realise the true nature of soul, and get the final release. Every system of philosophy, has developed this concept of the term *darśana*. For instance, the Bṛhadāraṇyakopaniṣad,[1] says that the soul is verity to be seen, and the Yājñavalkya-samhitā[2] declares: "The highest virtue consists in seeing the soul through meditation." In the Muṇḍakopaniṣad[3] we find that when the soul is seen, the knot of the heart is untied, all doubts are dispelled and all act-forces are exhausted. These are a few instances which point out that the Vedānta system has developed the idea of the term *darśana* in the strictest sense. What is true in the case of Vedānta is equally true in the case of Jainism. How far Jainism has strictly applied itself to the idea denoted by the term *darśana* can be known from a careful comparison of the Upaniṣadic texts (which are our standard texts on the nature of soul) with the teachings of Jains, Mahāvīra and his followers.

The Vedic texts prescribe three stages[4] in order to get the final release (*mokṣa*), viz. (1) hearing the sacred texts (*śravaṇa*)[5], (2) meditation of the ideas contained in such texts (*manana*)[6] and (3) unceasing contemplation on the nature of soul (*nididhyāsana*).[7]

The Jain texts also prescribe three similar stages[8] to get final

1. आत्मावारे द्रष्टव्यः (Bṛha. Upa., ii, 4-5.
2. अयं तु परमो धर्मो यद्योगेनात्मदर्शनम् । (*Yājña, Samhitā*, book i verse 8.)
3. भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
   क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥ (Muṇ.-Upa, ii, 2-8.)
4. न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आमनस्तु कामाय सर्वं प्रियं भवति, आत्मा वारे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः । (Bṛha., 4, 4—5.)
5. श्रवण नाम वेदान्तवाक्यानि आत्मैकत्वविद्याप्रतिपादकानीति तत्त्वदर्शिन आचार्यान्न्याययुक्तार्थग्रहणम् ।
6. एवमाचार्योपादिष्टस्यार्थस्य स्वात्मन्येवमेव युक्तामिति हेतुतः प्रतिष्ठापनं मननम् ।
7. एतद्विरोधिमद्वासनानिरसनायास्यैवार्थस्यानवरतभावना निदिध्यासनम् ।
   (*Śrī Bhāṣya*, 1—1—1, p. 27.)
8 सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गः (*Paramāgamasāra*).
   एवं सम्यग्दर्शनबोधचारित्रत्रयात्मको नित्यम् ।
   तस्यापि मोक्षमार्गो भवति निषेव्यो यथाशक्ति (*Puruṣārtha-siddhyupāya*, 1—20).

release. They are :—(1) proper sight (*samyagdarśana*)[1], which consists in having implicit faith in the teachings of the Tirthankaras[2] or Jinas (2) proper knowledge (*samyagjñana*)[3] of objects (souls and non-souls) as they are and (3) proper action (*samyakcāritra*)[4] (to be observed after the stages of proper sight and proper knowledge) consisting in turning away from sinful acts. Proper sight (*samyagdarśana*) and others have been described clearly in the following verse :—

तत्त्वस्यावगतिर्ज्ञानं श्रद्धानं तस्य दर्शनम् ।
पापारम्भानिवृत्तिस्तु चारित्रं वर्ण्यते जिनैः ॥

(*Dharmaśarmābhyudayakāvya*, con. 21)
See also *Candraprabhāvakacarita*, con 18–4.
and *Puruṣārtha-siddhyupāya*, II, 22, 33, III, 40, 222.

1 येन रूपेण जीवाद्यर्थो व्यवस्थितः, तेन रूपेणार्हता प्रतिपादिते तत्त्वार्थे विपरीताभिनिवेशरहितत्वाद्यपरपर्यायं श्रद्धानं सम्यग्दर्शनम् (Yogadeva's text, as quoted in *Sarvadarsanasangraha* p. 62).

तत्त्वार्थे श्रद्धानं सम्यग्दर्शनम् (*Tatvārthāthigama-sūtra*).

रुचिर्जिनोक्ततत्त्वेषु सम्यक् श्रद्धानमुच्यते ।
जायते तन्निसर्गेण गुरोरधिगमेन वा ॥ (*Sarva. sangraha*, p. 62, *Ṣaḍdarsanasamuccaya* and *Upāsakādhyāna* p. 34.)

2. Builders of a landing place in the sea of existence are called Tirthankaras in Jainism and they are also called 'Jinas', conquerors of their passions, who preached the religion of the Jainas The Jains hold that in every cycle of time, period of evolution or involution (*utsarpini or avasarpini*, kāla) 24 sages (Jinas) are born. The first sage of the last series was 'Yugādi Jina Dēva' or Vṛsabhadēva,' the 24th was Mahāvira or 'Vardhamāna-Divākara', who was born at 'Kṣatriyakuṇḍa grāma' in 599 B C. and attained 'Niryāṇa' at Pāva in 527 B. C. (see Satiscandra's History of Indian Logic)

3. येन स्वभावेन जीवादयः पदार्था व्यवस्थितास्तेन स्वभावेन मोहसंशयरहितत्वेनावगमः सम्यग्ज्ञानम् । यथाहुः—

यथावस्थिततत्त्वानां संक्षेपाद्विस्तरेण वा ।
योऽवबोधस्तमत्राहुः सम्यग्ज्ञानं मनीषिणः ।
तज्ज्ञानं पञ्चविधं मतिश्रुतावधिमनःपर्यायकेवलभेदेन ।

(*Sarva. sangraha*, p. 68).

4. संसरणकर्मोच्छित्तावुद्यतस्य श्रद्धानस्य ज्ञानवतः पापागमनकारणक्रियानिवृत्तिः सम्यक् चारित्रम् । तदुक्तमर्हता—

सर्वथावद्ययोगानां त्यागश्चारित्रमुच्यते (Sarva. sangraha, p. 65).

The highest state of life *(paramapada)* can be obtained by harmlessness[1] *(ahimsā)* truth-speaking[2] *(satyabhāṣaṇa)* straight forwardness[3] *(ārjava)*, etc, according to the Vedic texts.

Bhagavad Bodhāyana Maharṣi has described seven ways (*sādhana-saptaka*) to attain the highest state (*mokṣa*) though the '*nididhyāsana*' or '*dhruvānu-smṛti* (unceasing contemplation) thus :

तल्लब्धिर्विवेकविमोकाभ्यासक्रिया कल्याणानवसादानुद्धर्षेभ्यस्सम्भवान्निर्वचनाच्च । (1) जात्याश्रयनिमित्तादुष्टादन्नात् कायशुद्धिर्विवेकः । अत्र निर्वचनम्—आहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवानुस्मृतिरिति । (2) विमोकः कामानभिष्वङ्गः । शान्त उपासीतेति निर्वचनम । (3) आरम्भणसंशीलनं पुनःपुनरभ्यासः । निर्वचनम्—सदा तद्भावभावितः । (4) पञ्चमहायज्ञाद्यनुष्ठान शक्तितः क्रिया । निर्वचनम्—क्रियावानेष ब्रह्मविदां वरिष्ठः । (5) सत्यार्जवदयादानाहिंसाः कल्याणानि । निर्वचनम् सत्येन लभ्यः, तेषामेवैष विरजो ब्रह्मलोक इत्यादि । (6) देशकालवैगुण्याच्छोकवस्त्वाद्यनुस्मृतेश्च तज्जं दैन्यमभास्वरत्वं मनसाऽवसादः । तद्विपर्ययोऽनवसादः । निर्वचनम्—नायमात्मा बलहीनेन लभ्यः । (7) तद्विपर्ययजा तुष्टिरुद्धर्षः । तद्विपर्ययोऽनुद्धर्षः । (अतिसन्तोषश्च विरोधीत्यर्थः) निर्वचनम्—शान्तो दान्त इति ।[4]

Similarly in Jainism also the highest state (*mokṣa*) can be secured by harmlessness, truth-speaking, straight-forwardness and other traits. Harmlessness and others have been described clearly in the following verses :—

अहिंसासूनृतास्तेयब्रह्मचर्यापरिग्रहाः ।
न यत्प्रमादयोगेन जीवितव्यपरोपणम् ।
चराणां स्थावराणां च तदहिंसाव्रतं मतम् ।
प्रियं पथ्यं वचस्तथ्यं सूनृतं व्रतमुच्यते ।
तत्तथ्यमपि नोऽतथ्यमप्रियं चाहितं च यत् ।
अनादानमदत्तस्यास्तेयव्रतमुच्यते ।
बाह्याः प्राणा नृणामर्थो हरता तं हिताहिते ।
दिव्यौदरिककामानां कृतानुमतकारितैः ।
मनोवाक्कायतस्त्यागो ब्रह्माष्टादशधा मतम् ।

1. मा हिंस्यात्सर्वा भूतानि । यज्ञेन दानेन तपसानाशकेन (Bṛ. Up. 6—4—22.

2. सत्येन लभ्यः Muṇ Up 3—5) सत्यं वद (Taitti Up.)

3. शान्त उपासीत (Chān. Up 3—14—1) शान्तो दान्तः (Bṛ. Up. 6—4—23). तेषामेवैष विरजो ब्रह्मलोकः (Pra. Up 1—15—16). तपसा ब्रह्मचर्येण (Pra. Up. 1—10)

4. *Brahmasūtravṛtti* of Bodhāyana as quoted by Śrī Rāmānuja in Srī Bhāṣya (p. 37).

सर्वभावेषु मूर्च्छायास्त्यागः स्यादपरिग्रहः ।
यदसत्स्वपि जायेत मूर्च्छया चित्तविप्लवः ।
भावनाभिर्भावितानि पञ्चभिः पञ्चधा क्रमात् ।
महाव्रतानि लोकस्य साधयन्त्यव्ययं पदम् ।
(Jaina Āgama as quoted in *Sarva. saṅ.* p. 63).

The Vedic texts and Jaina texts say that the soul is sentient, agent, and enjoyer. The following are the Upaniṣadic passages, in which the nature of the soul has been well spoken of:—

एष हि द्रष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः (*Pra. Up.* 4–9).
अथ यो वेदेदं जिघ्राणीति स आत्मा मनसैवैतान् कामान् पश्यन् रमते (*Chān. Up* 8-12-4-5).

Similar Jaina text may also be cited here to show the same :—

चेतनालक्षणो जीवः कर्ता भोक्ता स्वकर्मणाम् ।
(*Candraprabhabhācarita*, con. 18–4)

Again we may learn from the following verses the fuller details of the attributes of the soul as the Jains conceive :—

अमूर्तश्चेतनाचिह्नः कर्ता भोक्ता तनुप्रमः ।
ऊर्ध्वगामी स्मृतो जीवः स्थित्युत्पत्तिव्ययात्मकः ॥
(*Dharmaśarmābhyudaya*, con 21)

अस्ति पुरुषश्चिदात्मा विवर्जितः स्पर्शगन्धरसवर्णैः ।
गुणपर्ययसमवेतः समाहितः समुदयव्ययध्रौव्यैः ।
परिणममाणो नित्यं ज्ञानविवर्तैरनादिसन्तत्या ।
परिणामानां स्वेषां स भवति कर्ता च भोक्ता च ।
(*Puruṣārthasiddhyupāya*, 1–10).

After getting the final release the nature of the soul (*ātmam*) has been described by Jaina texts as below :

नित्यमपि निरुपलेपः स्वरूपसमवस्थितो निरुपघातः ।
गगनमिव परमपुरुषः परमपदे स्फुरति विशदतमः ।

Ever free from (karmic) contact, free from obstruction, fully absorbed in its own self, the highest supremely pure soul is effulgent like the sky in the highest stage.

कृतकृत्यः परमपदे परमात्मा सकलविषयविषयात्मा ।
परमानन्दनिमग्नो ज्ञानमयो नन्दति सदैव ॥

He is quite content, all knowable beings reflected in Him, immersed in supreme bliss, the embodiment of knowledge, the Paramātman is eternally happy in the highest stage.

(*Puruṣārtha-siddhyupāya*—3—223–224)

Regarding the nature of release, the Vedic texts say: "Soul after getting rid of merits and demerits, reaches the higher region;"[1] and the Jain texts have summarised their view of the final release as 'going up-wards.'[2] Thus the term '*darśana*' as applied to the system of Vedānta and Jainism may be justified, as both of them are found to restrict themselves within the sphere of the knowledge of the soul.

As regards the metaphisical side of Jainism, the theory of the *saptabhaṅgī naya* plays a prominent role in the philosophy of Jainism.

Sapta-bhaṅgī is the use in seven different ways of the words, *syāt* and *asti* severally and jointly without inconsistency, when inquiring separately into the different aspects of a thing.

The seven ways are as follow :—[4]

(1) *syādasti* : May be partly or in a certain sense the jar exists.

1. अश्व इव रोमाणि विधूय पापं चन्द्र इव राहोर्मुखात् प्रमुच्य धूत्वा शरीरमकृतं कृतात्मा ब्रह्म लोकमभिसम्भवामि (Chān. Up. 8—1—81).

स एतं देवयानं पन्थानमापद्य अग्निलोकमागच्छति स वायुलोकं, स वरुणलोकं स आदित्य लोकं, स इन्द्रलोकं स प्रजापतिलोकं स ब्रह्मलोकम्

2. निश्शेषकर्मनिर्मोक्षः स मोक्षः कथ्यते जिनैः ।
ज्वालाकलापवद्देहरूर्ध्वमेरण्डबीजवत् ।
ततः स्वभावतो याति जीवः प्रक्षीणबन्धनः ।
लोकाग्रं प्राप्य तत्रैव स्थितिं बध्नाति शाश्वतीम् ।
ऊर्ध्वं धर्मास्तिकायस्य विप्रयोगान्न यात्यसौ ।
तत्रानन्तमनन्यप्राप्तमव्याबाधमसन्निभम् ।
प्राग्देहात् किञ्चिदूनोऽसौ सुखं प्राप्नोति शाश्वतम् ।

(*Dharmaśarmābhudaya*, con. 21).

3. Here the word *bhaṅga* stands for 'sentence.'

4. तद्विधानविवक्षायां स्यादस्तीति गतिर्भवेत् ।
स्यान्नास्तीति प्रयोगस्स्यात्तन्निषेधे विवक्षिते ।
क्रमेणोभयवाञ्छायां प्रयोगस्समुदायभाक् ।
युगपत्तद्विवक्षायां स्यादवाच्यमशक्तितः ।
आद्यावाच्यविवक्षायां पञ्चमो भङ्ग इष्यते ।
अन्त्यावाच्यविवक्षायां षष्ठभङ्गसमुद्भवः ।
समुच्चयेन युक्तश्च सप्तमो भङ्ग उच्यते ॥
घटोऽस्तीति न वक्तव्यं सन्नेव हि घटो यतः ।
नास्तीत्यपि न वक्तव्यं विरोधात्सदसत्त्वयोः ।
अनेकान्तात्मकं वस्तु गोचरः सर्वसंविदाम् ।
एकदेशविशिष्टोऽर्थो नयस्य विषयो मतः ॥

(2) *syānnāsti*: May be partly or in a certain sense the jar does not exist as well.

(3) *syādasti ca nāsti ca*: May be partly or in a certain sense the jar exists and does not exist as well.

(4) *syādavaktavyaḥ*: May be partly or in a certain sense it is impossible to describe a jar.

(5) *syādasti ca avaktavyaḥ*: May be partly or in a certain sense the jar exists and it is impossible to describe it in one moment.

(6) *syānnāsti ca avaktavyaḥ*: May be partly or in a certain sense the jar does not exist and it is impossible to describe it in one moment.

(7) *syādasti ca nāsti ca avaktavyaḥ*: May be partly or in a certain sense the jar does and does not exist and it is impossible to describe it in one moment.

syāt[1] is the third person singular of the potential mood of the verb '*as*' to be. Here it is used as an adverb and means 'partly or in a certain sense.'

(1) In the first statement the existence of a thing is taken into consideration. (2) In the second, non-existence of a thing is considered. (3) In the third, both the existence and non-existence are considered in consecutive order, i.e., one after the other. (4) In the fourth way of making statements that which is considered is the inexpressibility at one and the same moment of what the thing is and what the thing is not. (5) In the fifth way, while asserting the inexpressibility at one and the same moment of what the thing is and what the thing is not. Yet what it is is taken into consideration. (6) In the sixth, with the assertion of the inexpressibility at one and the same moment of those qualities which are present in the thing, the qualities which are absent in the part in question are taken as the subject of consideration. (7) In the seventh, with the assertion of the inexpressibility at one and the same moment of the qualities which do exist and of those which do not exist in the thing, the present and absent qualities of the part in question are predicated consecutively.

1. वाक्येष्वनेकान्तद्योति गम्यं प्रति विशेषणम् ।
स्यान्निपातोऽर्थयोगित्वात् तिङन्तप्रतिरूपकः ॥
(Sarva. saṅ. p. 63).

तदुक्तम् :—स्याच्छब्दादप्यनेकान्तसामान्यस्यावबोधने ।
शब्दान्तरप्रयोगोऽत्र विशेषप्रतिपत्तये ॥ इति.
(*Sapta. taraṅgiṇī*, p. 16)

This theory of *saptabhangi* may be said to have been developed from the Vedic texts.

In the Vedic and Upaniṣadic texts, we have the following: "then[1] there neither was existence (*sat*) or non-existence (*asat*). "Then[2] there was neither death nor immortality." "There[3] was nothing besides him". "Who[4] can know and who can declare whence it has come, and what is the source of this wonderful creation". "That Divine[5] One has neither any duty nor activity, His wisdom, strength and activity are natural. "That[6] first cause is devoid of all attributes, has no beginning and no ending, and is supremely great and permanent; by knowing Him one becomes free from death." "Words[7] fail to decribe Him and turn away from Him; even the mind cannot approach Him." He, the self is to be described by No, No[8] These negative statements might be said to have become the source for the gradual development of the seven-fold expression of Jainism, techuically called *sapta-bhangi-naya*.

1. नासदासीन्नो सदासीत्तदानीम् (Ṛg. 10—129—1).
2. न मृत्युरासीदमृतं न तर्हि (Ṛg, 10—129—2).
3. तस्माद्धान्यन्न परः किञ्चनास ।
4. को अत्था वेद क इह प्रवोचत् कुत आयाता कुत इयं विसृष्टिः (Rg, 10—129—6).
5. एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा । कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च. (Śve Up, 6—11)
6. अशब्दमस्पर्शमरूपमव्ययं तथारसं नित्यमगन्धवच्च यत् । अनाद्यनन्तं महतः परं ध्रुवं निचाय्य मृत्युमुखात् प्रमुच्यते ॥
7. यतो वाचो निवर्तन्ते अप्राप्य मनसा सह (Tai Ār 9, 31).
8. स एष नेति नेति आत्मा (Bṛ. Ār Up. 6–5—15).

A COMMENTARY ON THE SĀṄKHYAKĀRIKĀ IN CHINESE.

BY

N. Aiyaswami Sastri.

The Sāṅkhyakārikā is said to be the oldest of the works on Sāṅkhya Philosophy now available. It has been commented upon by many authors such as Vācaspatimiśra, Gauḍapāda and others. There is a Chinese translation of it by Paramārtha, the famous Buddhist monk of Ujjain, who flourished about 499—569 A.D. An elaborate commentary (anonymous) is appended to the Kārikās there. It became first known through Dr Takakusu's French translation of it published in the "Bulletin de L'Ecole France D'Extreme Orient," Tome IV. At the suggestion of Late Prof. Sylvain Levi, I have rendered the Chinese version into Sanskrit and that rendering will be published shortly.

Let me say a few words by way of preface on the importance of the above Commentary. There are five commentaries available to us in print on the Sāṅkhyakārikās, viz., (1) a *Bhāṣya* by Gauḍapāda, (2) *Tattvakaumudī* by Vācaspati Miśra, (3) *Jayamaṅgalā*, (4) *Māṭharavṛtti* and (5) *Candrikā*. Mrs. S. Beal and Kasavara first believed that the original of the Chinese commentary might be the Bhāsya of Gaudapāda. But the belief was rejected by Prof. Takakusu on a closer examination of these two texts. Then Dr. Belvalkar supposed that the original of the Chinese might be the same as the *Māṭharavṛtti*, above-mentioned, on the ground of some similarities between these two texts. There is ample material in the Chinese commentary to show that this supposition is far from truth. The subject will be found well-discussed by the present writer in the Introduction to the forth-coming edition of the text. The most obvious evidence against the above supposition is that the *Māṭharavṛtti* contains a quotation from the *Hastāmalakastotra* of Śaṅkarācārya C. A.D. 800, and a few quotations from the *Bhāgavatapurāṇa* of about the same date. Secondly, the author of the *Vṛtti* explains the Sāṅkhya teachings in the light of Vedāntic ideas, e.g., his conception of Moksa is the same as that of Advaita Vedānta. This tendency is found among the later writers such as Vijñānabhikṣu and others who take great pains to reconcile the two teachings of the Sānkhya and Vedānta. It is clear, therefore, that the *Māṭharavṛtti* was written in a period

later than C.A.D. 1000. This same conclusion, it is reported, has been arrived at by Prof. Umesh Misra of the Lucknow University in his paper on "Gauḍapādabhāsya, and Māṭharavṛtti" contributed to the Sixth Session of the All-India Oriental Conference. Thus the points of similarity have to be explained away as borrowing of *Māṭharavṛtti* from the original of the Chinese.

According to Prof. Takakusu, only the original of the Chinese was the source of information on Sāṅkhya Philosophy for Alberuni's *India* : for, all the citations bearing upon Sāṅkhya Philosophy found therein are in agreement with the Chinese commentary only and neither with Gauḍapādā's *Bhāṣya* nor with *Māṭharavṛtti*. It may suffice to cite one instance here. The commentary while speaking of the four-fold division of the 16 types of creation, viz., (1) *viparyaya* (2) *aśakti* (3) *tuṣṭi* and (4) *siddhi*, gives the following illustration :

यथा कश्चित् ब्राह्मणश्चतुर्भिः शिष्यैः सह महतो राष्ट्रालात् स्वधाम प्रतिनिववृते । पथि गच्छन् सूर्येऽनुदिते तच्छिष्यः कश्चित्तदावोचदाचार्यम् । आचार्य पथि यत्किञ्चिद्वस्तु पश्यामि । न जाने अय स्थाणुर्वा पुरुषो वा इति । [एव] मस्य शिष्यस्य स्थाणौ सशयोऽजायत । आचार्यो द्वितीयं शिष्यमवोचत् । गत्वा विमृश्य विलोकय । पुरुषो वा स्थाणुर्वा इति । अयमाचार्यवचनेन ततो दूरत एव व्यलोकयत् । न तत्समीपं गन्तुं समर्थोऽभूत् । तदा अवोचदाचार्यम् । आचार्य तत्समीप गन्तुं न शक्नोमि इति । अस्य द्वितीयपुरुषस्याशक्तिः । अथोवोचत्तृतीयं शिष्यम् । त्व प्रकामं विलोकय । निश्चिनुहि किमेतदिति । विलोक्याचार्यमवोचत् । आचार्य कि प्रयोजनमेतद्विलोकनेन । सूर्य उदिते महान् सार्थः प्रादुर्भवेत् अनुमार्गः इति । अस्य तृतीयपुरुषस्य स्थाणुपुरुषाविवेकेऽपि तुष्टिर्जाता । अथोवोचच्चतुर्थ शिष्यम् । त्वं गत्वा विलोकय इति । अयं विशुद्धचक्षुरिन्द्रियत्वात् वेत्ररज्जुवलयं पश्यति । ऊर्ध्वञ्च शकुनिवलयम् । गत्वा तन्मूलं स्पृशति । प्रतिनिवर्त्याचार्यमब्रवीत् । आचार्य अयं स्थाणुरिति । अयं चतुर्थः पुरुषो हि सिद्धि लभते ।

This account generally agrees with Alberuni's, though he has introduced some slight modifications in it. According to him, it is the teacher, who attains perfection (*siddhi*). *Māṭharavṛtti* has absolutely no such illustration, but simply says :

संशयबुद्धिविपर्ययः स्थाणुरयं पुरुषो वा इति ।

Again, Kamalasīla in his commentary on *Tattvasaṅgraha* quoting some verses of the *Sāṅkhyakārikā* (Nos. 9, 10, 11 & 15) explains them all and these explanations almost agree verbatim with the Chinese commentary. Moreover, he describes the function of the mind with an illustration which is traceable only in our commentary. The following is the Sanskrit rendering of the Chinese commentary :

यः संकल्पः सैव तस्य [मनसः] वृत्तिः । तद्यथा कश्चित् पुरुषः कुत्रचित्प्रदेशे धनमन्नं वा अस्तीति शृण्वन् मनसि वदति । अहं तत्र गत्वा अन्नं [धनं वा] ततो लाभञ्च लप्स्ये इति । एतादृशसंकल्पो मन-इन्द्रियस्य प्रतिनियता वृत्तिः ।

Cp. *Tattvasaṅgrahapañjikā* P. 16

Further, the Chinese commentary illustrates *upādānagrahaṇa* in the kārikā 9, thus :

यदि कश्चित् कार्यं प्रार्थयते । अवश्यं तन्निमित्तमुपादत्ते यथा कश्चिन्मन्यते श्वो मम गृहे ब्राह्मणा भोक्तारः । अतोऽद्य पयो गृह्णामीति । यदि पयसि दधि न स्यात् । कुतो न जलं गृह्णाति ।

This illustration has again been quoted by Kamalaśīla, (see his *Pañjikā*, p. 19). We find no such illustration in the other commentaries.

The importance of the commentary may also be gauged from the following consideration. While commenting upon the *ūhasiddhi* of the verse 51, our commentary describes six types of contemplation (*ṣaḍvidhāvalōkana*) with their corresponding resultant attainments. I refrain from quoting the relevant passages in full, for the reason of the limited space of this short note. Again, speaking of *adhyayana-siddhi* in the same verse, the commentary enumerates eight preliminaries to acquire the true knowledge thus:

यथा कश्चिद् ब्राह्मणो गुरुकुलं गच्छति । (1) प्रीत्या शुश्रूषते । ( ) सश्रद्धं तत्त्वं शृणोति । (3) परिगृह्णाति । (4) स्मृत्वा धारयति । (5) पदार्थान्ना विजानाति । (6) ऊहते । उद्गृह्णाति । (7) यथाभूतमवगाहते । इमानि अष्ट ज्ञानाङ्गान्युच्यन्ते । एभिर्ज्ञानाङ्गैः पञ्चविंशतितत्त्वान्युपलभते ।

All these topics are known to have no parallels in the other commentaries. Further, I may mention one more point in emphasising the value of the commentary here. The system of deriving 16 evolutes adopted in the Chinese commentary is quite different from that of the text, S. *kārikā* thus : the latter sets forth expressly in the verses 22, 25, that the 11 sense-organs proceed from the *vaikṛta ahaṅkāra* and the 5 gross elements from the 5 fine elements ; while the former commenting on the verses, 3, 8, 10, 56, 58, derives them all from the 5 fine elements. It seems that up to the time of Īśvarakṛṣṇa, the author of the S. *kārikā* and sometime later also, the system of deriving the evolutes was unsettled; because his contemporaneous and some earlier and later works give quite different accounts of the system, e.g. Vasu's Commentary on the *Sataśāstra*, *Maṇimekhalai* and the epic *Māhābhārata*, etc.

Similarly the conception of the subtle body (*liṅgaśarīra*) entertained by this commentary seems also to be different from that of the text. According to the latter, the subtle body consists of 18 principles, viz., intellect, individuation, 11 organs, 5 fine elements, and to this effect all the other commentaries explain the text. But our commentary takes it to comprise only 7 principles, intellect, individuation, and 5 fine elements— a conception for which we find no corroborative evidence anywhere other than the *Gauḍapādabhāṣya* which seems to agree with our commentary in this respect.

THE KĀÑCĪ BHĀṆA OF VEṄKAṬĀDHVARIN

BY

Paṇḍitarāja D. T. TATACHARYA, Śiromaṇi, M. O. L.,

Veṅkaṭādhvarin, the poet, is well known as the author of many poems, campūs, and drāmas. Recently I happened to get from Siṅgam Srinivasacarya, a native of Nallur, a village in the Wandiwash taluq, North Arcot District, and a descendant of the same family to which Veṅkaṭādhvarin belonged, a manuscript of a Bhāṇa by Veṅkaṭādhvarin.

The Nāndī śloka reads as follows:—

कल्याणीमयि दृष्टिमर्पय मयि क्रोधं जहीहि प्रिये
नोपेक्षा बहुकन्धरागमदशास्त्वर्हेति सान्त्वोदितम् ।
शृण्वत्या बहुकन्धरागमसयत्नुव्यद्रुषा पद्मया
संश्लिष्टो दृढमस्तु वेङ्कटपतिः सौख्याय मुख्याय नः ॥

The manuscript is incomplete, and the following śloka is the last:

प्रासादाग्रप्रचुरविलसत्पद्मरागेन्द्रनील-
च्छायास्रोतश्शाबलिततनौ शारदे नीरदेऽपि ।
सन्तुष्यन्तस्तटिदभिवृतश्यामजीमूतबुध्या
चञ्चत्पिञ्छास्तरुणशिखिनो नृत्तरीति भजन्ते ॥

The *Prastāvanā* gives particulars about the work and the author:

…… यथोक्तकारिणो मुरवैरिणो यात्रोत्सवसेवौत्सुक्यसङ्गतैः, अनङ्गतन्त्रप्रवचनार्जितोर्जित-यशोभिः, अवलोकयमानपदवाक्यमानपारैरनवद्यैः पारिषद्यैरादिष्टोऽस्मि, यदुत —

सांम्राज्यमादिमरसस्य चकास्ति यत्र
धूर्तात्मनः स्फुरति यत्र हरेर्विलासः ।
यस्मिन् कविर्नयपयोजरविः प्रसिद्ध-
स्तद्रूपकं मदनदीपकमानयेति ॥

(स्मृतिमभिनीय सशिरःकम्पम्)

अत्रेर्गोत्रे समजनि सुधीरागमान्तैकसीमा
श्रीमान् भूमावतुलमहिमा श्रीनिवासार्यनामा ।
हारान् भूमेरिव बहुगुणानग्रहारान् वितन्वन्
वारंवारं वरदमधिनोद्वाजपेयादिभिर्यः ॥

नेता यः कवितासुधारसभुजां जेता चतुर्वादिनां
दाता सम्यगभीप्सितस्य विबुधव्राताय जातादरः ।
त्राता लक्ष्मणदर्शनस्य सततं नेतां कलास्वप्यवन्
ख्यातानन्तगुणस्य यस्य जननीभ्राता स ताताध्वरी ॥

आसीन् ख्यातो वरदगुरुरित्यात्मजस्तस्य यज्वा
दर्पोदग्रप्रतिकथकदुस्तर्कधिक्कारधीरः ।
काव्यैर्भव्यैर् इह विविधैः कारिकादर्पणाद्यै-
र्ग्रन्थैश्चान्यैः श्रुतिसुखसुखं ज्ञानिनामानिनाय ॥

सीताप्राणसखस्य लक्ष्मण इव भ्राताऽस्य विद्वन्मणेः
शौर्यासिंवनसाधुरत्र रघुनाथार्याध्वरीति श्रुतः ।
ज्यायांसं चतुराननं सुमनसां संप्रासपद्मोदयं
संप्रीणाति सरस्वती स्फुरदलङ्कारा सदाश्लेषतः ॥

तत्तनयो दत्तनयो सूरिषु शिष्येषु वेङ्कटार्यमखी ।
शृङ्गारदीपमकृणद्गाणं परितोषितप्रसवबाणम् ॥

From the above extract it appears that *Madanadīpaka* or *Sṛṅgāradīpa* is the title of the drama. the latter being however more appropriate than the former. This dramatic piece of Veṅkaṭādhvarin may be identical with *Sṛṅgāradīpikā* mentioned by M. Krishnamachariar, in his *Classical Sanskrit Literature* (para 529). I am told that this Bhāṇa is known in common parlance as 'Kāñcībhāṇa'. That name is sometimes given also to *Vasantatilakabhāṇa* of Varadācārya commonly called *Ammāl-bhāṇa*.

The manuscript is a paper one in Grantha script, measuring 7 5/9·2. It consists of forty pages. The matter runs over 39 full pages, the last page alone having been left blank. The letters and lines are written very closely and the total number of granthas comes to 850. There being no mention of this work in any available catalogues of manuscripts, it may not be unreasonable on our part to think that this is the only existing copy of the work.[1]

As regards the work itself, there is striking similarity between this and the *Ammāl Bhāṇa* in respect of plot and description. The benedictory stanzas invoke the grace of the Lord of Veṅkaṭādri,

1. *DC.* XXI (Madras) mentions a Sṛṅgāradīpaka Bhāṇa (page 8534). But its author is one Viñjimūr Rāghavācārya. Under No 12656 (page 8497) the same vol. of the catalogue mentions a *Sṛṅgāradīpaka Bhāṇa* as "The other work" contained in the Ms. of Varadācārya's *Vasantatilaka Bhāṇa*. If it is the same as Veṅkaṭādhvarin's, it may be another copy of this Bhāṇa.

though the staging of the drama is said to be conducted at Kāñcī. The occasion for staging the drama, is the festival of Yathoktakārin, a Devī in Kāñcī. There is an internarrative in the play by Pitāmbara, a bosom friend of the Hero, the events of which are said to have occurred at the time of the festival of Śrī Dehalīśasvāmin at Tirukkoilur on the southern bank of the Pennar (Pinākinī).

The hero in his turn tells his own story referring to a previous occasion of festival at Tirumalai where people from almost all parts of the country assemble. The hero after describing the women of various places such as Cola, Āndhra, Gauḍa, etc., finally draws a pen-picture of a most beautiful woman, who after worshipping the God, goes from Tirumalai to Candragiri. The story stops abruptly at this point in the course of the description of Candragiri by the Hero who followed her.

NOMINATIVE SINGULAR AS VOCATIVE

BY

D. T. TATACHARYA, Siromani, M.O.L.

Dealing with Vocative case, Prof. Karl Brugmann says in his Comparative Grammar of the Indo-Germanic Languages' (Vol. III, page 32) :—

> " But even in the singular the parent language would seem to have sometimes used the nominative form as a mode of address; compare, for example, Skr. Ved.. (Rig ,V, 1, 2, 5.), *Vāyav indras ca cetathaḥ.* '*Vāyu and Indra, ye take care*',"

And this view of Karl Brugmann seems to have been accepted by A. A. Macdonell. In the 'Vedic Grammar for students', he writes: (Page 299)

> Since apparently two vocatives cannot be connected with *ca*, the nominative often appears instead of the first or the second vocative; e. g. *Vāyav indras ca cetathaḥ, O Vāyu and Indra* ye know (1. 2. 5) *indras ca somam pibatam bṛhaspate, Indra and Bṛhaspati, drink soma*' (IV, 50, 10)

It seems to me that there is nothing to show that the nominative singular is used here as a vocative case. Instead of translating the passage as these two western scholars do into, 'Vāyu and Indra, ye take care or ye know,' we can render it thus: 'Vāyu, thou and Indra take care' in accordance with Śayaṇa's commentary here:

hē Bṛhaspate tvam Indraś ca somam pibatam.

There is no reason whatever for assuming that when, in a sentence, the verb is in the 2nd person dual or plural, every one of the agents that form the subject of the verb is to be directly addressed by using his name in the vocative case. We see classic poets writing very often like

bhāvārūdhau bhagavati yuvām daivatam dampatī naḥ (*bhagavati*, vocative of *bhagavatī*, *yuvām*, thou and the Lord.)
(Vēnkatanātha's Śrīstuti, śloka 8)

The following is from the Yajus Samhitā :—

tā Bṛhaspatiś ca anvavaitām

Those (Prajāpati) and Bṛhaspati followed[1] (II, 4, 12)

Here the particle *ca* refers to *Prajāpati* mentioned in a previous passage, and therefore, is the dual *anvavaitām* despite the nominative singular *Bṛhaspati*. In the same way the particle *ca* in *Vāyav Indraś-ca* refers to Vāyu and explains the dual number of the verbal form *pibatam*. Though in this way, in the passage *tā Bṛhaspatiś ca* the particle refers to *Prajāpati* who is stated in a preceding passage, and in the other, *Vāyav Indraś ca*—it refers to Vāyu who is directly addressed in the same passage, there is no difference whatever between the two passages with regard to the use of nominative which precedes the particle *ca*. In one passage we have to supply *Prajāpati* or *saḥ* (he) and in the other *tvam* (thou in order to make the subject agree with the predicate which is in dual but there is no need to alter the nominative *Prajāpatih* or *Indra* into the vocative. The case can remain nominative alone.

The nominative followed by *ca* in these and analogous passages indicates that it is equivalent to the noun in dual which is a part of the *dvandva* compound or personal pronoun in dual, since it goes with the verb in dual.

Macdonell's statement that two vacatives cannot be connected with *ca* requires to be substantiated. Even if it be accepted that it is so, the Ṛshis could have simply omitted *ca* and used the names in vocative just as they have done in

'*Imam me Gaṅge Yamune Sarasvati*
Śutudri stomam sacatā Paruṣṇyā' (X, 75. 5)

Wherefore, we have to conclude there is no need to use the nominative in the place of vocative.

1. Keith's translation of this passage 'Those he followed with *Bṛhaspati*' can hardly be said to be true to the original.

A LEAF FROM KĀLIDĀSA AND MAGHA

BY

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It would be interesting to know, how, sometimes, two different poets, great in their own way, treat the same topic in the course of their works, may be with a view to show to the literary world how the one can beat the other in his own ground. And one such fine example forms the subject of the present article.

Kālidāsa, the king of poets, has, in the second canto of his *Kumārasambhava* drawn a vivid picture of the oppressions which the Suras (Devas) experienced at the hands of the demon Tāraka; and similarly, Māgha, no less great than Kālidāsa, has conjured up an effective and rich poetic imagery of the various hardships which the Devas were put to, by Rāvaṇa in the first canto of his *Śiśupāla-vadha.* Māgha might have drawn his inspiration, for the foregoing theme, from Kālidāsa, but he was certainly inspired by Bhāravi whom he wanted to excel. Comparing the one with the other in respect of this particular portrayal one cannot but conclude that Māgha has created in the minds of sahṛdayas, greater sympathetic effects by means of a more rhetorical and forceful style.

Imagination which is universally agreed to be a *sine quo nòn* of good poetry is full to the brim in the works of these two effulgent luminaries shedding an everlasting light in the firmament of our Sanskrit literature. Wordsworth has defined imagination as a quality that shapes and creates. The purport of the present article is to examine *en brief* how the two great poets without reference to the style,—Kālidāsa is a votary of the *Vaidarbhī* style, whereas Māgha has adopted the *Gauḍī,*—have created and shaped the same theme in their own fanciful way.

Māgha, after telling the readers that the Devas were for the first time made to realise by Hiraṇyakaśipu what fear was like, proceeds to narrate the atrocities committed by Rāvaṇa on the Devas. At the outset, he gives a glimpse of his prowess by stating in a subtle way that even Lord Paramaśiva was made to taste of his strength and valour, in the following lines:

समुत्क्षिपन् यः पृथिवीभृतां वरं वरप्रदानस्य चकार शूलिनः ।
त्रसत्तुषाराद्रिसुताससंभ्रमस्वयंग्रहाश्लेषसुखेन निष्क्रयम् ॥

Śiśu. 1. 50.

And Kālidāsa *en passant* speaks of the futility of the powers of the Rudras against Tāraka in the following lines :

आतर्जितजटामौलिविलम्बिशशिकोटयः ।
रुद्राणामपि मूर्धानः क्षतहुंकारशंसिनः ॥
Kum. 2. 26.

Then comes the statement that even Lord Viṣṇu, with his all-powerful Cakra, could not overwhelm Rāvaṇa. By a very prudent choice of words and happy wedding of the sound to sense, Māgha makes us understand what a force Rāvaṇa was to reckon with. The relevant śloka is quoted below :

बृहच्छिलानिष्ठुरकण्ठघट्टनाद्विकीर्णलोलाग्निकणं सुरद्विषः ।
जगत्प्रभोरप्रसहिष्णु वैष्णवं न चक्रमस्याक्रमताधिकन्धरम् ॥
Śiśu. 1. 54.

The tone of the *uttarārdha* is highly sarcastic and almost all the words heighten the seriousness of the situation.

The same idea is expressed by Kālidāsa in the following lines:

जयाशा यत्र चास्माकं प्रतिघातोत्थितार्चिषा ।
हरिचक्रेण तेनास्य कण्ठे निष्कमिवार्पितम् ॥
Kum. 2. 49.

After saying that the demon Tāraka could be overpowered by no known powers, Kālidāsa states in the above śloka, by way of a climax, that the only hope of the success of the Devas, the famous Cakra of Viṣṇu, failed miserably against the demon, and not only that, the Cakra adorned the neck of the Asura, as though it were a necklace. And Lord Viṣṇu ought to have been shocked to learn that his Cakrāyudha produced a result which was quite the reverse of what he intended it for.

Earlier, the poet Māgha describes how the Devaloka was deprived of its riches, in the following pithy way:

पुरीमवस्कन्द लुनीहि नन्दनं मुषाण रत्नानि हरामराङ्गनाः ।
विगृह्य चक्रे नमुचिद्विषा बली य इत्थमस्वास्थ्यमहर्दिवं दिवः ॥
Śiśū. 1. 15.

But Kālidāsa describes the destruction of the *Nandanavana*, *Uccaiśśravas*, *Mandākinī* and other precious things in an elaborate way :

तेनामरवधूहस्तैः सदयालूनपल्लवाः ।
अभिज्ञाश्छेदपातानां क्रियन्ते नन्दनद्रुमाः ॥
Kum. 2. 41.

उच्चैरुच्चैःश्रवास्तेन हयरत्नमहारि च ।
देहबद्धमिवेन्द्रस्य चिरकालार्जितं यशः ॥

Kum. 2. 47.

मन्दाकिन्याः पयःशेषं दिग्वारणमदाविलम् ।
हेमाम्भोरुहसस्यानां तद्वाप्यो धाम सांप्रतम् ॥

Kum. 2. 44.

The fate that overtook Lord Indra is conveyed to us by Māgha in a very telling and humorous way:

स लीलया तानि न भर्तुरभ्रमोर्न चित्रमुच्चैःश्रवसः पदक्रमम् ।
अनुद्रुतः सयति येन केवलं बलस्य शत्रुः प्रशशंस शीघ्रताम् ॥

Śiśu. 1. 52.

Indra is here said to have praised the swiftness of his horse and elephant and not their galloping beauty and graceful gaits, since they greatly helped him to escape the vile clutches of the oppressor.

And again he is said to have hidden himself in the caves of Hemādri, like a *kauśika*, (which means both an owl and Indra)—a really wretched fate for such an exalted person as he:

अशक्नुवन् सोढुमधीरलोचनः सहस्ररश्मेरिव यस्य दर्शनम् ।
प्रविश्य हेमाद्रिगुहागृहान्तरं निनाय बिभ्यद्दिवसानि कौशिकः ॥

Śiśu. 1. 53.

But in *Kumārasambhava*, we are at once presented with a picture of a defeated Indra, whose *Kuliśa* is said to be useless and is said to be sending messengers with the ornaments of the *Kalpadruma*, in order to be in the good books of the conqueror, thus:

प्रशमादर्चिषामेतदनुद्गीर्णसुरायुधम् ।
वृत्रस्य हन्तुः कुलिशं कुण्ठिताश्रीव लक्ष्यते ॥

Kum. 2. 20.

तत्कृतानुग्रहापेक्षी तं मुहुर्दूतहारितैः ।
अनुकूलयतीन्द्रोऽपि कल्पद्रुमविभूषणैः ॥

Kum. 2. 39.

When describing the lot of Kubera, poet Māgha, employs a very beautiful pun on the words *puṣpaka*, *mānasa*, etc. and tells us that Kubera's mind was greatly disturbed even as the *Mānasa* lake was disturbed by the elephants. The particular śloka is quoted below:

विभिन्नशङ्खः कलुषीभवन्मुहुर्मदेन दन्तीव मनुष्यधर्मणः ।
निरस्तगाम्भीर्यमपास्तपुष्पकं प्रकम्पयामास न मानसं न सः ॥

Śiśu. 1. 55.

Kālidāsa states the same thing very plainly. He is represented as having lost his Gadā and standing like a tree with broken branches:

कुबेरस्य मनःशल्यं शंसतीव पराभवम् ।
अपविद्धगदो बाहुर्भग्नशाख इव द्रुमः ॥

Kum. 2. 22.

Speaking of the mighty failure of Varuṇa against the usurper, Māgha says that the *vāruṇāstra* was of no avail on him and what was still worse, the weapon shot back and clung to the neck of God Varuṇa. This contains *viṣamālaṅkāra* and Kālidāsa describes the fate of Varuṇa only in some plain words. The respective ślokas are reproduced below:

रणेषु तस्य प्रहिताः प्रचेतसा सरोषहुंकारपराङ्मुखीकृताः ।
प्रहर्तुरेवोरगराजरज्जवो जवेन कण्ठं सभयाः प्रपेदिरे ॥

Śiśu. 1. 56.

किञ्चायमरिदुर्वारः पाणौ पाशः प्रचेतसः ।
मन्त्रेण हतवीर्यस्य फणिनो दैन्यमाश्रितः ॥

Kum. 2. 21.

Then Māgha describes the woeful plight of Yama vividly by a happy piece of poetic suggestion:

परेतभर्तुर्महिषोऽमुना धनुर्विधातुमुत्खातविषाणमण्डलः ।
हृतेऽपि भारे महतस्त्रपाभरादुवाह दुःखेन भृशानतं शिरः ॥

Śiśu. 1. 57.

In these lines, only the fate of Yama's *vāhana* is stated and the poet leaves us to imagine that of Yama (the rider)!

And Kālidāsa's reference to Yama contains the quality of *svabhāvokti* when he describes the *ceṣṭā* of God Yama and the helplessness of the crestfallen God may well be seen from the following lines:

यमोऽपि विलिखन् भूमिं दण्डेनास्तमितत्विषा ।
कुरुतेऽस्मिन्नमोघेऽपि निर्वाणालातलाघवम् ॥

Kum. 2. 23.

And how is God Sūrya serving the demon Rāvaṇa? Here are the lines:

स्पृशन् सशङ्कः समये शुचावपि स्थितः कराग्रैरसमग्रपातिभिः ।
अघर्मधर्मोदकबिन्दुमौक्तिकैरलञ्चकारास्य वधूरहस्करः ॥

Śiśu. 1. 58.

Such a God who is the embodiment of all that is bright and powerful is made to look after the *maṇḍanavidhi* of the ladies of his harem, though it is not so plainly stated. By the use of the word *śucau* which means both summer and a chaste person, the poet wants to create the picture of a chaste person being driven to the necessity of touching other ladies with his *kara* (meaning rays as well as hands) and thus polluting his fair name. This particular śloka speaks volumes of the author's command of expression.

The same idea that the sun cannot shine in all his splendour even in summer has been conveyed in a simple though poetic way by Kālidāsa. The lines run as follow:

पुरे तावन्तमेवास्य तनोति रविरातपम् ।
दीर्घिकाकमलोन्मेषो यावन्मात्रेण साध्यते ॥

Kum. 2. 33.

The same as has overtaken the sun, is the lot of the moon also and Māgha describes his fate in the following way:

कलासमग्रेण गृहानमुञ्चता मनस्विनीरुत्कयितुं पटीयसा ।
विलासिनस्तस्य वितन्वता रतिं न नर्मसाचिव्यमकारि नेन्दुना ॥

Śiśu. 1. 59.

Here, in the above śloka, the grievance of the moon cannot be that he should shine ever with all his digits (unless it be for want of leisure) since the imposition will only be a blessing to him, in as much as it repeals the curse given by Dakṣaprajāpati that he should lose all his digits one by one (as in *kṛṣṇapakṣa*). But to play the nefarious role of a Narmasaciva, throwing all sense of dignity to the winds, and to please Rāvaṇa by a host of kalās (meaning arts as well as digits) is the bitterest pill to swallow.

And this idea is rather meekly conveyed to the readers in the following lines of *Kumārasambhava*:

सर्वाभिः सर्वदा चन्द्रस्तं कलाभिर्निषेवते ।
नादत्ते केवलां रेखां हरचूडामणीकृताम् ॥

Kum. 2. 34.

The following śloka of Māgha's enhances the pathetic turn of the situation:

विदग्धलीलोचितदन्तपत्रिकाविधित्सया नूनमनेन मानिना ।
न जातु वैनायकमेकमुद्धृतं विषाणमद्यापि पुनः प्ररोहति ॥

Śiśu. 1. 60.

The above lines serve to show how the very Vighneśvara could not defend his title! In other words Lord Vighneśvara could not

ward off even such damaging vighnas as are perpetrated by Rāvaṇa against him. The *utprekṣā* is however too bold though conceived in a happy way and with reference to this kind of defect in writing, the following words of Tolstoy may be quoted: "One's writing is good only when the intelligence and the imagination are in equalibrium. As soon as the one overbalances the other, it is all up." However, the foregoing remarks need not make us think for a moment that Māgha's writing is not good.

Vāyu, the God of wind, is said to bring the Suras into Rāvaṇa's sympathy, he himself having gained Rāvaṇa's favour by feeding the erotic tastes of his master by such undignified acts as removing the garments of the ladies, etc. What a heavy blow to the prestige of Vāyu!

निशान्तनारीपरिधानधूननस्फुटागसाप्यूरुषु लोलचक्षुषः ।
प्रियेण तस्यानपराधबाधिताः प्रकम्पनेनानुचकम्पिरे सुराः ॥
Śiśu. 1. 61.

But Vāyu of *Kumārasambhava* receives a worse treatment at the hands of Tāraka. Vāyu who is said to be a free-lance having access to every nook and corner of all the worlds, is compelled not to visit Tāraka's gardens at all, lest he (Vāyu) may be accused of theft of flowers!

व्यावृत्तगतिरुद्याने कुसुमस्तेयसाध्वसात् ।
न वाति वायुस्तत्पार्श्वे तालवृन्तानिलाधिकम् ॥
Kum. 2. 35.

The following śloka depicts the misfortune of Agni:

तिरस्कृतस्तस्य जनाभिभाविना मुहुर्महिम्ना महसां महीयसाम् ।
बभार बाष्पैर्द्विगुणीकृतं तनुस्तनूनपाद्धूमवितानमाधिजैः ॥
Śiśu. 1. 62.

The poet states here that Agni can only smoke and not burn; and by a dexterous employment of pun, Agni is said to shed hot tears over his lamentable lot, which evokes our sympathies. But Kālidāsa is more practical when he says that Agni is robbed of *havya* which he carried to the Devas and the word *miṣatām* is quite effective. The statement also suggests the idea that all the Devas are practically starved, since they live principally on *havis*. This idea is contained in the following śloka:

यज्वभिः संभृत हव्यं विततेष्वध्वरेषु सः ।
जातवेदोमुखान्मायी मिषतामाच्छिनत्ति नः ॥
Kum., 2. 46.

In the following śloka, Māgha, by means of a happy and thorough *samāsokti* states that the serpents as well as the rogues were hard pressed to give up their very nature, and we know that this is impossible of achievement since a *bhujaṅga* can never quit its or his nature, *bhujaṅgatā.*

परस्य मर्माविधमुज्झतां निजं द्विजिह्वतादोषमजिह्मगामिभिः ।
तमिन्द्रमाराधयितुं सकर्णकैः कुलैर्न भेजे फणिनां भुजङ्गता ॥
Śiśu. 1. 63.

And Kālidāsa also, in his śloka employs a pun on the word *bhujaṅga* by which is meant both a siddha and a serpent and gives us to understand that they were made to serve as the permanent illuminators of Tāraka by virtue of their possessing *maṇi* on their heads. The lines are quoted below :

ज्वलन्मणिशिखाश्चैनं वासुकिप्रमुखा निशि
स्थिरप्रदीपतामेत्य भुजंगाः पर्युपासते ॥

Kum. 2. 38.

In describing the fate that overtook the *diggaja*, Māgha has a beautiful clever *utprekṣā* :

तदीयमातङ्गघटाविघट्टितैः कटस्थलप्रोषितदानवारिभिः ।
गृहीतदिक्कैरपुनर्विवर्तिभिश्चिराय याथार्थ्यमलम्भि दिग्गजैः ॥
Śiśu. 1. 64.

Māgha refers to the state of mind of the captivated and contains some very pathetic touches :

अभीक्ष्णमुष्णैरपि तस्य सोष्मणः सुरेन्द्रबन्दीश्वसितानिलैर्यथा ।
सचन्दनाम्भःकणकोमलैस्तथा वपुर्जलार्द्रोपवनैर्न निर्ववौ ॥
Śiśu. 1. 65.

The idea is that Rāvaṇa was so very cruel as to rejoice when they wept. And Kālidāsa's śloka also stirs in the readers the elements of pathos :

वीज्यते स हि संसुप्तः श्वाससाधारणानिलैः ।
चामरैः सुरबन्दीनां बाष्पशीकरवर्षिभिः ॥

Kum. 2. 42.

Then Māgha proceeds to speak of the six seasons and taking advantage of the masculine and feminine genders of the word connoting ṛtus, in the cleverst way, the author tells us that all the seasons stayed with Rāvaṇa permanently as *kuṭumbin*, which means that Rāvaṇa was tò enjoy the best in every season simultaneously and

without the least waiting. Again the groupings of the seasons into males and females also suggest that contrary weathers prevailed during contrary seasons. So great was Rāvaṇa's tyranny and so masterly is also the poet's presentation. The śloka containing such a wealth of imagination is quoted below ; and this is the last śloka that brings to a close the vivid description of the calamities that befell the Devas.

तपेन वर्षाः शरदा हिमागमो वसन्तलक्ष्म्या शिशिरः समेत्य च ।
प्रसूनक्लृप्तिं दधतः सदर्तवः पुरेऽस्य वास्तव्यकुटुम्बितां ययुः ॥

Śiśu. 1. 66.

But Kālidāsa is inclined to state their unfortunate Nemesis in a very plain way, without mincing matters. Perhaps their lot did not call for any rhetorical representation. The seasons are said to have given up their turns, collecting flowers in the garden rubbing shoulders with the gardeners. The śloka runs as follows :—

पर्यायसेवामुत्सृज्य पुष्पसंभारतत्पराः ।
उद्यानपालसामान्यमृतवस्तमुपासते ॥

Kum. 2. 36.

Thus it may be seen that Māgha has scored over Kālidāsa, ***in this parlicular protrayal*** by means of a bold imagination, and powerful art of expression (though terse at times). However, one cannot but be drawn to the excellence of Kālidāsa whose forte lies in ***svabhāvokti***, *upamālaṅkāra* and a wonderful simplicity of style.

[NOTE.—The references to ślokas is to the Nirnayasagara Press Edn.]

A PASSAGE IN THE DHVANYĀLOKA

BY

S. K. RAMANATHA SASTRI.

The greatness of art lies in the magnitude and depth of the sentiments it expresses and evokes; and poetry is no exception to this rule. Indeed, it is the tradition that in the case of Vālmīki reputed to be the first Sanskrit poet, the sentiment of grief itself became a verse. This fundamental relation between the sentiment and its poetic expression was known to masters of literary criticism in Sanskrit. Kālidāsa, whose eminence was not confined to authorship, makes this relationship evident in the very language he employs to describe the origin of the first poem. Thus he says: "The grief (of the poet) that arose from the sight of the two birds dissociated by the huntsman, attained the nature of (i.e. was transformed into or expressed itself as) a verse." The sight of the forlorn bird caused the grief and the grief found poetic expression. What was the quality of the grief? It could not evidently have been of a trivial kind. Even in the presumably less sophisticated days of old and even in saintly surroundings, it may not be easy to imagine the death of a mere bird as capable of evoking such a soul shaking experience. But we are told that the birds were a pair of krauñcas, love-birds who would brook no separation. It is not any separation, but the separation of the normally inseparable, that caused inconsolable grief in the survivor and the out-break of poetry in the poet. The magnitude of the sentiment and the inseparability of the birds are made clear to us by the words Kālidāsa uses: "*niṣādaviddhāṇḍajadarsanothaḥ.*" What is *niṣāda-viddha* (dissociated by the huntsman) is the pair; *viddha* and *aṇḍaja* are really dual in sense though singular in form: one member of the pair is suppressed in the *ekaśeṣa* construction. The intense love that binds together the birds in actual life is indicated in the verbal expression where the duality is suppressed; by consequence is exhibited the intensity of the grief on separation, the sympathetic experience of which evoked the first poem. It is such experience alone, not the sundering of some insignificant bond, that can cause sympathy and call forth art.

The same procedure is followed by Ānandavardhana to bring out the identical truth. The words he uses are "*sannihita-sahacarīviraha-kātara-krauñcāskanda-janita*" which may be rendered "as arising from the dissociation of the (two) krauñcas which (were proximate and of which one (the female) is ever close to (its mate), while the other (the male) is inconsolable on separation." Here too *sannihita* and *krauñca* are dual in meaning though singular in form; the *eka-śeṣa* construction is adopted for the same purpose as by Kālidāsa; the two are in such intimate blissful union that they are referred to as one; the grief arising from the dissociation of such a pair found vent in the first poem. The same construction could have been availed of in the middle section of the compound, instead of the use of two words with the same sense to denote each member of the pair. The very fact of its non-use serves to draw our attention more pointedly to the *ekaśeṣa* character of the rest of the compound. And the implication of this construction we have already noted. Another interpretation will, besides doing violence to the story as generally known and to normal principles of interpretation, fail to note what is eminently notable, the significance of the *ekaśeṣa*. The reading *ākranda* thus, would derive the poem not from the dissociation and the poet's grief, but from the bird's lamentation, obviously a much weaker explanation. Again, the lamentation would appear to be of the male bird (*krauñca*) on the loss of its mate (*sahacarī-viraha*), while according to the usual version of the story it is the male that is killed and the female that moans. The explanation that 'grief arose from the lamentation of the female bird about the dead male bird normally inconsolable on separation from its female mate" has little but ingenuity to recommend it. In the minds of the sages, until they merge in Brahman, sentiments continue to exist, but severed from their external supports; when by imaginative sympathy with some entities outside, these sentiments are set in motion, there arises a state of feeling which is identified neither with oneself (so as to cause grief) nor with the other (so as to lead to indifference); hence arises a stream of spontaneous and charming expression for the benefit of some of us who have deserved it by our merit; such too is the origin of the Rāmāyaṇa. Hence we conclude that for Ānandavardhana as for Kālidāsa, the origin of poetry is to be sought in the magnitude of the sentiments invoked; and this magnitude is indicated by both through the peculiar (*ekaśeṣa*) construction employed by them.

ॐ

आनन्दहृदयम्.

तत्त्ववेत्ता सहृदयः कालिदासो महाकविः ।
दर्शनानां सतत्त्वानि दर्शयन्निजकाव्यतः ॥ १ ॥
साहितीदर्शनस्यापि तत्त्वं क्वचिददर्शयत् ।
मुनिं प्रवासितां सीतां पश्यन्तं कवयन् यथा ॥ २ ॥
" तामभ्यगच्छद्रुदितानुसारी कविः कुशेध्माहरणाय यातः ।
निषादविद्धाण्डजदर्शनोत्थः श्लोकत्वमापद्यत यस्य शोकः" ॥ ३ ॥

—रघुवंशे. 14—70.

विभावमनुभावञ्च तत्प्रयोजकमेव च ।
अण्डजेति च विद्धेति निषादेति पदैः क्रमात् ॥ ४ ॥
यद्वृत्तषष्ठया शोकस्य समवायि मुनेर्मनः ।
भाविकार्यपरीणामसापद्यत गिरा स्वयम् ॥ ५ ॥
प्रकाशयन्नादिकाव्यबीजमेतन्नु मन्यते ।
एकशेषविनिष्पन्नविद्धाण्डजपदे उभे ॥ ६ ॥
स्वस्वानुरूपवाच्यैक्यव्यञ्जके भवतो यतः ।
अतश्चाण्डजयोर्योगः प्रेमोत्कर्षनिबन्धनः ॥ ७ ॥
ज्ञायते तस्य भङ्गेन शोकोत्कर्षः सुदुर्भरः ।
अप्रकृष्टानुषङ्गस्य भङ्गः किं नु विशेषभाक् ॥ ८ ॥
इति वाचकवैचित्र्येणोक्तवानुत्तमः कविः ।
शब्दतश्चार्थतश्चायमाचार्यानन्दवर्द्धनैः ॥ ९ ॥
साहित्यशास्त्रसर्वस्वे ध्वन्यालोके निगद्यते ।
निमीलितं तत्कालेन संप्रत्युन्मीलितं त्विदम् ॥ १० ॥
तत्त्वचर्चासु यस्यैव शिष्यस्वातन्त्र्यमुत्सवः ।
अस्तु तत्प्रीतिदायोऽयमानन्दहृदयाभिधः ॥ ११ ॥
" संनिहितसहचरीविरहकातरक्रौञ्चास्कन्दजनित " इति ।
आनन्दवर्द्धनीयः- पाठस्तस्यैष विग्रहो विशदः ॥ १२ ॥
संनिहितौ च सहचरी-विरहकातरौ च यौ क्रौञ्चौ ॥
आस्कन्देन तयोर्यो जनितः शोकः सोऽभवच्छ्लोकः ॥ १३ ॥
संनिधानमिहान्योन्यप्रार्थितान्योन्यलाभतः ।
परानन्दमयैकत्वमेकशेषेण गम्यते ॥ १४ ॥
शक्यस्याप्येकशेषस्य मध्येऽनादरणं तु यत् ।
तदन्यत्रैकशेषस्य विज्ञाने ज्ञापकं कृतम् ॥ १५ ॥
प्रार्थनापरमोत्कर्षकारणं प्रेम चेरितम् ।
आस्कन्दवाचा विश्लेषो गुरुशोकप्रदर्शकः ॥ १६ ॥

यः शोको मुक्तकल्पस्य मुनेर्हृदयमाविशन् ।
भस्मसाद्भूतवस्त्रार्भं तस्य शोकमुदाक्षिपत् ॥ १७ ॥
" क्रौञ्चद्वन्द्ववियोगोत्थ ". इति यत्कथितं पुरा ।
तत्तुल्यार्थकमेतत्स्यादित्यपीत्थं प्रचक्ष्महे ॥ १८ ॥
सापेक्षरतिभावस्य नावकाशोऽत्र विद्यते ।
निरपेक्षस्य शोकस्य करुणस्थायिनस्तु सः ॥ १९ ॥
व्याख्या " ननु मुनेः शोक " इति सा त्वेदर्थिका ।
प्रातिकूलतया वेद्यो न स भावो मुनेरिति ॥ २० ॥
काव्यमीमांसने राजशेखरोदीरितेऽधुना ।
पाठो विसस्थुलः सोऽपि समीचीनः प्रकाश्यते ॥ २१ ॥
निषादनिहतं सहचरीं
तं क्रौञ्चयुवानं करुणकेङ्कारया गिरा क्रन्दन्ती-
मुदीक्ष्य शोकवान् मुनिः श्लोकम् ॥ २२ ॥
उज्जगारेति वाग्व्यक्त्या भवितव्यं नियोगतः ।
इहस्थकन्दिबुध्या तु स्कन्दिरास्कान्दितो ध्वनौ ॥ २३ ॥
अर्थात्समुच्चयः सिध्येदिति चः परिवर्जितः ।
स्याद्वा पाठोऽपि " चोदीक्ष्ये " त्येतदप्रस्तुतं तु नः ॥ २४ ॥
अन्यान्निगदविस्पष्टमिति नैव निगद्यते ।
कविभावविवर्तश्च दिव्यं रामायणामृतम् ॥ २५ ॥
आब्रह्माप्ययमन्तरेव सुदृढं लीना विलूना बहिः
भावा भावितबाह्यभावसुभगं सम्भावुकालम्बनाः ।
स्वीयास्वीयभिदाव्यपायविततानन्दैकरूपाः स्वयं
चारूदारगिरात्मना परिणताः पुण्येन केषामपि ॥ २६ ॥

ANCESTRY AND DATE OF THE SAMSKRIT DRAMATIST VĀTSYA VARADĀCĀRYA (1325—1400 A.D.)[1]

BY

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INTRODUCTORY.

Ghaṭikāśata Varadācārya or Vātsya Varadācārya, popularly known as Ammāḷ, was one of the reputed Saṁskrit savants and poets of South India. The well-known 'Bhāṇa,' *Vasantatilaka* and the less-known allegorical play *Yatirāja-vijaya*[2] (or *Vedānta-vilāsa*) in six acts are the two plays of his that have come down to us. In the latter work which was written on the model of Kṛṣṇa-miśra's *Prabodhacandrodaya* and Śrī Vedāntadeśika's *Saṅkalpasūryodaya*, the triumph of Rāmānuja and the tenets of the Viśiṣṭādvaita school are well depicted. It is unfortunate that this meritorious play was printed only in Telugu characters and a critical edition in Nāgari is still a desideratum.

ANCESTRY.

Our poet hailed from the Vatsa-gotra of kāñchī (=Conjeevaram). A brāhmaṇa by caste and Viśiṣṭādvaitin by religion, he was a descendant of the revered Rāmānujācārya (1017—1137 A.D.) through his sister. Vātsya Sudarśana (*alias* Varada Viṣṇu) was Rāmānuja's nephew (sister's son) and pupil, whose grandson (son's son) was the erudite and blessed savant Vātsya Varadaguru *alias* Naḍādūr Ammāḷ (12th and 13th centuries). It was at the sacred feet of this Varadaguru, a veritable ocean of learning, that some of the eminent South Indian Vaiṣṇava Sanskritists studied. Thus Ātreya Rāmānuja *alias* kilāmbi Appiḷḷār (born in 1220 A.D.), the maternal uncle of Śrī Vedāntadeśika (1268—1369-70 A.D.) was a disciple of his. Śudarśana Bhaṭṭa, the famous author of the *Śruta-prakāśikā*, was also one of his pupils. Fourth descendant of this Varadaguru was Ghaṭikāśata Sudarśana whose son was Vātsya Varadācārya, our author.

1. A paper contributed to the 'Tenth All-India Oriental Conference'—Classical Sanskrit Section—Tirupati, (March 1940)

2 Edited in Telugu characters, by Pandit S. Naḍādūr Raṅganāthācārya (Govt. O. Mss. Library), Srīniketana Press, Madras. *Vijayasaṁvatsara* (=1893-94 A.D.)

DATE.

(*a*) Prof. P. P. S. Sastri, M.A., assigns our poet to 'the middle of the 16th century A.D.' i.e., to about 1550 A.D.[1]

(*b*) Pandit M. Suryanarayana Sastri says[2] that our poet belonged to the 17th century and that he (our poet) was the great-grandson of Rāmānuja's sister.

(*c*) Dr. M. Krishnamachariar, M.A., M.L., Ph. D. says[3]—'Varadācārya was a contemporary of Rāmabhadradīkṣita in the latter half of the 18th century. To vie with Rāmabhadra's[4] *Śṛṅgāra-tilaka* called *Ayyā-Bhāṇa*, Varada wrote *Vasantatilaka*, called *Ammāḷ-Bhāṇa*.' (page 665)

'*Śṛṅgāra-tilaka* or *Ayyā-Bhāṇa*......written to rival *Vasanta-tilaka-Bhāṇa* or *Ammāḷ-Bhāna* of his friend Varadācārya known as Ammāḷācārya' (page 243).

With due deference to the three scholars whose opinions were cited above, I have to observe that their opinions, on an examination proved incorrect, as per data given below.

In the *Kuvalayānanda* Appaya-dīkṣita (1520–91 A.D.) quotes, though without the name of the author or the work, 3 verses of our poet, Varadācārya :

1. लोके कलङ्कमपहातुमयं मृगाङ्को
जातो मुखं तव, पुन स्तिलकच्छलेन
तत्रापि कल्पयासि तन्वि कलङ्करेखां
नार्यः समाश्रितजन हि कलङ्कयन्ति. '

—*Kuvalayānanda*, p. 107. (Niṛṇayasāgar edition, 1925=*Vasanta-tilaka-bhāṇa*, p. 13, śl. 35 (Vāviḷḷa ed. 1915).

2. ' नाथो त्रिपणि गतो, न गणयत्येषा सपत्नी च मां,
त्यक्त्वा मामिह पुष्पिणीति गुरवः प्राप्ता गृहाभ्यन्तरम् ।
शय्यामात्रसहायिनी परिजनः श्रान्तो न मां सेवते
स्वामिन्नागमलालनीय रजनीं लक्ष्मीपते रक्ष माम् '

—*Kuvalayānanda*, p. 158= *Vasantatilaka-bhāṇa*, p. 29, śl. 73 (Vāviḷḷa's Telugu edition).

1. *D. C. Skt. Mss.* of the Tanjore Sarasvati-Mahal Library Vol. VIII, page xxxv of the Introduction.

2. *History of Sanskrit Literature*, (in Telugu) Vol. II, pp 382 and 386. (Andhra University Series, No 13—1936).

3. *History of Classical Sanskrit Literature*, (1937).

4. Rāmabhadradīkṣita, author of *Śṛṅgāratilaka*, was a coeval of Nīlakaṇṭha-dīkṣita (who composed his *Nīlakaṇṭhavijaya* in 1637 A D.) but not of our Varadācārya. (Vide Dr. Krishnamachariar's '*H. Skt. Lit.*' (page 242).

3. ‘ पद्मे त्वन्नयने स्मरामि सततं, भावो भवत्कुन्तले
नीले मुह्यति किं करोमि महितैः क्रीतोऽस्मि ते विभ्रमैः
इत्युत्स्वप्नवचो निगम्य सरुषा निर्भर्त्सितो राधया
कृष्णस्तत्परमेव तद् व्यपदिशन् क्रीडाविटः पातु वः ’
—*Kuvalayānanda*, p. 30.=*Yatirāja-Vijaya*, I. 1.

Hence Varadācārya must have been anterior or a senior contemporary of Appayadīkṣita i.e. earlier than 1520 A.D. Hence our author does not belong either to the 18th or 17th century.

The famous Telugu poet Gaṇapavarapu Veṅkaṭa-kavi (circa 1650 A.D.) says that he has translated the *Vasanta-tilaka-Bhāṇa*,[1] which, in all probability, must have been the work of Varadācārya whose works were famous even by the time of Appayadīkṣita. Hence, to gain reputation and be translated by a well-known writer like Venkata-kavi, *Vasanta-tilaka* must have been far earlier than about 1650 A.D.) Somakavi (circa 1750 A.D.) in his commentary on the Telugu ‘prabandha,’ *Vasucaritra*, quotes the following line from the *Vasanta-tilaka-bhāṇa*, without, however, mentioning the name of the work or its author.

‘ क्रीडाभिन्नहिरण्यकुक्षिकुहरे रक्तात्मनावस्थितान् ’

ad I. 61; p. 65 (Madras Ānanda Press ed. 1918)=*Vasantatilaka*, śl. 2.

Brahma-tantra-svatantra-svāmi III says in his *Guruparamparā-prabhāva* (in Tamil)[2] in the chapter on Ādivaṇ-Saṭhakopa-svāmin that Ghaṭikāśatam Ammāl (*alias* Varadācārya) was a pupil of Nayinārācārya or Varadācārya—1316 or 1317 to 1414 A.D.), the son of Vedānta-deśika, (1268—1369 A.D.). Hence our poet must be a junior of Nayinārācārya to be his pupil, ie. he must have been born some time after 1317 A.D. (Nayinār's date of birth.)

The latter limit also of our author may be determined, with a fair degree of probability. It is stated that Ādivaṇ-Śaṭhakopa-Yati,[3] the first Pontiff of the Ahobilamaṭha (whose dates are 1379–1458 A.D.) was a pupil of Ghaṭikāśatam Ammāḷ, ie. our poet. It is therefore fairly certain that our author must have lived for some time after 1379 A.D. to be the Guru of the saint Śaṭhakopa. Hence we can assign our author, with a fair degree of certainty to the 2nd, 3rd

1. K. Vīreśalingam's *Telugu poets*, Part III, p 165 (1898 Chintāmaṇi Press, Madras.)

2 Translated into Telugu by the late Pandit K. Anantāchārya Unfortunately, the title page of the copy I have, is misssing

8 Dr M. K Achariar's *Classical Sanskrit Literature*, page 282. (1937)

and 4th quarters of the 14th century, ie. 1325–1400. We know from the *Guruparaṁparā*, referred to already, that Ammāḷ[1] was a junior contemporary of Vedānta-deśika and a fellow-student of Prativādi-bhayaṁkara Aṇṇan who, on the authority of the *Guruparaṁparā*, lived between 1340 and 1440 A.D.

In a paper[2] on Aṇṇan Dr. S. Krishnaswami Aiyangar, M.A., Ph. D., suggests a correction of about 20 to 25 years in the dating of the *Guruparaṁparās*, for Ācāryas from Rāmānuja to Vedānta-deśika and his followers and says that Aṇṇan's active period of life lies between 1400 and 1470 or 1480 A.D. If this be correct, then our poet might be a senior contemporary of Aṇṇan and flourished during the latter half of the 14th and first quarter of the 15th century A.D., ie. 1350–1425 A.D.

Ammāḷ says of himself in his *Yatirāja-vijaya* that he received the special favour of Vedāntācārya (*ie.* Vedāntadeśika) and Rāmānujācārya (*ie.* Ātreya-Rāmānuja—born in 1220 A.D.—the maternal uncle and teacher of Deśika) who were protagonist of their school of philosophy.

'श्रीवेदान्ताचार्य - रामानुजाचार्ययोः दर्शनस्थपनाचार्ययोः प्रसादभूमिः वरदाचार्यो नाम कविः'
—*Yatirājavijaya*, I. p. 2.

In the above quotation the chronological order was sacrificed for the sake of grammar. The sentence, when taken literally, seems to suggest that Ammāḷ was actually alive while those two Ācāryas flourished. But because of chronological difficulties we have only to understand the spirit of the author which is that he received the favour of Ātreya Rāmānuja and Deśika through the latter's son, Nayinār, who was his own 'guru'.

Now we shall bring to the notice of non-Āndhra Sanskritists some details from Telugu Literature pertaining to the date of Ammāḷ *Camatkāra-mañjarī*[3] *(alias Lakṣaṇā-Vivāha)* is a 'prabandha' in Telugu by a Vaiṣṇavite poet, Siṁhādri Venkaṭācārya. He belonged to Gautama-gotra. His father was Cenna-Keśavācārya, son of Tirumalācārya. The work was dedicated to Śrī Rāmānujācārya (1017–1137). The late Vīreśaliṅgam Pantulu assigns[4] the poet to 1630–40

1. Ammāḷ=अम्माळ्.

2. 'Prativādibhayaṅkaram Aṇṇan'—in the *Journal of Indian History*, Vol. XVIII. part 3, pp. 378-'83 (Dec. 1939).

3. Printed, Chintamani Press, Madras. 1900.

4 *The Telugu Poets*—Part II. p. 145. (1898).

A.D. The poet pays his obeisance to his 'guru', Niḷādūri Venkaṭadeśika. I shall give below the pertinent Telugu passages, transliterated in Nāgari.

1. ' श्रीरामानुजभागिनेयुडयि, तच्छ्रीभाष्यसिंहासनं
बारूढिन् कृपचे लभिंचु वनुडायंबाळुवंशंबु वि-
स्तारंबोदजानिंचुनट्टि वरदाचार्यात्मजातुन् निळा
धूरी-वेङ्कटदेशिकुन् सुगुणपाथोधिन् प्रशंसिंचेदन् '

2. ' अक्षयकृष्णब्रह्म-क-
टाक्षोदित - रसिकपरिषदाह्लोकृति-सं
धुक्षितनवनवकवना-
ध्यक्षुड सिंहाद्रि-वेङ्कटाख्याकुंडन् '

—(Canto I)

3. Colophon to the poem—

'·इदि श्रीरामानुजभागिनेयकुल - सार्वभौम - श्रीमन्नल्लनाचार्यवर्यपरिचर्याधुर्य - चक्रकेशवाचार्यपुत्र तिरुमलार्यपौत्र-गौतमगोत्र सिंहाद्रि-वेङ्कटनामधेय प्रणीतबैन लक्षणाविवाहंबु '

The names of the sons of Naḍādūr Ammāḷ I and Ghaṭikāśatam Ammāḷ are not known to us. Without this knowledge the chronological relation of our poet and Simhādri Venkaṭācārya cannot be determined, nor the true import of the passages cited above can be known. Ratnākaram Gopālakṛṣṇakavi, a Telugu poet of about 1640 A.D. cites in his work *Sakalalakṣaṇa-sārasaṅgraha*,[1] a verse from *Ambāla-Bhāṇa*, which seems to be the Telugu version (by Gaṇapavarapu Venkaṭa-kavi) of the *Vasantatilaka* of Ghaṭikāśatam Ammāḷ. The Sanskrit original of the following Telugu verse, curiously enough, is not found in Ammāḷ's *Vasantatilaka*.

From अंबालभाण—

' वग मीरुन् सरसीरुह प्रकरमुल्, पाडेगु चेलावळुल्
बोगुलंबारे चकोरवारमु, महामोदंबुनन् चक्रमुल्
नेगडेन्, मुज्जगमुल् वेलिंगे, जिगि मीरेन् सर्वभूताळि, प्रा-
ङ्नगराजाग्रमुनंदु तोचे रवि - त्रोज्ज्वलद्भानुडै '

1. For this as well as for the information regarding *Camatkāra-mañjarī*, I am indebted to my learned friend, Pandit Nidadavolu Venkaṭa Rao, B.A., Sri Suryaraya Telugu Lexicon office, Pithapuram.

APPENDIX

SOME RELEVANT PASSAGES FROM AMMAL'S WORKS.

1. 'अस्ति खलु भगवद्रामानुजमुनेः पूर्वाश्रमभागिनेयः श्रीवत्सकुल - चूडामणिः अखिलपर-दर्शनमदकर्शनः सुदर्शनो नाम'

2. 'सत्कुर्वता संसदि शिष्यवर्गान्
अनन्यलभ्यैरखिलैः स्वचिह्नैः ।
श्रीभाष्यसिंहासनमात्मनीनं
यस्मै च दत्तं यतिशेखरेण ॥'

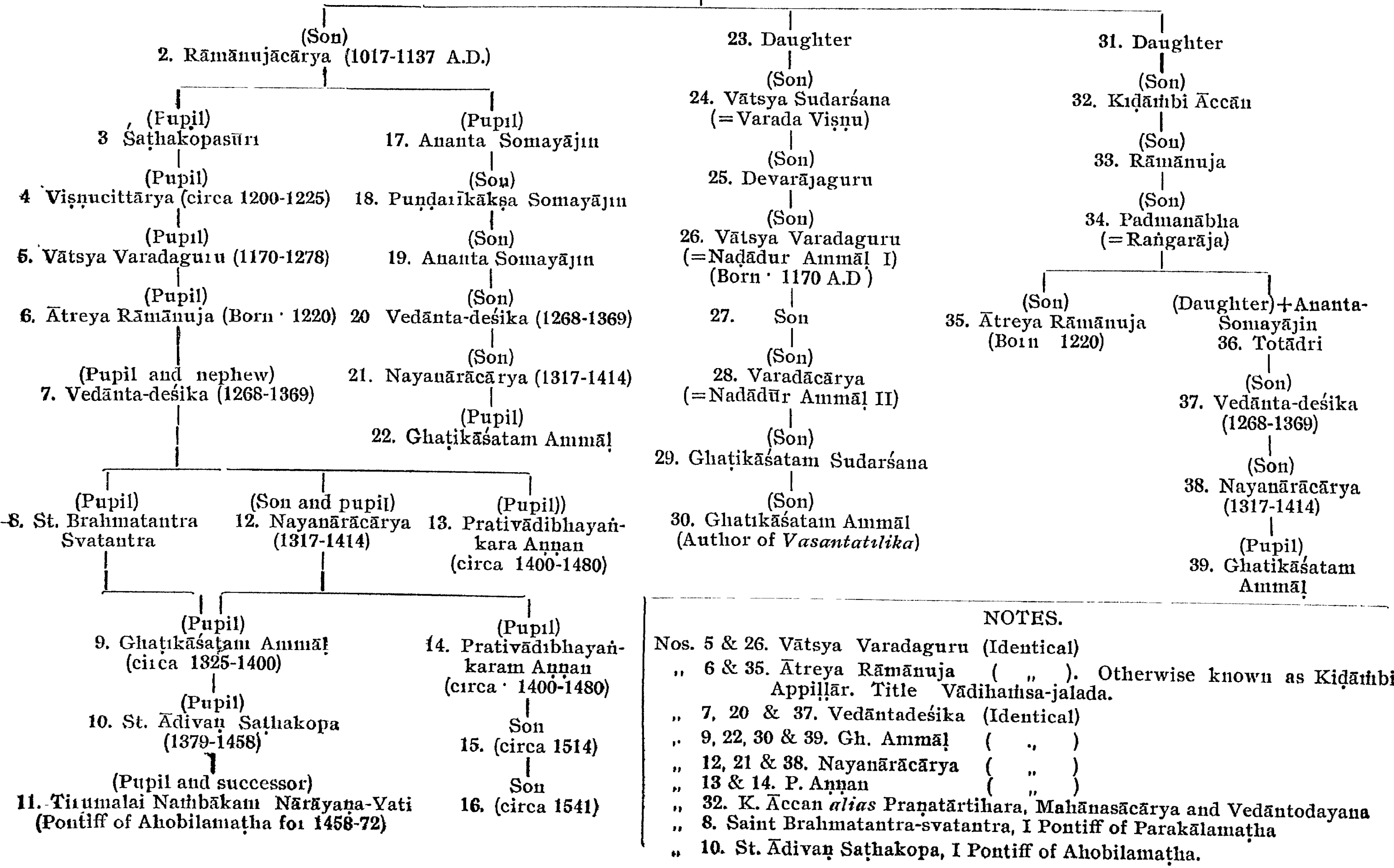
3. 'तस्य वेदान्तकूटस्थः पौत्रोऽभूद्वरदो गुरुः ।
श्रुतप्रकाशिकाद्याश्च ग्रन्था यच्छिष्यसम्पदः ॥'

4. 'तस्य पञ्चमः प्रपञ्चविदितवैदुष्यः कञ्चीपुरीवास्तव्यः श्रीघटिकाशत - सुदर्शनाचार्यसूनुः श्रीवेदान्ताचार्य - रामानुजाचार्ययोः दर्शनस्थापनाचार्ययोः प्रसादभूमिः वरदाचार्यो नाम कविः'—

—*Yatirājavijaya*, I, p. 2.

5. 'काञ्चीपुरे कविरभूद्वरदार्यनामा
सूनुः सुदर्शनगुरोर्घटिकाशतस्य
वेदान्ततर्क - विविधार्थ - विचारदक्षो
वात्स्यो वसन्ततिलकं स बभाण भाणम्.'

—*Vasantatilaka* p. 4, śl. 3.



NOTES.

Nos. 5 & 26. Vātsya Varadaguru (Identical)
" 6 & 35. Ātreya Rāmānuja ("). Otherwise known as Kiḍāmbi Appiḷḷār. Title Vādihaṁsa-jalada.
" 7, 20 & 37. Vedāntadeśika (Identical)
" 9, 22, 30 & 39. Gh. Ammāḷ (")
" 12, 21 & 38. Nayanārācārya (")
" 13 & 14. P. Aṇṇan (")
" 32. K. Āccan *alias* Praṇatārtihara, Mahānasācārya and Vedāntodayana
" 8. Saint Brahmatantra-svatantra, I Pontiff of Parakālamaṭha
" 10. St. Ādivaṇ Saṭhakopa, I Pontiff of Ahobilamaṭha.

RĀMĀNUJA-TAṬĀKAM

BY

A. NAGESWARA AIYER, B.A., B.E.,
(Special Engineer, T. T. Devasthanams)

Rāmānuja, the great Śrīvaisṇava apostle, who lived in 10th and 11th centuries, visited Tirumalai-Tirupati and stayed there for some years. He made regulations for the observance of festivals, for the recitals of Prabandhas and for the purposes of various services appurtenant to daily ritual and worship. He planned beautiful towns in both Tirumalai and Tirupati, with Gopurams, Maṇṭapams, streets, squares, tanks and gardens. The gardens were put in care of some of his disciples who did other specific services in the temples. Among such disciples was Anandāḷvār. After Rāmānuja completed his scheme of restoration and reform and went to Melkote, his disciples continued here to carry on the programme inaugurated by Rāmānuja. Anandāḷvār built a lake and laid out a garden and named them Rāmānuja Taṭākam and Rāmānnja Nandavanam. About Rāmānuja Taṭākam (*Rāmānujan Ēri* as stated in Tamil), there is a story stated in the ITIHĀSAMĀLĀ (pp. 123–4).

"श्रीरामानुजमुनिना श्रीवेङ्कटनाथकैङ्कर्याय चोदिते अनन्तार्ये महत्या श्रद्धया अनितरसापेक्षमेवेदं कैङ्कर्यं निर्वर्तनीयमित्यध्यवस्य कठोरगर्भयापि निजदेव्या सहैव पुष्पारामार्थं स्वयमेव खनित्रमादाय तटाकं [तडागं] खनति मृद्भारमूढ्वा गच्छन्त्या देव्याः श्रममसहमानस्य स्वयं तद्भारमादाय गच्छतः श्रीनिवासस्य व्यापारं स्वीयेतरनिरपेक्षनिर्वर्तनीयतामनोरथविरोधिनं मत्वा कुपितेन अनन्तार्येण खनित्रेण श्रीवेङ्कटनाथस्य चुबुकदेशे प्रहारे कृते पश्चात् दिव्यालये चुबुकगलद्रुधिरधारं भगवन्तमालोक्य चकितमानसे अनन्तार्ये अहो एष एव भगवान् वेषान्तरेण मां तथा व्यमोहयत् इति परिचिन्त्य तत्क्षणे चुबुकव्रणे विषमच्छदपुष्पधूलिं निधाय भगवन्तमपराधं क्षामयति, ततश्च भगवानाश्रितवात्सल्यजलधिः श्रीनिवासः अनन्तार्यकैङ्कर्यश्रद्धाभूमानमभिवीक्ष्य सन्तुष्टस्सन् भो अनन्तार्य कैङ्कर्यश्रद्धाभूमशालिना भवता खनित्रेण कृतोऽयं मदीयचुबुकगतव्रणः किणीभूतस्सन् सुचिरं मम वक्षसः श्रीवत्स इव वदनमण्डलस्यापि एकं सुभगतम लाञ्छनं भविष्यति, त्वमत्र मा शोकं कृथाः इति तं परिसान्त्वयन् इतः प्रभृति ईदृशवृत्तान्त-प्रत्यभिज्ञानाय मदीयचुबुके सुगन्धिघनसारचूर्णः सर्वदा समर्पणीयः येन च खनित्रेण ममायं व्रणः उद-पादि तदेतत्सकलजनसन्दर्शनयोग्ये मदीयालयगोपुरे क्वचिदुत्तुङ्गप्रदेशे स्थापनीयमिति स्वयमेव व्यवस्थामारचयामास ।

ततः प्रभृति सदा प्रतिदिनमाराधनसमये भगवतः श्रीनिवासस्य चुबुके सुगन्धिघनसारचूर्णः समर्प्यते । तदेतत् खनित्रमपि तत एव हेतोः श्रीवेङ्कटनाथदिव्यालयगोपुरे निबद्धं सकलमनुजनयनद्दश्यं समिन्धे ॥"

"Rāmānuja had directed one of his disciples Anantārya, a great devotee of Viṣṇu, to maintain the flower garden for the service of Śrīnivāsa. Anantārya took great interest in this work and was doing all the work of the garden himself without seeking assistance of others, and whenever earth had to be dug and removed, he drew upon the assistance of his pregnant wife to carry the earth for him. On this, God Śrīnivāsa was moved to pity for the woman, and, assuming the form of a young bachelor (*vaṭu*), took the basket of earth from the lady and was carrying it himself. Anantārya was wild with the young bachelor for doing what he regarded as an impertinent act. All this warning fell on deaf ears. Getting angry once, he struck the bachelor with his shovel, which struck him at the chin and left a depression there. When he went to worship Śrīnivāsa that day, he found blood dripping from the God's chin. Guessing that it was no other than Śrīnivāsa himself that appeared as the offending bachelor, he collected the pollen from the flowers of *visamacchada* and pressed it on the wound to stop the blood, and begged the God to excuse him for the offence of hurting him. Pleased with his devotion Śrīnivāsa thought it but right that the wound should remain as it was, and asked him to place the shovel with which he hit him at a prominent place in the temple, so that it may be seen by all. This was carried out and ever since that time, on the occasion of the daily worship, Śrīnivāsa is anointed with the camphor mixture on the mark of the wound at the chin."[1] The pick-axe with which the hitting was done is still seen preserved in the temple.

A few months ago, I was asked by the Commissioner to investigate and report on the possibility of providing additional storage of water for the supply to Tirumalai. On examining the contour map, the idea of bunding a small gap and forming a reservoir in a valley surrounded on all sides by high hills suggested itself and accordingly we made a detailed inspection of the hills and found to our surprise that there is already in existence a huge bund at the place suggested. This bund is massive and provided with revetment and not a small surplus bye-wash on the right. In the middle of this bund there is a bad breach extending to a length of about 75 feet. No information is, however, forthcoming about any of the details, and, in fact, very few of the local residents seem even to have known of the existence of this ancient tank. From the silt deposits in the bed and near the bunds it is obvious that the tank should have been functioning for a long time and from the fact that even the oldest resident has not known it or even heard of it from his forefathers, the breach should

1. Itihāsamālāa, Int. p.

have taken place at least two centuries ago. Mr. T. C. Srinivasa Ayyangar told me that he remembers having read a stanza in some Tamil literature stating that the Saint Anandāḻvār built a big dam by bridging the gap between two hills, probably in some literature dealing with Guru Paramparā's in Tamil; but he has not yet been able to locate the reference.

In Tirupati Devasthanam Inscriptions Vol. I. page 181, mention is made of a fact that the Saint Anandālvār built a big tank on the road to Chandragiri, and that there were extensive flower gardens to the east of it. He named the tank '*Rāmānujan Ēri*' after his great Guru, Śrī Rāmānuja. The *Itihāsamālā* says that Srī Rāmānuja built a huge tank and called it after Śrī Rāmānuja, Ramanuja-taṭākam. These facts made me infer that the disused tank might be the *Rāmānujan Ēri* referred to in the traditional story. The present tank called "Aḻvār tank" from which water supply to Tirupati is drawn, cannot be the tank referred to. The Chandragiri path is of modern construction and should have been built much later than the Gāligopuram path, which itself was built after Chandragiri became the seat of Government of the Vijayanagar dynasty. Prior to the construction of steps leading to Gāligopuram the old path-way to the hills was commencing from Āḻvār Tīrtham and seems to have been reaching the existing pathway a little beyond Gāligopuram near Chithakudi. This is an easy path and through part of it stones required for Gāligopuram and portion of the steps seem to have been carted and traces of the old road are still visible. In fact the alignment of the motorable road now under construction follows this for some length. The foot path leading to Gāligopuram is far too steep for use *without good masonry steps* and it could never have been used as a path prior to the construction of the masonry steps. Similar is the case with the path leading to Chandragiri from Tirumalai. The ascent is far too steep for anybody to negotiate without the construction of the masonry staircase, now existing and even this is found extremely difficult. Hence the present flight of steps to Chandragiri could not have been the path to Chandragiri referred to in the inscriptions. This led me to investigate the existence of an old path. On making enquiries, some of the coolies offered to show us an old path to Chandragiri which is even now being used for taking fuel, grass etc. This path has an easy gradient, and has crude rough stone steps for part of the way and here and there beyond these are traces of old revetments and steps. There is also another path branching from this common path to Talakona, said to be about 15 miles distant, the whole length of which is paved with stones as we find in the first portion until the branch-

ing of the Chandragiri path. In the path to Chandragiri there are remains of a drinking water pond, a good well, a good mango garden, and other remains indicating that at one time it should have been flourishing. Therefore we may regard it as fairly certain that this was the old path to Chandragiri. With reference to this the identity of *Rāmānujan Ēri* becomes obvious. The Epigraphical record states the tank abuts the Chandragiri path and we find the path actually runs on its bank. Secondly, extensive flower gardens are said to have existed on the east. We find the whole of the eastern portion to this tank is quite suited for flower gardens and the numerous ponds and Tirthams in this area testify to the existence of several gardens, Manṭapams, and houses in this area. No other tank that can be found in the hill area can answer the description given by Mr. T. C. Srinivasa Ayyangar as read by him in the *Guruparambarās* as having been built by throwing a short bund connecting two hills and forming thereby a huge tank. There is no record or talk of any new tank having been constructed for the past three centuries or more. From all these considerations the breached tank may be taken as the one built by the Saint Anandāḷvār and named after Śrī Rāmānuja as stated in the Epigraphical record, *Itihāsamālā* and the traditional story mentioned above.

Coming to the tank itself, it is found on taking levels that the water spread at full tank level is about 450′×450′ and the tank is a deep one. It holds at full tank level nearly 25 ft. of water above the deepest bed. The bund is about 500 feet long, is very massive with a top with of about 20 ft. and good side slopes and the front side is well reveted. The bund is made of good earth and is quite substantial. The tank has a compact hilly catchment of nearly half a square mile and will get filled up with a rainfall of 2 inches. The position of the tank has been very well chosen.

Possibly, insufficiency of surplus arrangement to meet extraordinary heavy rain falls and want of adequate repairs should have been the cause of the breach and the consequent disuse of the tank. It is now proposed to close the breach, provide additional surplus weirs and restore the tank and make it a supplemental storage reservoir for water-supply to Tirumalai for which the existing sources have proved to be inadequate. The restoration of the tank and the utilisation of its water for the Svāmi Puṣkariṇī will appeal very much to the sentiments of the pilgrim population as this is the tank in the construction of which Lord Venkaṭesvara himself is said to have worked as a labourer, and will once again bring into prominence what Śrī Rāmānuja and his disciples did for the Shrine about a thousand years ago.

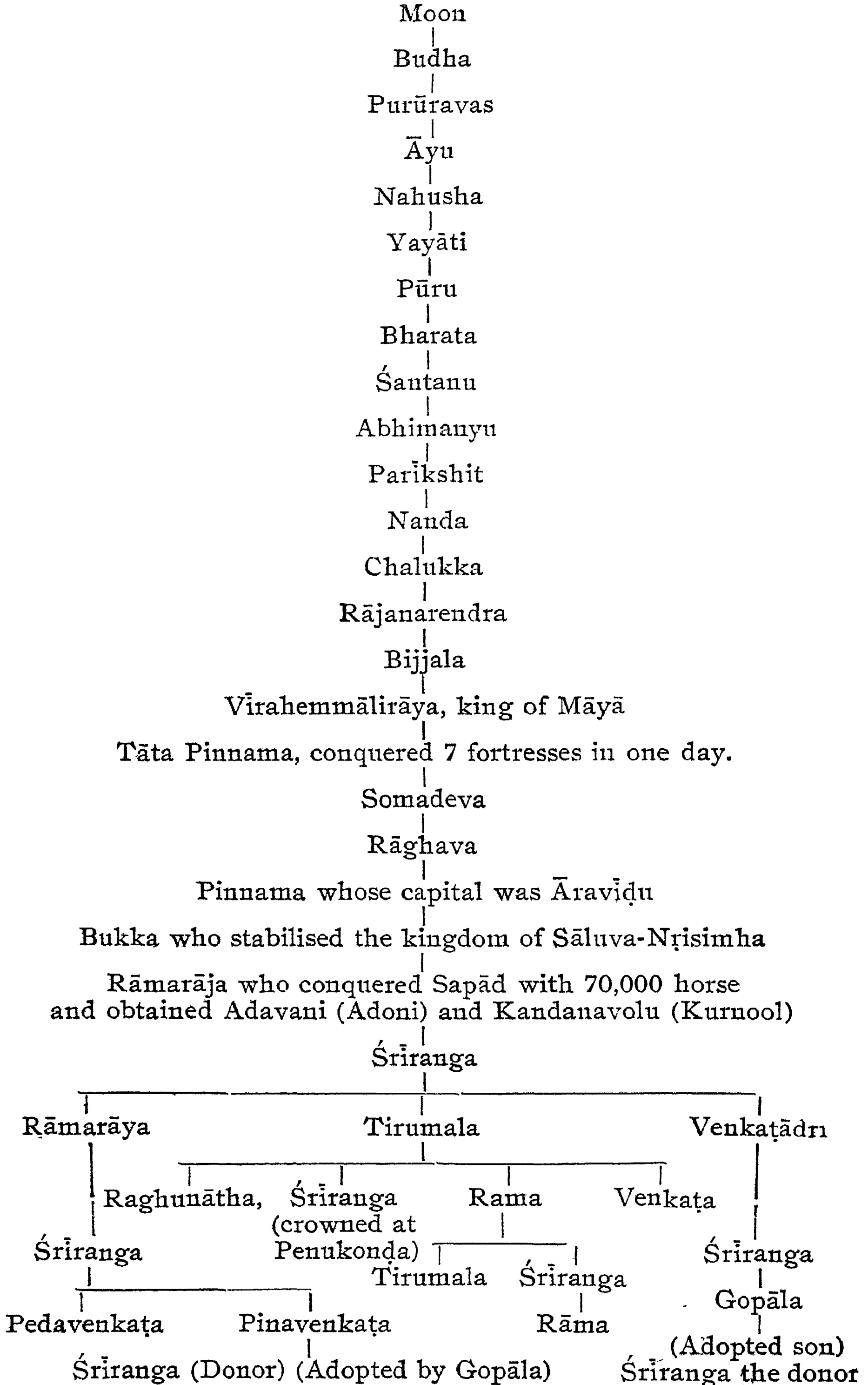
GRANT OF PARAMACHĀTTA VILLAGE BY ŚRĪRANGA

(S. S. 1568 or 1646 A.D.)

BY

M. RAMAKRISHNA KAVI, M.A.

This grant was transcribed on five copper plates held together by a ring passing through their upper part which is rounded at the top. Each plate measures 8¾″ by 5¾″. The ring contains besides plates a seal representing varāha on the top of which the letters श्रींवेंकटेश (Śrī Veṅkaṭeśa) are cast in relief. The ring by its outer circumference measures 9½″. This grant was inscribed in Nandināgari characters except at the end the letters Śrīrāma are in Telugu script. The first and the last plates are inscribed only on one side each, that is, the inner side. The grant was obtained from Śrī Tāllapākkam Venkata-śeshāchāryulu Garu, Tirupati. The plates record the gift of two villages, Paramachātta and Māneḷḷa in Chandragiri-rājya by Śrīranga in S. S. 1568 Pārthiva year, Vaiśākha śuddha Dvādaśī. The inscription was incised by Somanātha, son of Kāmaya and grandson of Gaṇapārya. The verses were composed by Rāmakavi, the son of Kāmakoṭi and grandson of Sabhāpati. Both the composer and the inscriber bore hereditary position under kings of Vijayanagar, their forefathers discharging the same duties. The peculiarity in the inscriptions of these kings is that most of the verses of the previous inscriptions of their ancestors are retained intact and new verses are added to include new conquests and to insert the names of the donee and the villages granted. Thus this inscription bears close resemblance to Utsur grant of Ranga VI published in Nellore Inscriptions and to Kallakuruchi grant of Ranga II published by Dr. Hultzsch in Indian Antiquary, Vol. XIII (p. 153). In them Ranga VI and Ranga II respectively are the same as Śrīraṇga of our inscription. Every inscription we came across calls him Śrīranga and not Ranga. The inscription is full of errors many of which are common to Kallakurchi grant also where the composer and the inscriber are the same persons as here. The grant describes the ancestry of Śrīranga, that is Āravīḍu family and details the whereabouts of the two villages and about the donee, Rāghava Yajva, son of Timmaya and grandson of Konḍubhaṭṭa of Ākumalla (house-name). The description of Śrīranga's ancestry being common in verses to the two grants, viz., of Kallakurchi and Utsuru we refrain from giving translation of it as it was done by eminent scholars, Dr. Hultzsch and Mr. Butterworth. A purport is given below with the genealogical statement.


Moon
Budha
Purūravas
Āyu
Nahusha
Yayāti
Pūru
Bharata
Śantanu
Abhimanyu
Parīkshit
Nanda
Chalukka
Rājanarendra
Bijjala
Vīrahemmālirāya, king of Māyā
Tāta Pinnama, conquered 7 fortresses in one day.
Somadeva
Rāghava
Pinnama whose capital was Āraviḍu
Bukka who stabilised the kingdom of Sāluva-Nṛisimha
Rāmarāja who conquered Sapād with 70,000 horse
and obtained Adavani (Adoni) and Kandanavolu (Kurnool)
Śrīranga
Rāmarāya
Tirumala
Venkaṭādri
Raghunātha,
Śrīranga
(crowned at
Penukoṇḍa)
Rama
Venkaṭa
Śrīranga
Tirumala
Śrīranga
Śrīranga
Gopāla
Pedavenkaṭa
Pinavenkaṭa
Rāma
(Adopted son)
Śrīranga (Donor) (Adopted by Gopāla)
Śrīranga the donor

Here Gopāla was ruling at Kurnool, and was probably driven out later on by Mahammadans. Śrīranga the donor had his capital at Chandragiri. The villages Paramachātta and Mānella are in Chittoor Taluk of the same District. The surrounding villages Nāragallu, Mādhavaram, Timmasānipalli, Paradarāmi, Yādamari, Ārugoṇḍa are all found in the village list of Chittoor Taluk. These places bound the two villages granted to Rāghava Yajva. This same Śrīranga probably granted a portion of Madras to the East India Company in 1649 A.D.

In the subjoined copy of the Inscription corrections of errors are shown in foot-notes except the consonants conjunct with nasals which are retained as found in the inscription.

I (*b*)

1. श्रीवेङ्कटेशाय नमः । यस्य संपर्कपु-
ण्येन नारीरत्नमभूत् शिला (¹)यद्रुपास्यं सु-
3. मनसां तद्वस्तुद्वन्द्वमाश्रये । यस्य द्विरदवक्त्राद्याः
पारिषद्याः परश्शतम् (।) विघ्नं निघ्नन्ति भजतां विष्व-
5. क्सेनं तमाश्रये । जयति क्षीरजलधेर्जातं [1]सवेक्षणं
हरेः । आलंबनं चकोराणाममरायुष्करं महः (।) पौ-
7. त्रस्तस्य पुरूरवा बुधसुतस्तस्यायुरस्यात्मजः [2]स्सं-
जज्ञे नहुषो ययातिरभवत्तस्माच्च पूरुस्ततः (।) तद्वं-
9. शे भरतो बभूव नृपति[3] तं सन्ततौ शन्तनुः तत्तुर्य्यो
विजयोऽभिमन्युरुदभूत्तस्मात्प[4]रीक्षित्ततः (।)नन्दस्तस्या-
11. ष्टमोऽभूत् समजनि नवमस्तस्य राज्ञश्चळिक्कक्ष्मा-
पस्तत्ससमः श्रीपतिरुचि (?) रभवद्राजपूर्वो नरेन्द्रः (।)
13. तस्यासीद्द्विज्जलेन्द्रो दशम इह नृपो वीरहेंमा-
लिरायस्तार्तीयीको मुरारौ कृतनतिरुदभूत्तस्य मा-
15. यापुरीशः । तत्तुर्य्योऽजनि तातपिन्नममहीपालो नि-
जालोकन[5]स्त्रस्तामित्रगणस्ततोऽजनि हरन् दुर्गाणि
17. ससाहितात् । [6]अन्नैकेन स सोमदेवनृपतिस्तस्यैव ज-
ज्ञे सुतो वीरो राघवदेवरा[7]विति ततः श्री पिन्नमोऽभून्नृ-

1. सव्येक्षणम्
2. सं
3. नृंपतिस्तत्
4. परीक्षित्ततः
5. त्रस्ता
6. अह्नैकेन
7. राडिति

19. पः ॥ आरवीटिनगरीविभोरमूदस्य बुक्कधरणीपतिः
सुतः । येन सालुवनृसिंहराज्यमभ्येधमानमहसा
21. स्थिरीकृतम् । स्वः[1]कामिनि स्वतनुकान्तिभिराक्षिपंतीं बु-
कावनीपतिलको बुधकल्पशाखी । कल्याणिनीं कम-
23. लनाम इवाब्धि[2]कन्य बल्लाम्बिकामुदवहद्बहुमान्यशी-

II (*a*)

लां ॥ सुतेव कलशांबुधेः सुरभिलाशुगं
25. माधवात्कुमारमिव शंकरात्कुलमहश्रि-
तः कन्यका । जयन्तममरप्रभोरिव शचीव बुक्का-
27. धिपा [3]च तं जगति बल्लमाऽलभत रामराजं सु-
तम् ॥ सहस्रै [4]सप्तत्या सहितमपि यः सिन्धुजनुषां स-
29. पादस्यानीकं समिति भुजशौर्येण महता । विजित्याद-
त्ते स्मादवनगिरिदुर्गं विभुतया विधूतेंद्र (?) कासप्पो-
31. डयमपि च विद्राव्य सहसा ॥ कन्दनवोलुदुर्गमुरुकं-
दलदभ्युदयो बाहु[5]बलयिन यो बहुतरेण विजित्य हृ-
33. रेः । संन्निहितस्य तत्र चरणाम्बुजभक्ततया ज्ञातिभिर-
र्पितं सुधयति स्म [6]निशेव्य विषम् ॥ श्रीरामराजक्षितिप-
35. स्य तस्य चिन्तामणेरर्थिकदम्बकानाम् । लक्ष्मीरिवाम्भोरु-
हलोचनस्य लक्कांबिकाऽमुष्य महिष्यलासीत् । त-
37. स्याधिकं [7]समभवत्तनयस्तपोभिः श्रीरंगराजनृप-
तिः शशिवंशदीपः । आसन् समुल्लसति [8]धामन य-
39. स्य चित्रं नेत्राणि वैरिसुदृशां च निरंजना[9]नी ।
सतीं तिरुमलाम्बिकां चरितलीलयारुन्धती-
41. [10]प्रथामपि तितिक्षया वसुमतीयशो रुंधतीम् । हि-
मांशुरिव रोहिणीं हृदयहारिणीं सद्गुणैरमोदत
43. सधर्मिणीमयमवाप्य वीराग्रणीः ॥ रचितनयवि-
चारं रामराजं च धीरं वरतिरुमल(रा)यं वेंकटा-
45. द्रिक्षितीशम् । अजनयत स [11]येतान्नानुपूर्वा कुमारा-

1. कामिनीः
2. कन्यां
3. च्च तं
4. स्सप्तत्या
5. बलेन
6. निषेव्य
7. स्समभवत्
8. धामनि
9. नि ।
10. प्रथामपि
11. एतानानुपूर्व्या

PLATE No. 4

II (*b*)

निह् तिरुमलदेव्यामेव राजा महौजाः । सक-
47. लभुवनकण्टकानरातीन् समि(ति) निहत्य स राम-
राजवीरः । भरतमनुभगीरथादिराजप्रथितय-
49. शाः प्रशशास चक्रमुर्व्याः ॥ वितरणपरिपाटीं य-
स्य विद्या[1]धुरीणां [2]नमरमुखरवीणानादगीतं निश-
51. म्य । अनुकलमयमावाल्काम्बुबिम्बापदेशादमर-
नगरशाखी लज्जया मज्जतीव ॥ व्यराजत श्रीवरवें-
53. कटाद्रिराज(ः) क्षितौ लक्ष्मणचारुमूर्तिः । [3]जाघोषदूरीकृ-
तमेघनाद(ः) कुर्वन् सुमित्राशयहर्षपोषम् ॥ त्रिषु श्रीरं-
55. गक्ष्मापरिबृढकुमारेष्वधिरणं विजित्यारिक्ष्मा-
पांस्तिरुमल महारायनृपतिः । महौजाः [4]सांम्राज्ये
57. सुमतिरभिषिक्तो निरुपमे प्रशास[5]स्तुर्वीं सर्वामपि [6]ति-
सृषु मूर्तिष्विव हरिः ॥ यशस्विनामग्र[7]सरस्य यस्य पट्टा-
59. भिषेके सति पार्थिवेन्दोः । दानाम्बुपूरैरभिषिच्यमाना दे-
वीपदं भूमिरियं [8]धधाति । सामादयो विधिमुखा-
61. दिव [9]सत्यवाचाः सामाद्युपायनिवहा [10]यत्र सांयुगीनात् ।
रामादयो दशरथादिव राजमौलेः तस्मादमेययश-
63. सस्तनया बभू(वुः) । राजा ततोऽभूद्रघुनाथनामा श्रीरंगरा-
ज(ः) श्रितपारिजातः । श्रीरामराज(ः) शिशिरांशुरुर्व्यां
65. विख्यातिमान् वेंकटदेवरायः । श्रीरंगराय [11]सह-
जेषु तेषु पारंगतोनीतिपयःपयोधेः । [12]अष्टादशि-
67. क्षप्रतित स लेभे पट्टाभिषेकं पेनुगोंडराज्ये ॥

III (*a*)

[अतः श्रीवेंकटपतिदेवरायो नयोज्वलः]

69. अतः श्रीवेंकटपतिदेवरायो नयोज्वलः । अवनीमशिष-
त्कार्त्यां दिशो दश विशोभयन् । त(ज्)ज्यायसः सुरद्रुमलज्जा-

1. धरीणां
2. नखर
3. ज्याघोष
4. साम्राज्ये
5. स्त्युर्वीं
6. तिसृषु
7. सरस्य
8. दधाति
9. सत्यवाचः
10. इव
11. स्सह
12. अष्टासु दिक्षु प्रथितस्स

71. वहृचरितरामराजविभोः । जातस्तिरुमलराज(:) ख्या-
त(:) श्रीरंगरायोऽपि । तयोः श्रीरंगरायस्य तनया विन-
73. याधिकाः । अजायन्त दयावन्तः श्रुतवन्तो यशस्विनः । श्रीरं-
गरायनृपतेस्तनयेषु तेषु पारं गिरामधिगतः क-
75. विपुंगवानाम् । रत्नेषु कौस्तुभ इवाम्बुधिसंभवेषु श्रीरा-
मरायनृपतिः सुचिर वे[1]लासीत् ॥ पूर्वं विश्रुतरामराज-
77. नृपतेः श्रीरामभद्राकृतेः कल्याणोदयशालिनस्तनुभ-
वा(:) पंच प्रपंचावने । दक्षा नीतिपथानुगा समभवन्
79. क्षीरापगाकामिनो गीर्वाणालयभूरुहा इव बुध-
श्रेणीष्टदानोत्सुकाः । आज्ञाविजितसुग्रीवाः प्रजावन-
81. कृताग्रहाः । सर्वे ते विबुधग्राह्या गुणै रुचिरविग्रहाः ॥ वि-
ख्यातचर्येषु नृपेषु तेषु श्रीरंगराजः शिशिरांशुरुव्याः । वि-
83. श्वत्रये विश्रुतकीर्तिरासीत् [2]शौरेषु शालेष्विव पारिजा-
तः । श्रीरंगराजस्य तपोविसेषैः[3] संतोषणं शेषगिरीश्वरस्य ।
85. कारुण्यभूम्ना कमनीयशोभौ पुत्रावभूतां [4]पुरहूतभोगौ । पेदवें-
कटेन्द्रापिनवेंकटाधिराडिति नामकौ प्रकृतिपालनोत्सुकौ ।
87. खरदूषणप्रहृतिदक्षिणा [5]बबौ ददतः प्रमोदमिव रामलक्ष्म-
णौ । श्री[6]शाशी पेदवेंकटेन्द्रनृपतिर्ज्येष्ठो वयोभिस्तयोः शौ-
89. यौदार्यगभीरताद(धृ?)तिकला पूर्वैश्च सर्वैर्गुणैः। यस्यारा-

III (*b*)

तिनृपालभेदनकलायात्रासु सेनारजःपूरैर्भू-
91. जलधिर्भवेदिति हरिश्चित्तेश्च (स्म ?) धत्ते स्थितिम् । श्रीरं-
गराजेन्द्रकुमारकेऽस्मिन् वीरोत्तमे वेंकटदेवराये । पट्टा-
93. भिषित्त(क्ति ?) पेनुगोंडराज्ये तदाभिषिक्ता सुधियोऽपि हेम्ना । ख्या-
तस्तस्य पितामहानुजतया श्रीवेंकटेन्द्रक्षमापालश्रील-
95. लनास्वयंवृतपतेः जातानुकम्पास्पदम् । आसीदुद्धतशत्रुग-
न्धकरटिप्रध्वंसि(स ?)बद्धव्रतो हर्यक्षः कविलोकरक्षणकलाप्र-
97. त्यग्रभोजाकृतिः ॥ तस्य श्रीरंगपतिक्षोणीपतिरात्मभूर्गुणा-
ब्धिरभूत् । यस्यौदार्यमहिम्ना कल्पतरुः क्वापि नन्दने वसति ॥ रा-
99 ज्ञस्तस्य गुणाद्भुतस्य सुकृतैः पुत्रोऽभूत्पुरुहूतकल्पमहिमा गोपा-
लराजाग्रणीः । सर्वेषां विदुषां समीहितफलं दत्वा जगत्या स्व-

1. व्यलासीत्-
2. सैरेषु सालेष्विव
3. विशेषैः
4. पुरुहूत
5. बुभौ
6. शाली

101. यं येा विस्तारयति स्म दानचतुरान् भोजादिमान्पार्थिवान् । सोऽ-
यं प्रियसहचरः सुकृती तपोभिराराधयद्वेंकटशैलनाथम् । श्री-
103. तस्तदानीमगदीदभीष्टदायी स द्देवः कृपया तमेनम् । पुत्र(ः)सन्
धरणीमवापमधुना श्रीरंगरायाभिधो विख्यातश्चिनवें-
105. कटेन्द्रनृपतेरुग्रैस्तपोवैभवैः । पूर्वं श्रीवसुदेवभूवलरिपोः
कृष्णाभिधेयं यथा नन्दः प्रागिव तं सुतं कलयतां श्रीरं-
107. गरायाभिधम् । श्रीरंगरायक्षितिनायकं तं श्रीकान्तरूपं
क्षितिरक्षणाय । अवाप्य पुत्रं कुलवृद्धिहेतोः गोपालराजः
109. समभूत्प्रहृष्टः ॥ सोऽयं श्रीरंगरायक्षितिपतिरवितुं सज्ज-
नान् दुर्जनानां गर्वध्वंसाय कंसासुरमदगरिमध्वंसिनो
111. रूपधारी । प्राज्य सांम्राज(ज्य ?) सिंहासनमधिवसति प्रत्यहं
भक्तिपूर्वं नानादेशावनीशैर्विनुतमनुपमं प्राप्ति(प्त ?)पट्टाभिषे-
113. कं । श्रीरंगेश्वरदत्तराजमहिमा श्रीरंगरायाग्रणीः पादांभोज-
विनम्रभोजमगधक्ष्मापार्पितप्राभृतः । सर्वेषां पृथिवीभुजाम-
115. धिशिरोविन्यस्तपादांबुजः पृथ्वीं पालयते नयेन मह-
ता सप्तार्णवीमेखलाम् । वाराशिगांभीर्यविशेषधु-

IV (*a*)

117. र्यैश्चौराशिदुर्गैकविभालवर्यः । पराष्टदिग्राजमनः-
प्रकामभयंकरः शार्ङ्गधरांतरंगः । सारवीरर-
119. मया समुल्लसत् आरवीटिपुरहारनायकः । कु-
ण्डलीश्वरमहाभुज(ः) श्रयन् मण्डलीकधरणीव-
121. राहताम् । आत्रेयगोत्रजानामग्र(सरो) भूभुजामुदारय-
शाः । अरीभगण्ड[1]भेरुण्ड हरिभक्तिसुधानिधिः । [2]यि-
123 त्यादिबिरुदैर्वन्दितत्या नित्यमभिष्टुतः । सोऽयं नी-
तिजितादिभूपतित(तिः) सुत्रामशास्त्री सुधीसार्थानां
125. भुजतेजसा स्ववशयन् कर्णाटसिंहासनम् । आसे-
तोरपि चाहिमाद्रि विमतान् संहृत्य शासन्मु-
127. दा सर्वोर्वी प्रचकास्ति सिंधुपरिखां श्रीरंगराया-
ग्रणीः । गजर्तुबाणचन्द्राख्यगणिते शकवत्सरे । पार्थि-
129. वाख्ये महावर्षे वैशाखे मासि शोभने । शुक्लपक्षे च पु-
ण्यायां द्वादश्यां च महातिथौ । श्रीवेंकटेशपादाब्जसं-

1. भेरुण्डो 2. इत्या

131. निधौ श्रेयसां निधौ । भारद्वाजसगोत्रजाय लसिताप-
[1]स्तंभसूत्राय चाध्येत्रेसे(ऽस्मै ?) यजुषस्तपस्विवपुषे पंचाग्नि-
133. मध्यादिषु । जाताय प्रथिताकुमल्लसुकुले श्रीकोण्ड-
भट्टाख्यसत्पौत्रायापि च सूनवे [2]य महते श्रीतिम्मया-
135. र्यस्य तु । शिष्टाचारवते प्रकल्पितमुदे मृष्टान्नदात्रे
सदा दत्तो राघवयज्वने परमचाताख्योऽग्रहारायशः (?)
137. श्रीमच्चन्द्रगिरीश्वविश्रुतमहाराज्ये स्थितं ख्यापितं
देशे शोभिनि तोयनाडिति सदा श्रीवाट्टिगत्पूर्वगम् ।

IV (*b*)

139. यत्पोन्नाभिधकोट्टगं च महिताधाराख्कोण्ड-
स्थली चित्तूराह्वयसीमनि प्रविलसत् यत्पर्मचाताभि-
141. धम । तस्याभूत्प्रतिनाम शश्वदवनौ श्रेष्ठं प्रसिद्धं खलु
श्रीरंगाह्वयरायदेवनरसिंहाख्यादिशब्दं पुरं ।
143. ग्रामोऽयं खलु नारगण्टिनगरादापूर्वभागे स्थितस्तं-
गालस्य च दक्षिणः परिसरे पोन्नस्य यः पश्चिमः । भा-
145. गे चोत्तरदिक्पतेर्विजयते मादानिकुप्पस्य यः । सर्वो-
त्कृष्टतया द्विजैकवसतिः श्रीरंगरायाख्यया ॥
147. श्रीचन्द्रगिरिराज्यस्थं तोयनाडुसुशोभितम् । पिन्नार-
पत्तुविख्यातं श्रीयादमरिकोट्टगम् । आरुगोण्डपरं-
149. द्रामि पार्श्वे चित्तूरिसीमनि । यादमर्रि महाग्राम-
[हाग्राम] प्राचीभागमुपाश्रितम् । प्रख्यातश्रीमादव-
151. रग्रामाद्दक्षिणदिग्भवम् । श्रीतिंमसानिपल्याख्य-
पश्चिमाशामुपाश्रितम् । श्रीमद्देवरकोण्डाख्यग्रा-
153. मस्योत्तरदिग्भवम् । श्रीरंगरायचक्रो यत्पुरना-
मसमन्वितम् । प्रख्याताधिकस्नानेल्लग्राममारा-
155. मशोभितम् । सर्वमान्यं चतुस्सीमासहितं च समं-
ततः । निधिनिक्षेपपाषाणसिद्धसाध्यजलान्वितम् ।
157. अक्षीणागामिसंयुक्तं गणभोज्यं सभूरुहम् । वापीकू-
पतटाकैश्च कच्छारामैश्च संयुतम् । पुत्रपौत्रादिभिर्भो-
159. ज्यं क्रमादाचन्द्रतारकम् । दानादमानविक्रीतियोग्यं
विनिमयोचितम् । परीतैः प्रयतैः स्निग्धैः पुरोहितपु-

1. स्तंब   2. च

161. रोगमैः । विविधैर्विबुधैः सोऽयमधिकैरधिकैर्गिरा ।
श्रीरंगरायभूपालो माननीयो मनस्विनाम् । सहि-
163. रण्यपयोधारा[1]पूर्वकं दत्तवान्मुदा ॥ श्री ॥

V (*a*)

वीरश्री(रं)गरायक्षितिवर्यस्य कीर्तिधुर्यस्य (।) शा-
165. सनमिदं सुधीजनकुवलयचन्द्रस्य भूमहेन्द्रस्य ॥
वीरश्रीरंगरायो(त्तया) प्राह पौत्रस्सभापतेः । का-
167. मकोटिसुतो रामकविः शासनवाङ्मयम् । वीरश्री-
रंगरायस्थपति (नि)देशेन सोमनाथार्यः । शासन-
169. मलिखत्कामयतनयः श्रीगणपार्यपौत्र-
मणिः । दानपालनयोर्मध्ये दाना(त्)श्रेयोऽनुपाल-
171. नम् । [2]दानात्स्वर्गमवाप्नोति पालनादच्युतं पदम् । स्व-
दत्ताद्द्विगुणं पुण्यं परदत्तानुपालनम् । परदत्ता-
173. पहारेण स्वदत्तं निष्फलं भवेत् ॥ स्वदत्तां पर-
दत्तां वा यो हरेत वसुन्धराम् । षष्टिर्वर्षसहस्राणि
(वि)ष्ठायां जायते क्रिमिः । एकैव भगिनी लोके
175. सर्वेषामेव भूभुजाम् । न भोज्या न करग्राह्या विप्र-
दत्ता वसुंधरा । सामान्योऽयं धर्मसेतुर्नृपा-
177. णां काले काले पालनीयो भवद्भिः । सर्वानेता-
न् भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते
179. रामचन्द्रः ॥ श्री ॥

॥ శ్రీరామ ॥

1. पूर्वकं 2. दानात्स्व

GARUḌASANDEŚA

By D. T. TATACHARYA, Siromani, M.O.L.

There are three works of this name so far known. One is by Bellamkonda Rāmarāya. He was the son of Mohan Rāya of Bharadvāja Gotra. He lived at Pammiḍipāḍu Agrahāram in Guntur District in 1875–1913. His writings were very many, and some of these are printed. [For an account of his life and works, see M. Krishnamacharya's HISTORY OF CLASSICAL SANSKRIT LITERATURE (p. 332).]

The second is by Śrīnivāsavaradāchārya, son of Gopālāchārya of Bharadvāja Gotra of Koṇḍamūr village in Madras Presidency. The author wrote it from Kancī. The book was printed in Grantha characters at the Gopala Vilas Press, Kumbhakonam in 1915 and is now very rare. A copy of it is now in the Institute's Library.

The third is by Kochā Narasimhāchāriar, son of Kochā Śrīnivāsāchārya. He lives in Tirucānūr (Tirupati), Chittoor District. The book was printed in Telugu. He has also written PIKA SANDESA.

THE VEDANARAYANAPERUMAL INSCRIPTION: ANUR

(No. 76 of the Epigraphist's Collection of 1932-33).

BY

RAJASEVASAKTA DEWAN BAHADUR

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Ānūr is a village in the Kāḷattūr division of the Chingleput District, and the inscription was apparently engraved in some part of the wall of the temple. In its present dilapidated condition, the inscribed stones are found built into the north and west walls of the temple of Vēdanārāyaṇaperumāḷ. The inscription refers itself to the time of a king, Rājakēsarivarman, and to his 14th year. Rājakēsarivarman, however, is a title of Chola monarchs, which alternates with Parakāsārivarman in the Chola succession, and by itself therefore cannot indicate the particular sovereign; but this *praśasti* begins with a Tamil expression well known in Chola inscriptions and refers specifically to an achievement of Rājarāja I. The expression is the equivalent of "the destruction of ships in the roads of Kāndaḷūr". Although other interpretations have been suggested for this expression, it may now be taken as fairly settled that it stands for a naval engagement in which Rājarāja was victorious as against probably a Chēra fleet in the port of Kāndaḷūr. This last name refers to a part of what is now Trivandrum, and the Chola victory referred to, may have been a victory against the Chēra, or the Pāṇḍya, or both combined. The specific mention of the naval engagement at Kāndaḷūr makes the record referable without doubt to the reign of Rājarāja I. This is of very great importance as the date given is the 14th regnal year of the monarch, and would be of no value whatever unless we knew the particular ruler under reference. Referring as it does to Rājarāja I, the actual date would be the year A. D. 999, and the 32nd day of the year. which would mean a date somewhere about the middle of May, A.D. 999.

The village Ānūr as it is called now, and perhaps more correctly Āniyūr, is referred to in the record itself as a town in the subdivision (*kōṭṭam*), Kaḷattūr. The record declares itself as made by the *Mahāsabhā* of Āniyūr. It refers to a *Bhaṭṭavṛiti* of the place for which provision had been made by setting apart twelve *paṭṭis* of land the income from which was to be utilised for the maintenance of the *Bhaṭṭa*. The name *Bhaṭṭa* now-a-days applies as the title or designation of the temple priest among the Śrī Vaishṇavas, though not exclusively. It retains its old significance of a man of learning in current use, where the term is applied to Brahmans other than Śrī Vaishṇavas. The limited application of the term to the temple priest among the Śrī Vaishṇavas is perhaps due to the fact that these were expected to be men of learning, although in the great majority of cases they have ceased to be learned men now-a-days. The original sense of the term, however, seems to be retained in the well known title Bhaṭṭāchārya widely prevalent in Bengal. *Bhaṭṭavṛtti* therefore literally would mean maintenance for a man of learning. The term Bhaṭṭa, or Brahman in the plural is a term of frequent occurrence in South Indian Inscriptions in the general sense of learned Brahmans constituting a distinct part of the community in villages and towns.

The twelve *paṭṭis* of land actually under reference were originally given over to Śrī Subhramaṇyasvāmi at Tiruttaṇi by a previous arrangement. Under this arrangement, the *Mahā-Sabhā* of the town had to pay in cash the revenue from the twelve *paṭṭis* of land. Under the present arrangement, the *Mahā-Sabhā* takes upon itself the responsibility of making this payment of 12 *kaḷanju* a year to the Subramaṇya shrine at Tiruttaṇi, and now makes over this land of the measure of twelve *paṭṭis* to the particular *Bhaṭṭa* on the terms that he received all the revenue therefrom including all that is due from the tenancy of the land (*kuḍimai*) as well as all the revenues accruing from these twelve *paṭṭis* of the land (*kaḍamai*). The *Bhaṭṭa* however, must not be an inhabitant of Āniyūr and must be an outsider to the town.

He must have been born of a family, whose particular *Vēda* was the *Sāma Vēda*. He ought to know another *Vēda*. He ought to know *Vyākaraṇa* (grammar) and *Ashṭādhyāya* (literally eight chapters; it is so named to stand for the Pāṇinīyavyākaraṇa as a teaching manual). He ought to be able to comment upon and teach both the science of grammar of Pāṇini and Alankāra Śāstra. Futher more he ought to be able to similarly comment on and teach Mīmāmsa Śāstra of twenty chapters (*adhyāyas*). These are the qualifications

expected of the Bhaṭṭa It is made clear by a repetition that he should comment upon and teach as stated above all the subjects including the Mīmāṁsa Śāstra *of twenty chapters not only,* but also the Vēdas that he had to teach. Another condition imposed upon him is that he should provide one meal a day to four students enrolled as his pupils. The inscription winds up by saying that those interested in the good administration of the town will take notice of anything that is said or done by anybody in disparagement of this institution.

The interesting points arising out of this important document are the following. (1) What is called *Bhaṭṭavṛtti* is not an occasional grant made by some one or other on certain conditions vaguely. From the details given in respect of this particular institution, it is clear that it was a well understood institution serving certain well known purposes recognised as such by the public. The government of the locality, whatever that was, made itself responsible for the arrangements, and, in consequence, for the carrying out of the work. Incidentally it gives us glimpses of the power of the *Mahā-Sabhā* or assembly to transfer grants, perhaps even without reference to higher authorities, as indicated in this case. It may be stated, for the sake of clearness, that the piece of land concerned was originally a gift to the temple of Subhramaṇya at Tiruttaṇi. The income due from these twelve *paṭṭis* of land under this arrangement is noted as twelve *kaḷanju* and, for the payment of that amount, the committee made itself responsible; and now went farther to undertake the payment of the twelve *kaḷānju* to the Tiruttaṇi temple and appropriate the land for the purpose of the *bhaṭṭavṛtti.* Here again the transfer appears to have been effected without reference to any higher authority. Further it is laid down that the *Bhaṭṭa* to whom the land was made over was to receive all the revenue from the land included in the classes *kuḍīmai* and *kaḍamai.* The first of these would mean all that was due to be paid by one who took up the land for cultivation as a tenant under the *Mahā-Sabhā* or a landlord. The other are the revenue incidences, or dues payable to the governing authority as such, which may generally be described as government dues upon land.

The conditions laid down involve, first of all, that the holder of the *bhaṭṭavṛtti* should not be a native inhabitant of the village, and must come and settle there as the holder of the *bhaṭṭavṛtti* and nothing else. Secondly the conditions, which had to be satisfied in order to have the right to enjoy the benefits of the *bhaṭṭavṛttii,* are stated in very clear terms. The qualifications expected are very high, and the strict discharge of the duties involved seems clearly

expected. The particular *bhaṭṭa* concerned should be a *Sāmavēdin* by birth. He must have studied another *Vēda* to the degree of perfection to be able to teach the two *Vēdas* and comment thereon (Tam. *vakkāṇittal*; Sans. giving out *vyākhyāna*). The next condition is he ought to teach the *Vyākaraṇa Ashṭādhyāyi*, that is, ordinary grammar commonly required of all Sanskrit students. A point of some importance even in current politics is that *Vēda*-teaching here clearly implies, the teaching of the Sanskrit language in general as a necessary preliminary qualification. Then, he is expected to be qualified to teach higher grammar as a special science, that is, grammar on the Pāṇiniyan system. The next condition is he should be qualified not merely to explain the *alankāras*, but teach the *Alankāra Śāstra* as such, and lastly comes the Mīmāmsa Śāstra which he had to teach. He ought to be able to teach the Mīmāṁsa Śāstra as a special subject. What is said of the Mīmāmsa, and repeated twice again in the inscription, is of very particular interest. It is *Viṁśaty-adhyāya Mīmāṁsa Śāstra*. That would mean that the Mīmāṁs Śāstra was recognised generally to be a Śāstra in twenty chapters. The way that the statement is made makes it quite clear that the Mīmāṁsa Śāstra, as such, was recognised to be a work of twenty chapters. The Mīmāṁsa is spoken of as a single subject, the Śāstra called Mīmāṁsa. Sometimes the Śāstra is spoken of in two recognised divisions, the Pūrva and the Uttara, literally translated the former and the latter. But this general division is sometimes spoken of particularly as Dharma Mīmāṁsa, including Karma Mīmāṁsa, for the former; and Brahma Mīmāmsa for the latter, as if these were the two exclusive divisions. It is generally known that what is called Mīmāṁsa generally, including in it only the Pūrva Mīmāṁsa is composed of the first twelve chapters only, dealing with the subject of Karma Mimāṁsa. Similarly the latter division also consists of chapters, but only four chapters. Even taking the two together it would make only sixteen chapters. Laying down that the Mīmāṁsa was a science of twenty chapters, and had to be taught by this *Bhaṭṭa* as a work of twenty chapters as a whole, is a very interesting point of detail which throws important light upon the character of the work itself.

Opinion is so far divided even in orthodoxy that the Mīmāṁsa as such is composed of two distinct sciences, the Pūrva and the Uttara as defined above, and there is nothing more of the Mīmāṁsa beyond these two divisions of twelve and four chapters respectively. This seems to be the view held generally by the Advaitins. Arguments in support of this have gone so far as to state that

another part of the Mīmāṁsa called Sankarsha Kāṇḍa, and referred to occasionally by Vaishṇava writers, as a post-Rāmānuja forgery, the crime of which being ascribed to Rāmānuja himself. A clear statement that the Mīmāṁsa was a science of twenty chapters to be taught by a *Bhaṭṭa* as a part of his duties as teacher in return for the *bhaṭṭavṛtti* given to him, of a date almost twenty years before the traditional date of the birth of Rāmānuja really throws very interesting light upon the question. It is not as if a Mīmāṁsa of twenty chapters was unknown. One section of those who cultivate the study of Mīmāmsa in orthodox fashion seem to recognise the twenty chapters constituting the work, and deal with it in a certain number of divisions as a matter of convenience and on the basis of the subjects actually treated. The first twelve chapters constitute what is called Karma Mīmāṁsa, having to do with the Vedic ritual and ceremonies, etc., and are called Tantra Kāṇḍa. The next four chapters constitute the Dēvāta Kāṇḍa, the division dealing with the Devatas, Gods to be invoked at particular ceremonies, and the manner in which these Gods have to be propitiated with a view to the gaining of the benefits of the works of merit performed as under the previous section. This second section of four chapters is sometimes divided into two parts, the first two chapters, 13th and 14th relating to the Gods, and called Daivīkāṇḍa, and the next two chapters called Sankarshaṇa Kāṇḍa. The last four chapters are known the Uttaramīmāṁsa or Brahma Kāṇḍa. While therefore the divisions are well recognised and exist as such, the science was recognised as a whole, and not as each division constituting a separate science, as it were.

This problem is discussed with the required amount of fulness in a contribution I made to the Woolner Commemoration Volume some years ago, although the volume was published only in 1940. As the volume is not likely to be easily available, I have taken the liberty to reprint it *in extenso* here, which I expect should be appreciated by readers interested in the subject.

This inscription was found recorded on a dilapidated Vishṇu temple. The Vishṇu in the temple was called Vēdanārāyaṇaperumāḷ, and the place is referred to in the inscription as Āniyūr, although it now goes by the name Ānūr, The inscription is a record of a resolution by the Mahā-Sabhā of Āniyūr. The inscription refers itself to the time of the Chola king Rājarāja, the first of the name, as it refers though imperfectly to the famous achievement of his having overthrown some enemy fleets (at the port of Kāndaḷūr). This is an achievement characteristic only of this ruler, and leaves it in no doubt

that the Rājakēsarivarma referred to is Rājarāja I. It is dated in the 14th year of this ruler, and is therefore of A.D. 999, the initial date of the reign of Rājarāja having been fixed in A.D. 985 on the basis of astronomical calculations.

The inscription is, as early Chola inscriptions usually are, in a mixture of *Grantha* and Tamil letters, and the character of the letters belong to the period to which it refers. From a comparison, it will be found the resemblance is almost exact to the script of the inscriptions of Rājarāja I of his 26th year published in South Indian Inscriptions, Vol. II. The alphabet may be described as an early type of Chola script showing the following peculiarities.

a is represented by in line 1. அறுத்த

long *ā* is expressed line 3.

u is expressed in *ru* l. 3. and as in திருத்தணி

na in பதிநாலாவது —

yu is expressed in line 4.

i in இப்பரிசு as simply in line 5.

ச, த are used in the early form like in அனைச்சதொரு in line 5.

ANŪR : VĒDA-NĀRĀYAṆA PERUMĀḶ TEMPLE.

(No. 76 of 1932–33. Inscription on stones built into the north and west blocks of the Vēda-Nārāyaṇa temple at Ānūr).

1. ஸ்வஸ்தி ஸ்ரீ: சாலைகலம் அறுத்—கொவிராஜ ராஜகெ சரிபந்மற்கியாண்டு பதிநாலாவிது நாள்முப்பத்திரண்டு களத்தூர்க்கொட்[ட] தானியூர் மஹாஸபை
2. யொழி எழுத்து நமூர் பட்டவிருத்திய்க்கு—ளூறும் ஆக பன்னிரண்டு பட்டிநிலமும் சுட்டி திருத்தணியல் ஸ்ரீவிஷ்ணுதெவர்க்கு வஉவ ஸ்ரவாஹத்தால்க்கடவோமாய்
3. ஆட்டை வட்டம் இட்டுவருகின்ற கழ—யாமே இடுவிப்போமாகவும். இப்பன்னிரண்டு பட்டி நிலத்துக்கும் கொயில்வாசில்லாறு பொந்த குடிமை எப்பேர்பட்டிது
4. ம் மற்றும் வெட்டி வெதிளை உள்ளிட இஷ்டியில் விளைஞ்சபொகம் எப்பேர்ப்பட்டிதும் பட்டரே யுண்பாருகவும். இப்பரிசு பணிச்சுருடுதொம் உ

5. மஹாஸபையோம். இப்பட்டவிருத்தி — கொர் ஸாமவேதத்தான் அந்யசத்தொரு வேதம் வல்ல நா[ய்] இவ்வாணியூரான் அன்றி கெப்புறவூரானுமாய் வ்யாகரணமும் அஷ்டாத்யாயமும்

ll. 6-10 are probably in continuation of this piece with a slight break in the middle.

Two stones on the north wall and south wall of the Veda-Nārāyaṇa Temple.

6. வாணிநிவ்யாகரணம் அலங்காரத்தொடும் வக்காணிக்க வல்லனாய் மீமாம்ஸை விம்ஸத்யத்யாயமும் வக்காணிக்கவல்லனா[ய்]ச் சுட்டப் பட்ட வெ—

7. ஒரொபொழ்து சொறுஇட்[டு] இச்சுட்டப்பட்ட ஸாஸ்தம் இத் தனையும் வக்காணித்து உண்பானாக வைத்தொம் மஹாஸபையொ—

8. யாயமும் வல்லனா[ய்] இச்சுட்டப்பட்ட அனெச்சதொரு வேதம் வல்லனாய் வ்ருத்தி சாத்திர[ங்]களை ஓதுவிச்சு வ்ருத்தியலங்கா—

9. நால்வர்க்கு ஒரொபொழ்து சொறு இட்டுக்கொண்டு வக்காணிப் பானுதல் மீமாம்ஸை விம்ஸத்யத்யாயமும் இச்சுட்ட[ப்]பட்ட வெதங்களி—

10. கொண்டு வக்காணிப்பானுக்குக் குடுத்தோம் ஸபையோம். இதுக்கு விரோதம் பண்ணினாரையும் சொன்னாரையும் ஸ்ருத்யா மந்த்ரெ—

Ānūr Inscription :—Translation.

May it be well Prosperity. In the year fourteen of Kō Rājarājakēsarivarma who destroyed (enemy) ships (at Kāndaḷūr), on the 32nd day, the Mahāsabhā of Āniyūr in the sub-division Kaḷattūr put on record the following: We shall ourselves pay hereafter—*kaḷanju*, paid as yearly due to God Subramaṇya of Tiruttaṇi in accordance with a previous arrangement, on the herein mentioned twelve paṭṭis of land now set apart as the Bhaṭṭavṛtti of this our town. The Bhaṭṭa is to enjoy all the income from these 12 paṭṭis of land composed of returns for cultivation (*kuḍimai*) such as *kōyilvāśil* &c., and other revenue incidences like *veṭṭi* (free labour), *vediḷai* &c. We, the Mahāsabhā have in this wise ordered, and made over to him. One eligible for this *bhaṭṭavṛtti* must be of the Sāma Vēda; must be proficent in another vēdā, and must be born not of Āniyur but of a place outside of it. He must be able to comment upon and teach the grammar *aṣṭāadhyāya* Pāṇinīya (system of) Grammar, Alankāra all alike; he must further comment upon and teach the Mīmāṁsa of twenty chapters. The *bhaṭṭa* thus described giving one meal a day,

he must comment upon and teach all the *śāstras* detailed above and enjoy in return all the produce (from the land)—we the Mahāsabhā made over (the land constituting the *vṛtti*) to one well versed in the (twenty) adhyāyas (of the mīmāṁsa), proficient in another Vēda as indicated above, teaching with the commentary the Śāstras and the Alankāras and providing one meal a day to four students: he must likewise comment and teach the mīmāṁsa śāstra of 20 chapters and similarly teach another vēda indicated above. To such a one we the Mahāsabhā made over the vṛtti land. Those who do anything against this arrangement or speak in disparagement, will be dealt with by those entrusted with maintenance of order.

APPENDIX

Vimśaty-Adhyāya-Nibaddam-Mīmāṁsa-Śāstram.

An inscription[1] recently brought to light by the Department of Epigraphy relating to the fourteenth year of Rājarāja, corresponding to a date in A.D. 999, refers to the Mīmāṁsa Sāstra as containing *viṁśati adhyāyas* (20 chapters). This interesting document has reference to the creation of a *Bhaṭṭavṛtti* (living for a learned Brahmaṇa) in the village. A *Bhaṭṭavṛtti* is the provision of a living for a Brahmaṇa whose function is to teach. In this case the duty of teaching was imposed upon this Brahmaṇa in return for the living which the village provided for him. The qualifications expected of him happen to be interesting also. He should not be a native of the village concerned. He ought to be by birth a Sāmavēdin. But he ought to know and be able to teach one of the three other Vēdas, the teaching of the Vēda here implying the expounding of the Vēda as well. He ought to be able to teach also the Aṣṭādhyāyi (grammar), and expound the Pāṇinīya Vyākaraṇa, the distinction between the two being the ordinary grammar as taught in the schools, and the expounding of the Vyākaraṇa Śāstra as an advanced study. He ought similarly to be able to teach Alankāra (rhetoric), and the Mīmāmsa of *twenty chapters*. It should be expounded with Vyākhyāna (commentary), He ought to take four students, and give them one meal a day in addition to the responsibility of teaching them. For the purpose of rendering this service, he was allotted the income from a particular plot of land which had otherwise been allotted to a temple, of a definite measure which is mentioned in Tamil units. The other

1. No. 76 of 1 932-33 from Ānūr in the Chingleput District Vide the latest report on South Indian Epigraphy. Also Editorial Pages 261-64 of the Journal of Indian History, Vol. XV, part 2.

details of the document do not concern us. We are concerned with the Mīmāṁsa being a science of *twenty chapters*, which had to be taught and expounded as one science of twenty chapters. The actual importance of the document is that it is precisely datable, and belongs to the year A.D. 999.

A Sanskrit work published by the late MM Dr. Ganapati Sastri of Trivandrum in the Trivandrum Sanskrit Series, under the name Prapañcahṛdayam, has useful information in the chapter on the Upāngas, the fourth chapter of the book, pages 38–42. It begins with the statement that the Upāngas are *Mīmāṁsa*, *Nyāya*, *Purāṇas* and *Dharma Śāstra*. Of these, Mīmāṁsa is a science, which has for its purpose the proper exposition of the meaning of the Vēda, and attempts to do it by an enquiry into the actual meaning of the sentences (*Vākhyārtha*) composing the Vēda, leading to an understanding of the Purusārthas (ends of life), which are generally taken to be four: Dharma, Artha, Kāma and Mokṣa. Then follows a statement that while the Vēdāngas, Siksa, Vyākarana and Nirukta explain the meaning of the words in the Veda, Mīmāṁsa is intended to determine and explain the meaning of sentences. This science falls into two divisions, on the basis of the division of the Vēda itself, into the Pūrva and the Uttara Kāṇḍas. Then follows the clear statement, that it is actually composed of twenty chapters, of which the Pūrva Kāṇḍa takes in the first sixteen chapters, and conducts an enquiry into the nature of Dharma. It is said to have been written by Jaimini. The remaining four chapters constitute the Uttara Mīmāṁsa and explain the Uttara Kāṇḍa of the Vēda, and conduct an enquiry into the nature of *Brahman*, and were written by Vyāsa.

Then follow details as to the commentators who wrote commentaries on these, beginning with the vast commentary Kṛtakōṭi, written by Bodhāyana, and proceeds to deal historically with the subsequent commentators, apparently in the chronological order. According to this work, Upavarṣa abridged the vast commentary Kṛtakōṭi of Bodhāyana. It was his successor commentator, Dēvasvāmin who, deeming the subject too vast for being effectively taught, took up the first sixteen chapters, the Pūrva Mīmāṁsa, and wrote a commentary on these chapters. He was followed by another commentator by name Bhavadāsa, whose commentary was a little more abridged than that of Dēvasvāmin. The great commentator Śabara following, divided the Pūrva Mīmāmsa (Dharma Mīmāṁsa) into two, and commented on the first 12 chapters of the 16, called Tantra Kāṇḍa, leaving out the second part Samkarṣa Kāṇḍa, also called Samkarṣaṇa Kāṇḍa. This Kāṇḍa was called Dēvatā Kāṇḍa, which was

commented on by Saṁkarṣa or Saṁkarṣaṇa. The second part of the Mīmāṁsa, composed of the last four chapters and called Brahma Kāṇḍa was commented upon by various authors, such as Bhagavatpāda, Dharmadatta, and Bhāskara. Finding differences of interpretation possible in the Śābara Bhāsya. Bhaṭṭa Kumārila and Prabhākara wrote different commentaries on the same part. Then follows an abridged exposition of the contents of the 20 chapters, including the four chapters of the so-called Sankarsaṇa Kāṇḍa, more appropriately the Dēvatā Kāṇḍa of the Pūrva Mīmāṁsa.

We see from this recital, as given in this book, that the Mīmāmsa Śāstra was one whole, the divisions Pūrva and Uttara being based on the subject matter of this science, following the Vedic division of the Pūrva and the Uttara Kāṇḍas. Then follows the question of commentators. The first commentary was published by Bōdhāyana called Kṛtakōṭi. This latter name has remainsd obscure and almost unknown to modern writers on the Mīmāṁsa. Upavarṣa's work on the subject is, on the basis of this work, Prapañcahṛdaya, a mere, abridgment of the great *vṛtti* or commentary of Bōdhāyana. The first author who really divided the subject into two parts and dealt with the parts separately is the commentator Dēvasvāmin who commented only upon the Pūrva, the first sixteen chapters. A similar commentary, a mere abridgment of this, was written by another author by name Bhavadāsa. It was Śabara really who took up for his commentary the first twelve chapters only, known distinctly by the name Tantra Kānda, as distinct from the Dēvatā Kāṇḍa, the last four chapters of the Pūrva Mīmāṁsa. Śabara is responsible for the vogue that was given to the twelve chapters, being called Pūrva Mīmāṁsa, and the neglect of the next four chapters, which ultimately led to the Mīmāṁsa being regarded as two separate sciences, Pūrva Mīmāmsa, or simply Mīmāṁsa, and the Vēdānta or Uttara-Mīmāṁsa. Bhaṭṭa Kumārila and Prabhākara commented, each in his own way, on the first twelve chapters, in criticism of Śabara; and it is the influence of the former particularly, that has made Mīmāmsa, in modern times, mean only the Pūrva-Mīmāṁsa.

We do not know the name of the author of the Prapañcahṛdaya, much less, therefore, anything of his life and the period in which he lived. If we could make a guess from the similarity of the main notion that the Mīmāmsa is a single science of twenty chapters, the inscription would lend support to it, We may, therefore regard that there could not be any vast difference of time between the date of the Prapañcahṛdaya and the inscription. Without going much further, perhaps we may say that the Prapañcahṛdaya was anterior to the

inscription, may be by a number of generations. We notice in the series of commentators the name Bhagavatpāda, among the commentators on the Brahma Kāṇḍa. We cannot be sure that it refers to Śankara. He is generally referred to as Śankara Bhagavatpāda, while his *Guru*, Govinda, is generally referred to by the name Bhagavatpāda alone. If from this, we are to argue that the author of the Prapañcahṛdaya did not know, or had not heard of the Śankara Bhāṣya, he may have lived just about the time of Śankara. Whatever that be, we have the distinct piece of information from this work, that up to the period of Dēvasvāmin, Mīmāṁsa was treated as a single science, and Dēvasvāmin's division was only a division of convenience for teaching. It is Śabara, who divided the Pūrva part into two and led the way to Kumarila Bhaṭṭa and Prabhākara, and the conjoint influences of these two, much more that of the former, became responsible ultimately for the Mīmāṁsa Śāstra being regarded as the Pūrva Mīmāṁsa only,. the first twelve chapters called the *Tantra Kāṇḍa*

This position was, however, not altogether unquestioned, as is clear by the fact, that the inscription referred to above still speaks of the Mīmāṁsa as of twenty chapters, which had to be taught as a whole by the particular Bhaṭṭa, concerned. There seems to have been a school, which still regarded the Mīmāmsa as one Śāstra and continued to teach it, as such. Naturally, of course, Rāmānuja followed, and other Vaiṣṇava teachers, subsequent to Rāmānuja, continued the Vaiṣṇava tradition, as the *Bhaṭṭavṛtti*, under reference here, is a grant made, probably to a Vaiṣṇava teacher. to teach Mīmāṁsa and other kindred subjects. We may perhaps call it the Vaiṣṇava tradition, which regarded the Mīmāṁsa as one whole, and treated the Sankarṣaṇa Kāṇḍa as no less authoritative than the other Kāṇḍas.[1]

A recent investigator, who has written a work on the history of Mīmāmsa, calls it the history of the Pūrva-Mīmāṁsa Śāstra, and brings down that history from the beginning to the present day. In the course of the work he recognises[2] that the Sankarṣaṇa Kāṇḍa is not apocryphal, and is a genuine work forming part of the Mīmāṁsa Śāstra.[3] He quotes for authority Śabara himself referring to Śankarṣa in his commentary on XII. 2–11 "*iti Sankarśē vakṣyatē.*" He also

1 For a discussion of this and connected topics, see the author's work *Manimekhalai in its Historical Setting* pages 57—67.

2 Mr. V. A. Ramaswami Sastri, M.A, of the Annamalai University, in his introduction to the Tattvabindu of Vācaspati Miśra with *Tattvavibhāvana* of Ṛṣiputra Paramēśvara.

3. *Oput citi*, pp. 3 and note 1 on page 13.

refers to a commentary on the Sankarṣana Kāṇḍa by a Dēvasvāmin. a *Smṛtikāra* of a later date. He would identify this Dēvasvāmin, however, with the Dēvasvāmin, the commentator on the Mīmāmsa and would make him, therefore, quote from Bhavadāsa's commentary. It is perhaps better to suspend this identification till more real evidence should be forthcoming.

Speaking of Vēdāntadēśika and his writing on the Mīmāṁsa, Mr. Ramaswami Sastri makes the following remarks :—

" A critic of very violent temper, he has elucidated in these works the Siddhāntas of the Bhāṭṭas and the Prābhakaras in many *adhikaraṇas*, now and then criticising both. Naturally, therefore, his explanations of the *Sūtras* are not in many instances acceptable to an *orthodox* student of Mīmāṁsa, in view of the fact that they are deviations from the *siddhāntas* of the two great *Ācāryas* of the Mīmāṁsa Śāstra. His aim seems to be not to explain the *siddhāntas* of the Mīmāṁsa Śāstra, but to attempt *a synthesis as far as possible*, of the doctrines of *the two systems of Mīmāṁsa, Pūrva and Uttara.*"

The italics are ours. From what has been stated above, the evolution of the study of Mīmāṁsa would perhaps make one hesitate to accept this criticism as valid, as Vēdāntadēśika clearly proceeds on the basis that the Mīmāṁsa Śāstra is one whole, and ought to be understood as such, a position not entirely of his own making. In this connecticn we quote the following from the introduction to the translation of the Śabara Bhāṣya in the Sacred Books of the Hindus Series by Pandit Mohan Lal Sandal, and leave students of Mīmāṁsa to investigate the matter further impartially ;—

" This apocryphal portion is known under the name of Sankarṣa Kāṇḍa and is said to have been commented upon by Śabara. No commentary of Śabara has yet been found. There is no doubt that Rāmānuja has refeired to Sankarṣakāṇḍa while commenting upon III, Pada 3 of the Vēdānta Sūtras. He quotes *nanā vā dēvatā pṛthaktvat*; we find this *sūtra* in a mutilated form in sūtra 15 of chapter XIV, Pada 2 of Sankarṣakāṇḍa. The writer of the commentary called Vēdāntapradīpa, who belongs to that school, has also referred to it. It cannot be said with certainty that the Sankarṣaṇakāṇḍa or Sankarṣakāṇḍa, referred to by the Rāmānuja school commentators, is the same as published in the *Pandit*, the monthly publication of the Benares Sanskrit College. What puts one in doubt is that Rāmānuja has referred to Bōdhāyanavṛtti, has quoted in the commentary on Sūtra I of the Vēdānta Sūtra, "*samhitamētac chārirakam jaiminīyēna śoḍasalakṣaṇēnēti śāstraikatvasiddhih*" (=this Śāriraka Sāstra has

been collected by Jaimini and is characterised with sixteen chapters and is therefere one Śāstra), has said that, by virtue of the Saṭkas and chapters, there is a division of the anterior and posterior Mīmāṁsa, and has quoted the first Sūtra of the Mīmāṁsa and the last Sūtra of the Vēdānta in order to show that the two together form one body of the Śāstra."

He goes further and says that no other author has made any mention, or reference to Sankarsaṇa kāṇḍa and that the Sankarṣaṇa Kaṇḍa was once regarded a separate treatise, but not a part of Jaimini's Mīmāmsa consisting of 12 chapters. It formed a separate book and was passed on as a genuine work of Jaimini by *interested persons*. Rāmānuja was born in 1127 A.C.;[1]—we find Sankarṣaṇa referred to by him *for the first time*. Madhusudana Sarasvati gave a detailed account of it. He comes to the conclusion, after mentioning that Abul Fazal does not mention it, "I am of opinion that Sankarṣaṇa is a spurious work. Further I am of opinion that the work, as it exists now in the present form, is either the work of Kaṇḍadēva or of Bhāskara." The Sankarṣaṇa Kānda was commented upon by a Dēvasvāmin, who lived about A.D. 1,000 and constitutes an important source for reconstructing the Sūtras and this Bhāṣya is preserved in manuscript in the Madras Government Oriental Manuscripts[2] and the Adyar libraries. The fact that post-Sabara writers, following his Bhāṣya of the Pūrva-Mīmāṁsa, do not mention it. cannot be held to demonstrate that the Sankarṣana Kāṇḍa is a forgery. Rāmānuja certainly was not the first to mention the Sankarṣaṇa Kāṇḍa as others before him had done it, namely Śabara himself, as was pointed out above, and Rāmānuja had predecessors in the system. It is too much of an order to prove that the Sankarṣaṇa Kāṇḍa was the work of either Kaṇḍadēva, the contemporary of Shah Jahan, or Bhaskara, as commentaries on the Sankarsaṇa Kāṇḍa, ascribed to Upavarṣa, Dēvasvāmin, Bhavadāsa, Rajaçūḍāmaṇi Dīkṣita and Bhāskararāya Makhin[3] are under reference. But the whole problem is involved in the larger question, as we have indicated above, that the Mīmāṁsa Śāstra is one science of twenty chapters, of which the first twelve constitute the Tantra Kāṇḍa, the next four the Dēvatā Kāṇḍa, and the next four the Brahma Kāṇḍa. The authorities quoted above for this, in chronological order ought to be enough to overthrow the position taken by the late Pandit, the translator of the Śabara Bhāṣya,

1. This is much nearer the date ef his death than of his birth, although it is near enough to the dāte given by Professor Macdonnell in his work on India's Past.
2. See page 58 of Mr. V. A. Ramaswami Sastri's Tattvabindu, and footnote 3.
3. *Opus citi*, note above; p. 13.

who obviously had no knowledge of South Indian Sanskrit literature bearing upon the question. The next point is that Rāmānuja's reference to Bōdhāyana-Vṛtti makes Rāmānuja suspect in his estimation. But unfortunately for him, however, Bōdhāyana's Vṛtti is, as has been shown above, under refeience in other writers, anterior to Rāmānuja and cannot therefore, be so lightly dismissed; the more so, if the commentaiy of Bōdhāyana is identical with Kṛtakōṭi. The commentary Kāśika, on the Slōkavārttika, of Sucaritamistra makes a reference to Kṛtakoṭi and characterises him as a follower of the Pārāśaryamata.[1] So the late Pandit's position needs radical revision.

The above brief survey makes it clear that the subject of the history of the Mīmāṁsa requires to be made, by those specially qualified, on a wider plan, taking the different systems together, and working towards an unbiased general conclusion leaving aside the affiliation to schools of philosophy and sects, at least for the purpose of this investigation. We believe there is a clear case for this in the details given above, and that, at one time, at any rate, the science of Mīmāṁsa was a single one, and that it branched off into two afterwards, obviously as a matter of educational convenience. Possibly other influences intervened to make for the separation of the systems such as that of Buddhism. The writer of the note on the Sabdakalpadruma throws out a hint that the Sankarṣaṇa Kāṇḍa of the Pūrva Mīmāṁsa was omitted, because it treats of *upāsanā*; but, he does not quote his authority. It seems to be quite a plausible explanation, and, if that is so, the responsibility for the division may be that of Śabara and his followers, such as Kumārila and others. Whether that is so, would be worthwhile enquiring into. In any case, we believe, a case has been made out above for the view that the Mīmāṁsa is a unitary science, and continued as such, not only down to the days of Rāmānuja, but further down to the days of Vēdāntadēśika (and later to modern times) who makes a serious effort to rehabilitate the view, that had fallen into some little neglect. We should therefore, commend the problem for further investigation with a view to the real history of the Mīmāmsa. This investigation ought to take in both the northern and southern literature, the *advaitic* as well as the other schools of thought, for anything like a correct and a generally acceptable conclusion.

1. See *Maṇimēkhalai in its Historical Setting*, p. 65.

श्रीः

ध्वनिरसायनम्

DHVANIRASAYANAM

BY SRI. T. A. VARADACHARYA

नैषधे द्वितीये सर्गे आद्यः श्लोकः—

"अधिगत्य जगत्यधीश्वरादथ मुक्तिं पुरुषोत्तमात्ततः ।
वचसामपि गोचरो न यः स तमानन्दमविन्दत द्विजः ॥"

अथ मोचनानन्तरं द्विजः पक्षी ब्राह्मणश्च जगत्यधीश्वरात् पुरुषोत्तमात् ततः क्ष्मापतेः अखिलभुवनपतेश्च पुरुषोत्तमात् पुरुषश्रेष्ठात् विष्णोश्च (ततः नलात्) प्रकृतिपरिणामभूतात् प्राकृतदेहात् मुक्तिं मोचनं मोक्षं च अधिगत्य प्राप्य यः आनन्दो वचसामपि न गोचरः तम् आनन्दं तादृशमानन्दं परमानन्दं च अविन्दत अलभत ।

बोधकताविशेषः शक्तिः । शक्तिविशेषो लक्षणा । तद्विशेष एव च व्यञ्जना इत्यालङ्कारिकसिद्धान्तः । तज्ज्ञानं शाब्दबोधे हेतुः । अभिधेयलक्षणीयातिशयितार्थविशेषः ध्वनिरिति पर्यवसितः । प्रकरणादिभिः तात्पर्यनिर्णायकप्रमाणैः तात्पर्यनिर्णये संभवति यस्मिन्नर्थे तात्पर्यनिर्णयः तस्यैव अन्वयबोधः नान्यस्येति सिद्धौ, प्राकरणिकार्थमात्रविषयस्मृत्यपेक्षायां अप्राकरणिकार्थोपस्थानप्रतिबन्धकत्वकल्पनेन आश्रियमाणायां, एवमादिनिर्दिष्टनानार्थस्थले प्रकरणादिज्ञानाधीनतात्पर्यनिर्णयवशात् प्राकरणिकार्थशाब्दबोधे जाते; अतात्पर्यार्थभूताप्राकरणिकार्थविषयः शाब्दबोधोऽपि, पूर्वजातनानार्थविषयकशब्दज्ञानस्य प्रकृतार्थमात्रावबोधनोपरतत्वात् वाचकशब्दाज्ञाने अर्थस्यापि अज्ञातत्वव्यवहारात् अर्थस्योच्चारणासंभवाच्छब्दार्थयोरभेदेन शब्दपूर्वकत्वस्यैव न्याय्यत्वात्तानुच्चारितः शब्दः प्रत्यायकः इति सिद्धान्ताच्च तस्मादेव शब्दात् जायमानः प्राकरणिकार्थावबोधनेनोपक्षीणायाः शक्तेरप्रसक्तया लक्षणायाश्च मुख्यार्थबाधमन्तरेणासंभवात् व्यापारान्तरमपेक्षते । तत्र व्यञ्जनैवोपस्थिता भवतीति साऽवश्यमनिच्छताप्यभ्युपेया ।

एवं च प्रकृतार्थमात्रनियन्त्रणात्, व्यञ्जनयैव ब्राह्मणस्य विष्णोः प्रसादात् प्रकृतिसंबन्धनिवृत्तिपूर्वकस्वस्वरूपाविर्भावलक्षणमोक्षानन्दप्राप्तिरूपाप्राकरणिकार्थप्रतीतेः प्रकृताप्रकृतोभयगतः श्लेषो न संभवति इति स्फुटम् ।

मोक्षश्चायं वेदान्तसिद्धान्तेऽनादिकर्ममूलजातप्रकृतिसंबन्धविनिर्मुक्तिसमनन्तरं सहजतया संभाविष्यत्परमानन्दप्रचुरपरब्रह्मानन्दानुभव एव संप्रसादस्य जीवात्मनः जायमानः ॥

स च शरीरेन्द्रियात्मसुखविरक्तमुमुक्षुभिः कैश्चिदेव शिष्टविशिष्टैरपेक्ष्यमाणपरमपुरुषार्थभूतः । शब्दश्चायं मोक्षणार्थकमुच्लधातुनिष्पन्नः । अत्र च कस्मात्प्रमुच्यत इति चाकाङ्क्षाऽवश्यंभाविनी । अस्यामाकाङ्क्षायां तन्निवर्तनौपयिकतया क्रमेणानादितत्तत्कर्मारब्धतत्तच्छरीरसंबन्धरूपसंसारान्मुच्यते, पुरुषोत्तम एतं मोचयतीति चायमवश्यंभव्यार्थः स्वीकार्यः । तथा चायं जीवात्मा स्वाखिलदुःखहेतुभूतनिरुक्तप्रकृतिसंबन्धविनिर्मुक्तः पूर्वं प्रकृतिसंबन्धेनात्यन्तसंकुचितज्ञानवत्त्वावस्थापन्नस्तदपगमेन स्वविकसितज्ञानवत्त्वावस्थापन्नः

मन्ननं परब्रह्मानुभवपात्रभूतो भविष्यतीत्येतावानर्थः प्राप्यते तद्व्युत्पत्तिमहिम्नैव । तस्य पङ्कजादिपदव-योगरूढेः स्वीकारात् । तस्मात् जीवात्मनः सत्त्वरजस्तमोमयगुणत्रितयात्मकप्रकृतिसंबन्ध एव बन्धः । तस्माद्विमुक्तिरेव मोक्ष इत्युच्यते बुधैः । जीवात्मनस्तद्बन्धाधीनतयैवाखिलं दुःखं भवतीति कृत्वा तादृशानु-भूयमानमखिलमपि दुःखं नतु स्वाभाविकम् , परं त्वागन्तुकमिति निर्दिष्टम् । तस्मात्सुखस्वरूपस्यात्मनो दुःख शरीरपरिग्रहेणागतमिति निश्चितम् । यत्रयत्र शरीरपरिग्रहस्तत्तत्र दुःखमिति व्याप्तेः । लोकेऽस्मिन् रामकृष्णादीनामपि शरीरपरिग्रहेण शत्रुपीडया राज्यभारेण धनधान्ययावद्बन्धुसुहृत्क्षयेण पत्नीपुत्रादि-वियोगेन जरादिना स्वमरणेन च दुःखादिदर्शनात् । सति तस्मिन् लोकेऽस्मिन् केचन सुखेन वर्तन्त इति व्यवहार एव नास्ति । विवेकिनोऽविवेकिनः महान्तोऽल्पाश्चेति सर्वेऽपि तेन शरीरसंबन्धेन भृशं दुःख्यन्त्येव नियतम् । एवं च सर्वेषामपि शरीरपरिग्रहात् दुःखं सुदुष्परिहरम् । देवानामपि 'वज्रहस्तः पुरन्दर' इत्यादिना शरीरपरिग्रहस्य दर्शनात् दुःखमस्त्येव । कथमिति चेत् परस्परं युद्धतः कोपशापाभ्यां असुर-राक्षसोपद्रवात् स्वस्वपुण्यकर्मफलनाशे सति भाव्यधःपतनभयादपि तेषां दुःखमवश्यंभावि । एवं स्थिते कथं दुःखिनामपि देवानां तेषामितरैरुपास्यत्वं ? कथं वा सुखदातृत्वमन्यस्मै संभवतीति चेत् , लोके-ऽस्मिन् राजप्रभृतीनामेवंभूतानां स्वाश्रितपरिपालनादिकं अखिलजनोपास्यत्वं च यथा संभवति तथेति ज्ञेयम् । देवलोके देवा आनन्दस्वरूपा एव सर्वदा तिष्ठन्तीति कथं व्यवह्रियत इति चेत् , ते देवाः सर्वमपि दुःख-मात्मगुणमाहात्म्यात्तिरस्कृत्य आत्मानुभवजनितानन्दैकताना वर्तन्त इति । संसारेऽपि केचिन्महान्तः अनु-दिनमेधमानाधिव्याध्याद्यखिलदुःखपीडिता अपि स्वकीयविवेकमाहात्म्यात्तदनभिभूताः भगवदनुभवजनित-परमानन्दभरभरिताः सन्तुष्टान्तःकरणाश्च वर्तन्ते । अमानवकरस्पर्शादारभ्य चासौ मुक्तः । उत्क्रमणप्रभृति चोत्तरोत्तरमतिशयितज्ञानानन्दशाली जायते । अयं ईश्वर इवापहतपाप्मत्वसत्यसङ्कल्पत्वादिविशिष्टो भवति । तच्चास्य समस्तप्रतिबन्धकात्यन्तिकलयादाविर्भूतं स्वाभाविकं रूपम् । ततः परं कदाचिदप्यस्य न संसारात्मिका पुनरावृत्तिर्भवति । तथा चोक्तं भगवता—मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् । नाप्नुवन्ति महात्मानस्संसिद्धिं परमां गताः ॥ बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यत इति ॥

निश्शेषक्षीणकर्मबन्धस्यासंकुचितज्ञानस्य परब्रह्मानुभवैकस्वभावस्य तदन्यात्यन्तहेयपुरुषार्थतत्साधना-रम्भादिषु कामनाविकलस्य तस्य जीवात्मनः न स्वसङ्कल्पात्पुनरावृत्तिशङ्का । 'कालं स पचते तत्र न कालस्तत्र वै प्रभुः' इत्यादिना कालाकाल्यत्वाजरत्वाक्षरत्वादिप्रतिपादनात् स्थानानित्यत्वप्रयुक्ता न पुन रावृत्तिशङ्का । नच परमपुरुषः सत्यसङ्कल्पोऽत्यर्थप्रियं ज्ञानिनं लब्ध्वा कदाचिदावर्तयिष्यतीति तत्सङ्कल्प-प्रयुक्तपुनरावृत्तिशङ्काऽपि न । स च मोक्षः निश्शेषाविद्यानिवृत्तिरूपपरिपूर्णब्रह्मानुभवः । स चानुभवः सर्वविषयकः । सङ्कोचकानां कर्मणां निश्शेषक्षयात् 'सर्वं ह पश्यः पश्यति' 'निरञ्जनः परमं साम्यमुपैति' 'मम साधर्म्यमागताः' इत्यादिप्रमाणैः । स चायमनुभवः पुनः कदाऽपि न क्षीयेत ; कारणाभावात् । अतः सर्वोपाधिविगमे स्वाभाविकानुकूल्याविष्कारश्च भवति । निरयाणामपि वासुदेवविभूतित्वेनानुकूल-त्वात् । कर्मिणां वासुदेवविभूतिभूतानां केषांचित्प्रातिकूल्यं कर्मकृतमेवेति तन्निवृत्तौ कथं तेषां प्रातिकूल्यम् ॥

एवं चायमात्मा निश्शेषक्षीणकर्मबन्धः असङ्कुचितज्ञानपरब्रह्मानुभवैकस्वभावः तदन्यात्यन्तनिखिल-हेयपुरुषार्थतत्साधनारम्भादियावत्प्रवृत्तिनिवृत्तश्च तत्स्वरूपगुणविभूत्याद्यनुभवैकतानो भविष्यतीति सिद्धम् । एवं भगवदनुभवैकतानः पुरुषो देहसंबन्धे सत्यपि ज्ञानभक्तिदशापरिपूर्णस्सन् परमात्मस्वभावैक्यमापन्नः भवत्यभेदी, भेदी चान्यदा । 'अहं मनुरभवं सूर्यश्चे' ति, 'तद्भावभावमापन्नस्तदाऽसौ परमात्मना । भवत्य-भेदी भेदश्च तस्याज्ञानकृतो भवेत्' इत्यादिप्रमाणैः ॥

अत्र भावशब्दो भावनापरः, असौ ज्ञानभक्तिपरिपूर्णदशामापन्नश्चेतनः, तद्भावभावं ईश्वरविषयक-निरन्तरध्यानयुक्तत्वमापन्नः, तदा भावनादशायां, परमात्मनो भिन्नत्वेन आत्मानं नानुसन्दधाति । भेद-

प्रतीतिश्च भावनारूपज्ञानाभावकृतो भवेदिति तदा भावनादशायां 'कृष्णोऽहमेष ललितं व्रजाम्यालोक्यतां गतिः । दुष्ट कालिय तिष्ठात्र ' इत्यादिभिः स्वस्य ईश्वरात्मकभावनातिशयतः तदुक्तितत्कार्यत्वदर्शनात् । तद्भावनानुसन्धानकृततदैक्यानुसन्धानमात्मनि समुचितं तद्भाति ॥

तथा च सर्वस्यापि कर्मकृतशरीरसंबन्धः निखिलदुःखहेतुभूतः, तत्संबन्धापगमः अखिलसुखहेतुभूतः । अतः सशरीरस्य दुःखित्वव्याप्तिरव्याहता । शरीरमुक्त्यर्थं 'यत्नं कुर्यादतन्द्रितः' इति ॥

सत्त्वरजस्तमोमयप्रकृतिसंबन्ध एव बन्धः, एवंभूतबन्धाद्विनिर्मुक्तिरेव मोक्ष इत्युक्तं प्राक् नो विस्मर्तव्यं तत् । एवंविधबन्धमोक्षलाभश्चेदाकांक्षितः तदा वयमिमं त्रिगुणात्मकं प्राकृतप्रदेशं भगवल्लीलाविभूतिरूपं विहाय तन्नित्याविभूतिभूत शुद्धसत्त्वमयं तद्भोगविभूतिरूपमप्राकृतप्रदेशमगत्वा तं न प्राप्नुमः ॥

स च प्राकृतस्थानापगमः साधारण्येन यस्य कस्यापि न शक्यः । जीवात्मना प्राकृतस्थानविनिर्मुक्त्येऽप्राकृतस्थानमवश्यं गन्तव्यम् । इयं च प्रकृतिः मिश्रसत्त्वमयी शुद्धसत्त्वमयीत्ति द्विविधा श्रूयते । तत्र मिश्रसत्त्वमयान् पदार्थान् प्राकृतपदार्था इति शुद्धसत्त्वमयान् पदार्थान् अप्राकृता इति सहजतया व्यवहरन्ति । प्रकृतिसंबन्धाद्विनिर्गत्य जीवात्मना प्राप्यप्रदेश एव परमपदशब्दाभिधेयो भवति । तथा च सोऽपि प्रदेशः मोक्षशब्दवाच्यार्थान्तर्भूतो भवति । 'मोक्षः परं पदं स्वर्गममृतं विष्णुमन्दिर' मिति पाद्मोत्तरखण्डे त्रिपाद्विभूतिनिरूपणाध्याये मोक्षशब्दः परमपदशब्दश्चेत्युभाविमौ पर्यायशब्दावित्यभिहितौ । तस्मात्सर्वसंबन्धाद्विनिर्मुक्तिं प्राप्तुं तत्प्रयोजकीभूताप्राकृतदेशविशेषप्राप्तिः मोक्ष इति तावदर्थावबोधकत्वं तस्यावश्यमभ्युपगन्तव्यम् ॥

एवं च प्रपञ्चसंबन्धविलयो मुक्तिः । प्रपञ्चसंबन्धो बन्धः, तस्यात्यन्तिको विलयः मोक्षः । शरीरेन्द्रियाणां संबन्धात् आत्मा बद्ध इत्युच्यते । शरीरेन्द्रियादयस्तु भोगायतनभोगसाधनभोगविषयाः तत्संबन्धादेव आनन्दरूपस्य जीवात्मनो निखिलं दुःखं ज्ञानानन्दसंकोचश्च भवति । तत्संबन्धापगमे हि स्वेन रूपेणाभिनिष्पद्यत इति एतत्कारणधर्माधर्मपरिक्षयादेतेषां आत्यन्तिको विलयः पूर्वनाशापरानुत्पादस्वरूपः ॥

न चैवमपुरुषार्थत्वापत्तिः, सुखवद्दुःखानुत्पादस्यापि पुरुषार्थत्वात् । तत्संबन्धात्यन्तिकविलयपूर्वकनित्यज्ञानानन्दरूपस्वरूपाविर्भावरूपा मुक्तिरिति पर्यवसितम् ॥

ब्रह्मणः सर्वान्तरात्मतया सर्वव्यापित्वात् तस्यानुभवः सुलभ एवात्रापि प्रकृतिमण्डले सर्वत्रेति निर्विवादम् । अथापि मुमुक्षुजीवात्मनः अर्चिराद्यध्वना ब्रह्माण्डभेदनद्वारा बहिर्गतिर्वेदान्तशास्त्रेषु दृश्यते । निश्शेषाविद्यानिवृत्तिरूपपरिपूर्णब्रह्मानुभवमोक्षप्राप्तिकामनावतस्सर्वस्यापि तदाप्तये अप्राकृतस्थानगतिरवश्यं कार्या । तदान्वे परमपदाभिधानदेशविशेषप्राप्त्युत्तरकालीननिश्शेषाविद्यानिवृत्तिरूपपरिपूर्णब्रह्मानुभव एव मोक्षपदार्थ इत्यवश्यमभ्युपगन्तव्यमेव । जीवात्मा बन्धाद्विमुच्य कीदृशीमवस्थामाप्नोतीति प्रथममवगन्तव्यम् । बन्धदशायां अन्नप्राणमनोमयात्मककोशेनानन्दरूपस्य जीवात्मनो दुःखं ज्ञानानन्दसंकोचश्च समजायत । तत्संबन्धापगमे हि स्वेन रूपेणाभिनिष्पद्यत इति स्वरूपाविर्भावः संभवतितराम् । अत एव स्वस्वरूपाविर्भावो मोक्षः इत्यपि वेदान्तिभिर्निगद्यते ॥

पङ्कनिमग्नस्य वज्रादिरत्नस्य शुद्धजलप्रक्षालनानन्तरं यथा तदीयस्वाभाविकप्रकाशातिशयप्रभृतस्फूर्तिर्बहिरुद्गम्य सर्वत्र प्रसरति तथाऽस्यापि स्वरूपाविर्भावः समुदेतीति ज्ञातव्यम् । ईदृशं परमार्थमुद्दिश्यैव सर्वे वयममुं बन्धमोक्षं वाञ्छामः । एतावन्निरुक्तश्चार्थवर्गो मोक्षशब्दान्तर्भूतश्चास्तीत्यवश्यमभ्युपगन्तव्यम् ॥

तथा चानाद्यविद्यारूपप्रकृतिसंबन्धनिवृत्तिपूर्वकस्वस्वरूपाविर्भाव मोक्ष इत्युक्तं भवति ॥

॥ इति शम् ॥

श्रीः

न्यायकलापः

K. SATAKOPACHARYA, SIROMANI.

एवंनामा ग्रन्थः सेनानाथ इति सेनेश्वरार्य इति च प्रसिद्धैः विशिष्टाद्वैतसिद्धान्तप्रवर्तनधुरन्धरैः श्रुतप्रकाशिकादिश्रीभाष्यव्याख्यानकर्तृभ्यः प्राचीनैः कैश्चित् पण्डितप्रवरैर्निरमायि।

अस्य ग्रन्थस्य न्यायकलापसंग्रहः न्यायसंग्रह इति चाभिधानं दृश्यते। अस्य ग्रन्थस्य तालपत्रकोशः कश्चन (No. 1172) श्रीवेङ्कटेश्वरप्राच्यविद्याविमर्शनशालासम्बन्धिनि लिखितग्रन्थागारे (S. V. O. Institute, Tirupati) सम्पाद्य रक्ष्यते। अत्रोपक्रमोपसंहारयोः "श्रीमदण्णयार्यमहादेशिकाय नमः" इत्याचार्यनमस्कारदर्शनात् ग्रन्थाक्षरलिखितत्वाच्चायं कोशः प्रायस्तुण्डीरमण्डलवासिभिर्नावल्पाक्क—अण्णयार्यमहादेशिकानां छात्रेष्वन्यतमैर्लिखितस्स्यादिति भाति।

सोऽयं ग्रन्थः श्रीभाष्याधिकरणार्थानां संग्राहकैः शास्त्रशैलीं विना काव्यशैलीमेवानुसरद्भिरतिललितैर्विंशत्यधिकशतद्वयपरिमितैः पद्यैः गुम्फितः।

श्रीमन्निगमान्तमहादेशिकैरधिकरणसारावल्यां प्रथमतः प्रथमसूत्रस्यैव शास्त्रोपोद्घातत्वपक्षमुपन्यस्य तत्रारुचिप्रदर्शनपूर्वकं सूत्रचतुष्टयस्यापि शास्त्रारम्भसमर्थनार्थत्वरूपोपोद्घातत्वपक्षे स्वसंमते पूर्वेषां बहूनामाचार्याणां संमतिमनुवदद्भिरादौ एषामेव सेनेश्वरार्याणां मतमनूद्यते। यथा-

"यत्तत्सेनेश्वरार्यैरगाणि वकुलभृत्किङ्करैरङ्गचकारि
व्यासार्यैर्न्यासि च द्विः श्रुतमिति विशदं विष्णुचित्तैर्विवव्रे।
अश्रौषं शेषकल्पादहमपि विदुषो वादिहंसाम्बुवाहा-
दद्धा निर्धार्यतेऽतश्चतुरधिकरणी ब्रह्मचिन्तोपयुक्ता॥" इति

अत्रोदाहृतः पक्षः अस्मिन ग्रन्थ उपलभ्यमानेन—

"व्युत्पत्त्यभावात्प्रतिपत्तिदौस्स्थ्यादन्येन सिद्धेरफलत्वतश्च।
अप्रमात्वमाशङ्क्य निराचकार न्यायैश्चतुर्भिः प्रतिपाद्य तत्तत्॥ ११॥

इति श्लोकेन स्फुटमवगम्यते। एतेन वेदान्तदेशिकेभ्यः प्राचीना इम इति सिद्धम्।

एवं व्यासार्यापरनामकसुदर्शनसूरयः श्रुतप्रकाशिकायां जन्माद्यधिकरणे—

"व्युत्पत्त्यभावः प्रतिपत्तिदौस्स्थ्यमन्येन सिद्धत्वमथाफलत्वम्।
एतानि वै सूत्रचतुष्टयेनानारम्भमूलानि निराकृतानि॥"

इति पूर्वोपात्तार्थप्रदिपादकमत्र श्लोक प्रथमान्तपदघटित प्रमाणत्वेनोदाहरन्ति। अयं च प्रथमान्तपदघटितः श्लोकः वकुलभृत्किङ्करत्वेन निर्दिष्टैः वरदनारायणभट्टारकैः कृते न्यायसुदर्शनाख्यग्रन्थे विद्यत इति श्रीभाष्यव्याख्यायां तत्त्वटीकायां श्रीमन्निगमान्तमहादेशिकैरुदाहरणात् ज्ञायते। यथा— "एवमिह न्यायसुदर्शने संग्रहः— "व्युत्पत्त्यभावः प्रतिपत्तिदौस्स्थ्य ....इति"। इति। एतेन न्यायसुदर्शनकर्तारः वरदनारायणभट्टारकाः श्रुतप्रकाशिकाकारेभ्यः प्राचीना इति निर्विवादमङ्गीकरणीयम्। एते वरदनारायणभट्टारका एवाधिकरणसारावल्यां "वकुलभृत्किंकरै" रित्यनेन निर्दिष्टा इति तद्व्याख्यानात् चिन्तामणेरवगम्यते। वरदनारायणभट्टारकसेनेश्वरार्ययोः पौर्वापर्ये विशिष्य दृढतरप्रमाणानुपलम्भेऽपि निगमान्तमहादेशिकैरधिकरणसारावल्यां "यत्तत्सेनेश्वरार्यै" रिति पद्ये

पञ्चस्वाचार्येषु वकुलभृत्किंकरत्वेन निर्दिष्टवरदनारायणभट्टारकेभ्योऽपि प्राक् एषामेव सेनेश्वरार्याणां निर्देशात् कालतोऽवराणामेवोत्तरोत्तरं निर्देशाच्च वरदनारायणभट्टारकेभ्योऽपि इमे आचार्याः प्राचीना भवितुमर्हन्तीति मन्तुमस्त्यवसरः ।

निगमान्तमहादेशिकानां स्थितिः त्रयोदशचतुर्दशशतकयोरिति निर्णीतमास्ति । ततश्च निगमान्तमहादेशिक-वादिहंसाम्बुवाह - विष्णुचित्त - सुदर्शनसूरि(व्यासार्य) - वरदनारायणभट्टारके (वकुलभृत्किंकरे)भ्यः प्राचीनत्वेन संभाव्यमानानामेषां सेनेश्वरार्याणां स्थितिः प्रायः एकादशशतकावसाने द्वादशशतकारम्भे वा स्यादित्यालोच्यते ।

एतेनेदमप्यभ्यूहितुं शक्यम्—यत् श्रीभाष्याधिकरणार्थसंग्राहकेषु पद्यमयेषु प्रबन्धेषु अयमेव प्रथमस्स्यादिति ।

अत्र यत्तदित्यादिपूर्वोपात्ताधिकरणसारावलीश्लोकव्याख्यानावसरे श्रीमन्निगमान्तमहादेशिकपुत्रवर्यैः श्रीवरदार्यैः—

" सेनेश्वरार्याः—श्रीरङ्गराजान्तरङ्गपरिकरतल्लजाः शारीरकाधिकरणार्थसंग्राहकपद्यनिर्मातारः " इति निर्देशादेते सेनेश्वरार्याः भगवतो रङ्गनाथस्य सन्निधौ अन्तरङ्गं प्रधानतमं च किमपि कैङ्कर्यं कुर्वन्त आसन्निति प्रतीयते । तालकोशारम्भलिखितमेतदीयगुणानुसन्धानपद्य—(தனியன்)मप्यत्र गमकं भवति । यथा—

" जगद्भारस्सुविन्यस्तस्सेनेशे यत्र विष्णुना ।
तस्यावतारमपरं सेनानाथगुरुं भजे ॥ " इति ।

एवमत्रत्यमेव प्रथमाध्यायगतपादचतुष्टयमुख्यप्रतिपाद्यार्थसंग्राहकम्—

" अस्पष्टतरमस्पष्टं स्पष्टं छायानुसारि च ।
जीवप्रधानयोरादौ वाक्यजातं विचारितम ॥ "

इति पद्यं तत्रतत्र ग्रन्थकर्तारिरशब्दतोऽर्थतश्चानुवदन्ति ।

अयं प्राचीनग्रन्थः अचिरात् नागरलिप्यां समीचीनेषु पत्रेषु भूमिकापाठभेदश्लोकानुक्रमणीविषयसूचीप्रभृतिभिस्सर्वैरंशैस्सह पुदुक्कोट्टै-नगरनिवासिभिः श्रीमद्भिः श्रीनिवासराघवन् M. A.-महाशयैर्मुद्रयित्वा प्रकाशित इति प्रमोदस्थानं सर्वेषाम् ।

तैश्च कोशत्रयसाहाय्येन मुद्रणं निर्वर्तितमिति लिखितमस्त्युपोद्घाते ।

अत्यत्रः कोशः (1172) प्रायः तैः " क " इति निर्दिष्टमेव कोशमनुसरति ।

असत्यप्यर्थभेदे किञ्चिदत्र स्वारस्यसद्भावादत्रत्यकोशगता अपि पाठभेदा आदरणार्हा भवेयुरिति तेऽत्र प्रदर्श्यन्ते । यथा—

समुदायाधिकरणे—19-तमे पुटे—

(1) " संवरणानां महदादयस्स्युः सर्वादिभिस्तैः करणादयश्च " ।

संभूत्यधिकरणे—32-तमे पुटे—

(2) " सर्वासिति तु न शङ्क्यं

चतुर्थाध्यायद्वितीयपादान्ते—47-तमे पुटे—

(3) " वाक् तु चेतसि तत्प्राणे स पुनर्जीवतेजसोः ।

तत्रैव—28-तमे श्लोके—

(4) " इत्थंतत्सर्वमेतेन पादेन परिचिन्तितम् " । इति ।

श्रीः

ब्रह्मसूत्रे योगदर्शनम्

BY

N. S. RAJAGOPALATATACHARYA SIROMANI.

विदितमेव खलु विदुषां सर्वेषामपीदं यत् ब्रह्मसूत्रकारो योगदर्शनस्य वैदिकत्वं निराचकार "एतेन योगः प्रत्युक्तः" इति। अत्र किञ्चिद्विमृश्यते—इदं निराकरणं न पातञ्जलयोगसूत्रस्य। तद्धेतुत्वेन सूत्रकृदभिप्रेतानां सांख्याभिमतकेवलप्रधानकारणत्वादीनां अत्रानुपलब्धेः अवैदिकात् साङ्ख्यदर्शनात् बहुवैलक्षण्यस्य स्पष्टं प्रतीतेश्च। अत एव श्रीकण्ठभाष्ये "न योगस्मृत्या श्रुतिसंकोचः कार्यः, तस्य योगश्चित्तवृत्तिनिरोधः" इत्यारभ्य "अष्टाङ्गयोगप्रतिपादनमात्रे तात्पर्यं नावैदिके प्रधानकारणत्वादौ" इत्यादिना सांख्यनिराकरणहेतुभूतप्रधानकारणत्वतात्पर्याभावः पातञ्जलस्य दर्शितः। * वैयासकन्यायमालायां सिद्धान्ते—

"अष्टाङ्गयोगे तात्पर्यवत्त्वात् प्रमाणभूताऽपि सती योगस्मृतिः अवैदिके प्रधानादौ न प्रमाणमेव तत्र तात्पर्याभावात्। तथाहि। "अथ योगानुशासनम्" इति प्रतिज्ञाय योगश्चित्तवृत्तिनिरोध इति योगस्यैव लक्षणमुक्त्वा तमेव कृत्स्नशास्त्रे प्रपञ्चयामासेति तत्र योगे तात्पर्यम्। प्रधानादीनि तु न प्रतिपाद्यतया प्रतिजज्ञे। किन्तर्हि द्वितीयपादे यमादिसाधनप्रतिपादके हेयं हेयहेतुं हानं हानहेतुं च विवेचयन् प्रसङ्गात् सांख्यसिद्धप्रधानादीनि व्याजहार। ततो न तत्र तात्पर्यम्"

* अयं ग्रन्थः पूना आनन्दाश्रमसंस्कृतग्रन्थरत्नावलौ त्रयोविंशः (२३)। अस्ति तु अस्य ग्रन्थस्य श्रीवेङ्कटेश्वरप्राच्यविमर्शशालायां लिखितपुस्तकागारे कश्चित् ग्रन्थाक्षरतालपत्रकोशः (तृतीयाध्यायारम्भपर्यन्तः)। अत्र पादाध्यायावसानेषु एवं दृश्यते—

"इति भारतीतीर्थमुनिप्रणीतायां न्यायवृत्त्यां द्वितीयाध्यायस्य तृतीयः पादः"

"इत्यधिकरणरत्नमालायां द्वितीयोऽध्यायः"

एतत्पर्यालोचनेन इदं ज्ञायते यत् यथा माधवाचार्यकृतानां पूर्वमीमांसान्यायसंग्राहकाणां मूलरूपाणां श्लोकानां जैमिनीयन्यायमालेति, तद्व्याख्यानस्य च गद्यरूपस्य विस्तर इति पृथङ्नाम, तथैव प्रकृतेऽपि श्लोकमयस्य मूलमात्रस्य वैयासकन्यायमालेति तद्विवरणस्य न्यायवृत्तिरिति च पृथङ्नामेति।

मूलस्य "अधिकरणरत्नमाले" ति नामान्तरमस्तीत्यप्यत एव ज्ञायते।

इत्यादिग्रन्थेन अयमेवाभिप्राय आविष्क्रियते । कालतः परामर्शेऽपि पाणिन्यर्वाचीनपतञ्जलि-दर्शनस्य सर्वथा ततः प्राचीनेन बादरायणेन निराकरणं न युज्यते ।

अद्वैतादिभाष्यकारोक्ता हेतवश्च किञ्चिद्विमृश्यन्ते । तत्र श्रीशंकराचार्यैः एतत्सूत्र-व्याख्यायां द्वैतप्रतिपादकत्वेन ऐकात्म्यज्ञानेतरस्य मोक्षहेतुत्ववादेन च वेदान्तविरोधरूपो योऽयं निराकरणहेतुरुक्तः, तस्य वैदिकमतान्तरेषु सर्वेषु प्रसङ्गात् तद्विप्रतिपत्तेश्च न तावन्मात्रस्य अवैदिकत्वसाधकत्वम् । किञ्च योगशास्त्रेऽपीत्युपक्रम्य श्रीशंकराचार्योदाहृतयोः—

"अथ तद्दर्शनाभ्युपायो योगः" "अथ परिव्राड्विवर्णवासा मुण्डोऽपरिग्रहः" इति ग्रन्थयोः पातञ्जले अदर्शनात् तदभिमतो निराकरणविषयः पातञ्जलादन्य इति स्पष्टं गम्यते । श्रीरामानुजाचार्योक्तस्य अब्रह्मात्मकप्रधानकारणत्वाङ्गीकाररूपस्य निराकरण-हेतोः कथमपि पातञ्जले न प्रसक्तिः ; जगत्कारणत्वस्यैव अनिरूपणात् । श्रीमदानन्दतीर्थैस्तु योगस्याव्यभिचरितफलसाधनत्वाभावः तत्प्रत्याख्याने हेतुरुक्तः । तत्र वैदिककर्मणां जन्मान्त-रीयफलसाधनत्वस्यापि दर्शनात् अत्रापि जन्मान्तरे फलसिद्धिकथनसंभवात्समाधानं सुवचम् ।

पातञ्जले चेतनकारणत्वानिरोधादेव निम्बार्कभाष्योक्तो वेदोक्तचेतनकारणत्वविरोध-रूपोऽपि हेतुः समाहितो भवति । एतेन यत् निम्बार्कभाष्यव्याख्याने श्रीनिवासाचार्येण—

"यद्यपि ईश्वरो योगे अङ्गीकृतः, अथापि न प्राधान्येन अथातो ब्रह्मजिज्ञासेतिवत् स प्रतिपादितः ; अथ योगानुशासनम् योगश्चित्तवृत्तिनिरोध इति तल्लक्षणसूत्रादौ तस्यैव प्राधान्यं गम्यते । ईश्वरसंबन्धवर्जितस्य तस्य तरणे नोपयोगः चित्तवृत्तिनिरोधमात्रेण मुक्त्यसंभवात्"

इत्युक्तम्, तदपि समाहितम् ; निरूपणीयतया योगस्य प्राधान्येऽपि ईश्वरकारणत्व-स्यानिराकरणात् ; प्रत्युत तत्र तात्पर्यातिशयप्रतीतेश्च । एवं सर्वैरपि भाष्यकारैः उक्तानां अवैदिकत्वहेतूनां अत्रासत्त्वात् श्रीशंकरोदाहृतयोगशास्त्रवचनयोरत्रानुपलब्धेश्च "एतेन योगः प्रत्युक्तः" इति ब्रह्मसूत्रविषयो न पातञ्जलमिति भाति । प्रत्युत केषाञ्चन सूत्राणां भोजराजकृततद्व्याख्यानस्य च परामर्शे परमवैदिकत्वमस्य प्रतिष्ठितं दृश्यते । तत्र किञ्चित् उदाह्रियते—

"तत्र निरतिशयं सार्वज्ञ्यबीजम्" इतीदं समाधिपादस्थं सूत्रम् । तत्रैवं भोज-राजीयं व्याख्यानम्

"यद्यपि सामान्यमात्रे अनुमानमात्रस्य पर्यवसितत्वात् न विशेषावगतिः सम्भवति, तथापि शास्त्रादस्य सर्वज्ञत्वादयो विशेषा अवगन्तव्याः । तस्य स्वप्रयोजनाभावे कथं प्रकृति-

पुरुषयोः संयोगविभागौ आपादयतीति नाशङ्कनीयं, तस्य कारुणिकत्वात् भूतानुग्रह एव प्रयोजनम् । कल्पलयमहाप्रलयेषु निश्शेषान् संसारिण उद्धरिष्यामीति तस्याध्यवसायः। यद्यस्येष्टं तत्तस्य प्रयोजनमिति "

" तपस्स्वाध्यायेश्वरप्रणिधानानि क्रियायोगः " इति साधनपादस्थं सूत्रम् । अत्रैवं भोजराजव्याख्या—

" ईश्वरप्रणिधानं सर्वक्रियाणां तस्मिन् परमगुरौ फलनिरपेक्षतया समर्पणम् " इति ।

" सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च "

एतद्व्याख्याने व्यासकृते च " यां प्राप्य सर्वज्ञः वशी क्षीणक्लेशबन्धनः विहरतीति ॥ "

श्रीः

॥ श्रीपद्मावतीसमेतश्रीवेङ्कटेशपरब्रह्मणे नमः ॥

॥ वैशेषिकदर्शनविमर्शः ॥

By T. Viraraghavacharya Siromani

श्रिया दिवि सहासीनं शयानं कलशोदधौ ।
अञ्जनाद्रौ च तिष्ठन्तममुं कमपि संश्रये ॥

अन्धकारपरीतेऽस्मिन्नर्थाननधिजग्मुषि ।
कणादः कल्पयांचक्रे जगत्यौलूक्यदर्शनम् ॥

कणभक्षमुनीश्वरप्रणीतं प्रथितं प्राच्यनवीनसूरिजुष्टम् ।
अवधाय विशोध्य तन्त्रमद्य स्फुटये सूत्रतदर्थतत्त्वरीतिम् ॥

अभ्यधिकसंभावनीयानां असंभावनीयावद्यगन्धानां अशेषार्थशेवधीनां आम्नायानामाश्रयणेनाधिगतप्रकर्षाणि अन्योन्यपृथक्प्रस्थानानि दर्शनान्यन्यानि चानुगृहीतवत्सु बादरायणजैमिनिपाणिनिगौतमप्रभृतिषु महर्षिष्वयमेकतमः कणादो नाम, यस्य खल्वनुग्रहो नश्चक्षुषामञ्जनीभूयाशेषमप्यर्थमत्यर्थं विवेचयितुं अलंभावयति । तदेतदञ्जनं न सामान्यभूतम्, न कुतश्चिदन्यतो लभ्यम्, न कतिपयमात्रार्थदर्शनम्, अपि त्वपूर्वभूतं अदोमहर्घ्युपज्ञं अखिलस्यार्थस्य दर्शनमिति । तदेतदधिकृत्य सद्यस्सामान्यतः किंचिद्विमृश्यते । अस्य कर्ता कणादः कः इत्यादिकं पुनरवसरान्तरे विवेचयिष्यते ॥

॥ सूत्रशोधनं नाम प्रथमोऽधिकारः ॥ १ ॥

दर्शनेऽस्मिन्नध्याया दश । प्रत्यध्यायमाह्निके द्वे । इयद्भिरेव सूत्रैरेकमाह्निकं समापनीयमिति नास्ति नियमः । तत्र तत्र विषयानुगुण्येन सूत्रेषु न्यूनसङ्कुचताऽन्यथात्वं वा । प्रायस्सूत्राणि सरलानि स्वरसगम्यार्थानि नात्यन्तं क्लेशाय भवन्ति । प्रायस्सर्वेष्वपि दर्शनेषु सूत्राणि, विना व्याकरणम्, लोकप्रसिद्धैः स्फुटार्थैः पदैरेव गुम्फितानि श्रोतॄणां सुखावहानीति व्यक्तम् । अयमत्र सूत्रविषयेऽत्यन्तमवधातव्यो विषयः । यानि यावन्ति सूत्राणि महर्षिरयमकृत, तानि तावन्ति तथैवाद्ययावदधीयन्त इति न शक्यते धैर्येण वक्तुम् । बहुषु, यथा व्याख्यारूपेषु तथा सांप्रदायिकमर्थमवलम्ब्य स्वतन्त्रं प्रवृत्तेषु, सारं परिगृह्य प्रकरणात्मकेषु, परिष्कारपथाश्रयिषु च ग्रन्थेषु प्रचारमुपेयिवत्सु श्रद्धामान्द्येन दर्शनमिदमदर्शनं गतमिव न बहूनां श्रोत्रगोचरमासीत् । अद्यत्वे पञ्चविंशत्या वत्सरैर्यावान्प्रचारः, न तावानितः प्रागिह दक्षिणदेशेऽवर्तिष्ट । न केवलमिदम्, न्यायदर्शनमपि । एतावत्तु पण्डिताः नव्य-

नैयायिकैर्निर्मितेषु न्यायावलम्बिषु शब्दाडम्बरसंभृतेषु ग्रन्थेषु एकैकदेशमधीत्य कल्पनाकौशलं स्वस्वबुद्ध्यधिकारेणाधिगत्य नैयायिकबिरुदेनाभूष्यन्त । अस्य महर्षेः पदार्थतत्त्वज्ञानाय पुनः पञ्चषव्याख्याभरितानि तर्कसंग्रहभाषापरिच्छेदप्रभृतीनि विना नान्यं ग्रन्थमध्यगच्छन् । समानतन्त्रे न्यायदर्शनमपि समानयोगक्षेममिति न तत्र विशयः; अथापि तदपेक्ष्येह सूत्राणामयथाभावे इदं निमित्तं भाति । तद्धि वात्स्यायनः प्रतिसूत्रं स्फुटं भाष्येण व्याचख्यौ । तदिदं प्राक्तनं भाष्यम् , यच्च तदनुसन्धानं भारद्वाजोद्योतकरस्य, तथा प्राचीनस्य यथा "उद्योतकरगवीनामतिजरतीनां समुद्धरणा" दिति टीकाकारो वाचस्पतिमिश्र आह, वार्तिकं तत्प्रभृतिश्च ग्रन्थः अद्य यावदध्यक्ष्यते । अतो यथा वात्स्यायनस्सूत्रमपश्यत् तथा वयमपि पश्यामः । एवमपि न्यायदर्शनेऽपि अन्यविषय इव सूत्रविषयेऽपि विचारणीयांशा वर्तन्त इत्यस्य नैवापलापः । किंतु वैशेषिकदर्शनतस्तत्र वैलक्षण्यं परमीदृशं निरदिशम् । वैशेषिकदर्शने न तादृशो ग्रन्थो लभ्यते, यः प्रतिसूत्रमानुपूर्व्येण व्याख्यारूपः । रावणभाष्यमिति किंचिदस्तीति ज्ञायते । तत्किं प्रशस्तपादभाष्यवत्स्वतन्त्रम् , किं वा वात्स्यायनभाष्यवदिति नावगम्यते । भरद्वाजवृत्तिरिति व्याख्यान्तरं श्रूयते, नतु दृश्यते । यावत् प्रशस्तपादो भाष्ये क्वचित्क्वचित् ज्ञापयति, तद्व्याख्यातारौ श्रीधर उदयनाचार्यश्च निर्दिशतः, तावतोऽधिकस्य वा तत्राप्यानुपूर्व्यस्य वा निश्चयाय न किञ्चित्प्राचीनं व्याख्यानं पश्यामः । नातिनवीन उपस्कारकारश्शङ्करमिश्र ईदृशं ग्रन्थमालोड्य कृत्स्नमपि सूत्रं व्याचख्यौ । तेनाप्यानुपूर्व्येण सूत्रव्याख्यानं न किञ्चिदलम्भीति तदुक्त्यैव ज्ञायते—

"सूत्रमात्रावलम्बेन निरालम्बेऽपि गच्छतः ।
खे खेलवन्ममाप्यत्र साहसं सिद्धिमेष्यति ॥" इति ।

अत इह न यथावत्सूत्रपाठं सोऽप्यलभत, यावदुपलब्धं व्याचकारेति स्पष्टीभविष्यति । कन्दलीकिरणावलीपर्यालोचनया कानिचित्सूत्राणि ज्ञायन्ते, यान्येष विजहौ । अपिच क्वचित् स शङ्करमिश्रो यथा सूत्रं हृदि निधाय व्याकार्षीत् , न तथाविधमपि संप्रति लक्ष्यते । मुद्रणकर्तारः प्राचीनपुस्तकान्यपरिशीलयन्तः क्वचित्क्वचिदन्यथैव सूत्रममुद्रयन् , यत्रोपस्कारोऽपि अन्यथैवाभ्यूहनस्यावसरमर्पयति । तदिदं सर्वं कन्दली, किरणावल्यां लब्धो भागश्च मां निश्चाययतः । यस्तु चन्द्रकान्तनामा स्वतन्त्रः प्रशस्तपादभाष्यमभाष्यं मन्वानः स्वयं भाष्यमिति ग्रन्थमेकं जग्रन्थ, यश्चान्यो वृत्तिं विदधौ, तावुभावपि न प्राचीनं ग्रन्थं परिशीलयामासतुरिति भाति । यथा सूत्राणि मुद्रितानि तमेव प्रकारमनुसस्रतुरिति न नस्ततः किञ्चित् । अपिच पारम्पर्येणाधीयमानेष्वपि ग्रन्थेष्वन्येषु, दर्शनेषु च बहुधा पाठः कल्पितो लक्ष्यते । केचिल्लेखकाः अर्थमात्रं मनसि निधाय सूत्राकारेण लिखितवन्तस्स्युः । केचित्सूत्रं यथावत् लेखितुमारभमाणा अपि मध्ये कञ्चिदंशं प्रस्मृतवन्तः

स्वयमन्यथितवन्तस्स्युः । केचिदनवधाय शृण्वन्तः किञ्चिदन्यथा विलिख्य अथ ज्ञातेऽपि यथावत्सूत्रे, 'लिखितं न परिहरणीयम्, अर्थ एक एवे' ति मन्यमानाः जोषम्भूतास्स्युः । एवमादिना प्रकारेण सूत्रेषु पाठभेदः प्रादुरासीत् । मन्ये पाणिनीयमेकमेव दर्शनं इत आत्मानमरक्षत् । तत्र संज्ञानां पारिभाषिकस्यांशस्य च विलक्षणतया न तदन्यथयितुं कश्चित्प्राभून् । स्थित एवं ग्रन्थान्तराणां तन्त्रान्तराणां च समाचारे, किमु वक्तव्यमस्मिन् विच्छिन्नपाठपाठ्यव्याख्याग्रन्थे काणाददर्शने । अतस्सूत्राणां इत्थम्भाव इयद्भावश्च दुष्करो ज्ञातुम् । औत्तरो महाशयो विन्ध्येश्वरीप्रसादशर्मा "सूत्रपाठस्यैकं प्रायश्शुद्धं पुरातनं पुस्तकमस्मन्निकटे वर्तत" इति व्यलेखीत्; अदीदृशच्च तत्र इह उपस्कारग्रन्थे च परस्परमध्यायेषु सूत्रसंख्यायां भेदम्[1] । एवमपि न्यूनान्यधिकानि वा सूत्राणि कानि तानि; किमेकरूप एवाऽऽनुपूर्व्ये सूत्रभेदकल्पनभङ्गीनिबन्धनो न्यूनाधिकभावः अन्यथा वेत्यपि विमृश्यम् । अयमेव किरणावल्यामादौ सूत्रपाठमेकं मुद्रितवान् । अपेक्षितं वैलक्षण्यं तु तत्रापि न लक्ष्यते । प्राचीनसूत्रपाठदृष्टं संख्याभेदं परमदर्शयत् । न पुनः किरणावल्यादि परिशील्य सूत्रयाथातथ्यमालोचयत् । अत इह यावन्ति सूत्राण्युपस्कारे न दृश्यन्ते, परिष्कर्तव्यानि वा, तावन्ति परिगृह्य यथालब्धं यथोपपत्ति विमर्श इह विधीयते ॥

संयोगभाष्ये "स च द्रव्यगुणकर्महेतुः द्रव्यारम्भे निरपेक्षः । तथा भवतीति सापेक्षेभ्यो निरपेक्षेभ्यश्चेति वचना" दित्यस्ति । इह कन्दली, "पटार्थमुपक्रियमाणेभ्यस्तन्तुभ्यो भविष्यति पट इति प्रत्ययो जायत इति पूर्वं प्रतिपाद्य सूत्रकारेणैतदुक्तम् तथा भवतीति सापेक्षेभ्यो निरपेक्षेभ्यश्चेति । अस्यायमर्थः" इति । इत उपरि मुद्रितग्रन्थः मनागबद्धो लक्ष्यते । अतः पङ्क्तिमविलिख्य संग्रहेणार्थं लिखामि । यदा तन्तुभिः

I

अध्यायः	उपस्कारे	विन्ध्येश्वरीप्रसादमहाशयदार्शितसूत्रसंख्याभेदः, प्राचीनसूत्रपाठपुस्तके	संप्रत्यस्मदालोचितो भेदः उपस्कारगताऽऽपातसंख्यामेलनेन
1	48	50	50
2	68	64	69
3	40	37	40
4	24	25	24
5	44	43	45
6	32	30	32
7	53	49	53
8	17	17	17
9	28	28	28
10	16	15	.16

सूक्ष्मशोधने किंचिदन्यथा भवेत् । तत् वृत्तिप्रकटनसमये विशदं भविष्यति ।

पटं कर्तुमुपक्रम्यते ; नैतावत्तन्तवः परस्परं संयोजिताः, तदा उत्पत्स्यते पट इति प्रत्ययो भवति । यदा तु तन्तवः कतिपये संयोजिताः , अपरे च संयोज्यमानाः भवन्ति तदा, पट उत्पद्यत इति प्रत्ययो भवतीति सूत्रार्थः । अत्र यतस्सूत्रकारः संयुक्तेषु तन्तुषु निरपेक्षशब्दं भविष्यत्संयोगेषु च तेषु सापेक्षशब्दं प्रायुङ्क्त, तेन ज्ञायते जाते संयोगे अनन्तरं पटादेर्द्रव्यस्योत्पत्तौ न किञ्चिदपेक्षणीयम् ; समनन्तरमेव पट उत्पन्नो भवतीति । अतस्संयोगो द्रव्यारम्भे निरपेक्ष इत्येवं प्रघट्टकार्थः । इदं नः प्रकृतम्— अस्मिन्प्रघट्टके दृश्यमाने "**तथा भवतीति सापेक्षेभ्यो निरपेक्षेभ्यश्च**" इतिं सूत्रमेकमस्तीति जायते । तथा ततःप्राक् "पटार्थमुपक्रियमाणेभ्यस्तन्तुभ्यो भविष्यति पट इति प्रत्ययो जायते" इत्येतस्मिन्नर्थे सूत्रेण केनचिद्भाव्यमिति गम्यते । सूत्राकारः पुनर्न लक्ष्यते । प्रायस्सौत्राण्येव पदानि अध्याहर्तव्यपदाध्याहारेण प्राक्तनाः व्याख्यातारः प्रयुञ्जीरन् । अत इह **उपक्रियमाणेभ्यस्तन्तुभ्यो भविष्यति पट इति प्रत्यय** इति सूत्राकारस्स्यात् । अथवा अनन्तरसूत्रे प्रत्ययाकारस्य प्राथम्यं प्रत्ययप्रयोजकस्य तदानन्तर्यञ्च लक्ष्यते । स चेत्क्रम इह संभावनीयः , तदा सूत्रमध्यप्रविष्टेन इतिकरणेनैव प्रत्ययोऽपि सुज्ञान इति प्रत्ययपदमपि न भवेत् । तथाच **भविष्यति पट इत्युपक्रियमाणेभ्यस्त-न्तुभ्यः** इति सूत्राकारेण भूयेत । एवञ्च सूत्रद्वयमस्तीति ज्ञायते । तदिदं कस्मिन्नध्याये कस्मिन्नाह्निके कस्य सूत्रस्योपरि स्यादिति परामर्शनीयम् । यन्मे युक्तं भाति तल्लिखामि । चरम आह्निके "कारणसमवायात्संयोगः पटस्ये"ति सूत्रमस्ति । अस्यायमर्थः— तन्तुसंयोगः पटकारणे तन्तौ समवेतस्सन् पटस्य कारणं भवतीति । एतदुपरि इदं सूत्रद्वयं योजयितुं शक्यते । तथाहि—ननु पटं प्रति तन्तवः कारणानीत्यलम् । कुतस्संयोगः कारणमिति तत्राह सूत्रद्वयम् । असंयुक्तेषु हि तन्तुषु 'भविष्यति पट' इति प्रत्ययो भवति । सामि संयुक्तेषु पुनः, भवति पट इति । यदि न संयोगः कारणं तदा संयोगकालेऽपि भविष्यति पट इत्येव पूर्ववत्स्यात् ; न तु भवति पट इति । असंयुक्तेषु वा तन्तुषु, 'भवति पट' इति स्यात् ; नतु भविष्यति पट इति । अतस्संयोगे सति उत्पद्यते । अत एवं भवतीति वक्तव्यम् । तथाच संयोगः पटस्य कारणमिति । एवं सत्यनयोस्सूत्रयोः १०-२-६ ; १०-२-७ ; इति संख्ये भवतः । परन्तु पूर्वं पश्चाच्च समवायिकारणविषये निमित्तकारण-विषये च न किञ्चिदाक्षेपसमाधानम् ; इह परमेवमित्यभ्युपगन्तव्यम् ॥

अथवा प्रथमाह्निके "द्रव्यगुणयोस्सजातीयारम्भकत्वं साधर्म्य"मिति सूत्रेण द्रव्यस्य गुणस्य च स्वसजातीयपदार्थोत्पादकत्वं साधर्म्यमित्युक्त्वा समनन्तरमसूत्रयत् "द्रव्याणि द्रव्यान्तरमारभन्ते गुणाश्च गुणान्तर"मिति । अनेन सूत्रेणाधस्तनसूत्रोक्तमेव स्पष्टमुक्तम् ; न पुनरन्यत्किञ्चित् । अत इदं व्यर्थमिव लक्ष्यते । यदि प्रकृतं सूत्रद्वयमेतदुपरि स्यात् , तदा इदमुपपन्नमिव । अत्रास्मिन् सूत्रद्वये सति यथेमानि व्याख्यातव्यानि, स

प्रकारः कथ्यते । ननु सजातीयारम्भकत्वं साधर्म्यं न भवति । ये हि तन्तवस्त एव संहन्यमानाः पटव्यपदेशं लभन्ते । नहि पटो नाम तन्तुतो व्यतिरिक्तं द्रव्यमस्ति । अत एकमेव द्रव्यं तन्तुत्वरूपामवस्थां विहाय पटत्वरूपामवस्थां लभत इति द्रव्यद्वयाभावेन एकमन्यस्यारम्भकमिति न युज्यते । यतो द्रव्यभेदो न, अत एव गुणैरपि गुणा नारभ्यन्ते । उत्तरस्यामप्यवस्थायां पूर्वावस्थावस्थिता एव हि गुणास्तथैव सन्तीति । एवमाक्षेपे द्रव्यभेदं साधयितुं प्रतिजानीते, "द्रव्याणि द्रव्यान्तर" मित्यनेन सूत्रेण । भेदे हेतुं सूत्रद्वयेनाह—यदि तन्तव एव पटव्यपदेशभाजः, तदात्वे केवलेषु तन्तुषु पटो भविष्यतीति प्रत्ययो न स्यात्; अपि तु पटोऽस्तीत्येव । तथा कतिपयेषु तन्तुषु संयुक्तेषु 'पट उत्पद्यत' इति प्रत्ययोऽपि न भवेत् । नहि तदा 'तन्तव उत्पद्यन्त' इति प्रत्ययो भवति । त एव चेत्पटसंज्ञां लभन्ते, तदा 'पट उत्पद्यत' इत्यपि न भवेत् । अतः प्रत्ययद्वयमपि तन्तुतः पटस्य पार्थक्यं साधयति । अतो द्रव्याणि द्रव्यान्तरमारभन्ते । एवमुत्पन्ने पटे गुणानामुपलम्भात्तन्तुगुणा एव तत्र कारणमित्यवसीयत इति गुणाश्च गुणान्तरमारभन्ते । अतस्साधर्म्यं युक्तमिति । अतोऽस्य सूत्रद्वयस्य १-१-११; १-१-१२ इति संख्या कर्तव्येति । एवंच सति यद्विन्ध्येश्वरप्रसादशर्मा प्राचीनसूत्रपाठपुस्तकेऽध्यायेऽस्मिन् उपस्कारापेक्षया सूत्रद्वयाधिक्यमभ्यधात्; तत् इदं सूत्रद्वयमादाय कदाचिदुपपद्यतामिति ॥

२-१-२; 'रूपरसस्पर्शवत्य आपो द्रवास्स्निग्धा' इत्युपस्कारे सूत्रं दृश्यते । अब्ग्रन्थे कन्दल्यां किरणावल्यां च स्निग्धाश्चेति चकारोऽधिकः । विशेष्यस्यापि पूर्वमेवाभिहिततया विशेषणद्वयनिर्देशेन स आवश्यक एव भाति । तथा च **रूपरसस्पर्शवत्य आपो द्रवास्स्निग्धाश्च** इति सूत्राकारस्स्यात् ।

कन्दल्यां "तेजोऽपि रूपस्पर्शवदि" ति २-१-३; सूत्रे अपिरधिको लक्ष्यते । किरणावल्यां तु न । प्राक्पश्चाच्च सूत्रेष्वपिर्नास्ति । अतस्तेजोरूपस्पर्शवदिति यथावस्थितमेव सूत्रमिति ॥

२-१-४; "स्पर्शवान्वायु" रित्युपस्कारे । कन्दल्यां, 'वायुस्स्पर्शवान्' इति सूत्रेणेति पङ्क्तिरस्ति । किरणावल्यां च "तथा च सूत्रं वायुस्स्पर्शवानिती" ति । अतो वायुस्स्पर्शवानित्येव सूत्रं स्यात् । यद्यपि रूपरसगन्धस्पर्शवती पृथिवी, रूपरसस्पर्शवत्य आपः इति सूत्रयोर्विशेषणं प्राक्, विशेष्यं पश्चादिति निर्दिष्टम्; अथापि स नियमः अव्यवहितपूर्वस्मिन् तेजो रूपस्पर्शवदित्यत्र परित्यक्तः । अतः पूर्वसूत्रानुसारेण "वायुः स्पर्शवानिती" दमपि सूत्रं भवितुमर्हति ।

२-१-६; सर्पिर्जतुमधूच्छिष्टानामग्निसंयोगाद्द्रवत्वमद्भिस्सामान्यमित्युपस्कारे सूत्रम् । पृथिवीभाष्ये कन्दल्यां किरणावल्यां च प्रथमद्वितीयपदयोर्मध्ये पार्थिवानामित्यधिकं दृश्यते । युक्तं चैतत्; अन्यथा किमिमानि सूत्रकृत्पार्थिवानि मन्यते, किं वा तैजसानीति न निर्ज्ञा-

येत । सति पुनरस्मिन्, अनन्तरे त्रपुसीसलोहरजतसुवर्णानामग्निसंयोगाद्द्रवत्वमद्भिस्सामान्यमिति सूत्रे पारिशेष्यात् तानि तैजसानीति निश्चीयेरन् । अतः **सर्पिर्जतुमधूच्छिष्टानां पार्थिवानामग्निसंयोगाद्द्रवत्वमद्भिस्सामान्य**मिति सूत्राकारः । अस्तु वाऽनन्तरसूत्रेऽपि प्राच्यग्रन्थदृष्टरीत्या तैजसानामिति पदमपि । एवं च २-१-७; सूत्राकारोऽपि, **त्रपुसीसलोहरजतसुवर्णानां तैजसानामग्निसंयोगाद् द्रवत्वमद्भिस्सामान्यम्** इत्येवंरूपः । न चार्थसिद्धतया तत्पदवैयर्थ्यं शङ्क्यम्—अद्भिस्सामान्यमिति पदयोरिव स्पष्टकथनोपपत्तेः ॥

२-२-६; अपरस्मिन्नपरं युगपच्चिरं क्षिप्रमिति काललिङ्गानि इत्युपस्कारदृष्टः पाठः । कवितार्किकसिंह— सर्वतन्त्रस्वतन्त्र--श्रीमद्वेङ्कटनाथ--निगमान्तमहादेशिकविरचिततत्त्वमुक्ताकलापव्याख्यानसर्वार्थसिद्धौ (१-६५) "अपरस्मिन्परं युगपदयुगपच्चिरं क्षिप्रमिति काललिङ्गानि" इति पाठो लक्ष्यते । कन्दल्यादिकमप्येतदनुकूलम्[1] । चिरं क्षिप्रमिति मिथो विरोधिनोः प्रदर्शनात् पूर्वमपि विरोधिद्वन्द्वग्रहणौचित्यादयमेव पाठो युक्त इति भाति । तथा च **अपरस्मिन्परं युगपदयुगपच्चिरं क्षिप्रमिति काललिङ्गानि** इति सूत्राकारः ।

२-२-१८; दृष्टं च दृष्टवत् इत्युपस्कारे सूत्रम् । हेत्वाभासकन्दल्यां दृष्ट्वेत्यधिकोंऽशो लक्ष्यते । सूत्रमादाय भाष्यं व्याकुर्वन् दृष्ट्वेति पदेन सहैवेतरांशमाह । अपि च दृष्ट्वेति पदाभावे दृष्टमिति द्वितीयान्तं न कुर्यात् । यथा [2]उपस्कारकारः, तथा प्रथमान्तमेव योजयेत् । यतो द्वितीयान्तं मन्यते, अतस्तत्पदं स्यादेवेति भाति । अपि च भाष्याभिप्रायमुक्त्वाऽऽह—"तथा च दृष्टं च दृष्टवद्दृष्ट्वा इत्यस्यायमर्थ" इति । अतः **दृष्टं च दृष्टवद्दृष्ट्वा** इति सूत्रेण भाव्यम् ।

२-२-१९; यथादृष्टमयथादृष्टवच्चेत्युपस्कारे सूत्रम् । पूर्वस्यामेव कन्दल्यामालोचितायामन्यथात्वमवगम्यते । तत्र पूर्वसूत्रगतं दृष्ट्वेति पदमनुवृत्तं मत्वा इदमाह "पूर्वदृष्टमेव पुरुषं यथादृष्टं येनयेनावस्थाविशेषेण दृष्टं मुण्डं जटिलं वा, तस्मादयथादृष्टं अन्येनान्येनावस्थाभेदेन दृष्टं कालान्तरे दृष्ट्वा अवस्थाविशेषमपश्यतः स्मरतश्चैवं तस्य प्राक्तनीमुभयीमवस्थां, किमयमिदानीं मुण्डः, किंवा जटिल इति संशयस्स्यादिति सूत्रार्थः" इति । एतेन अयथादृष्टत्वादिति न पञ्चम्यन्तम्, अपि तु द्वितीयान्तमिति व्यक्तं भवति । अपि च यथा अयथादृष्टत्वं हेतुर्भवति तथा यथादृष्टत्वमपि । तत्रैकस्य पञ्चम्यन्तत्वमन्यस्यान्यथात्वं च कुतस्सूत्रकृत् करिष्यति । यदि पञ्चम्यन्तं वदेत्, उभयमपि तथा; यदि वा द्वितीयान्तम्, उभयमपि तथैवेति । अतो यथादृष्टमयथादृष्टमिति भाव्यम् । नैतावदेव सूत्रम्, यतस्तत्रैव

1 ७-१-२५. 'परापरव्यतिकरयौगपद्यायौगपद्यचिराक्षिप्रप्रत्ययकारणे द्रव्ये काल इति समाख्या ।" इति उपस्कारेऽप्यस्ति ।

2 "दृष्टमूर्ध्वत्वं संशयहेतुः । दृष्टवदिति वतिप्रत्ययः । तेन दृष्टाभ्यां स्थाणुपुरुषाभ्यां तुल्यं वर्तते यदूर्ध्वत्वं, तद्दृष्टं संशयहेतुरित्यर्थः" इति ।

कन्दल्यां, "सूत्रान्तरञ्च यथादृष्टमयथादृष्टमुभयथादृष्ट"मित्यानुपूर्वी दृश्यते । इयं चेत् समीचीना, एवमर्थो वक्तव्यः—यथादृष्टं अनन्तरमयथादृष्टं अत एवोभयथादृष्टं दृष्ट्वा संशयो भवतीति । अतोभथादृष्टत्वं लिङ्गम् । अतस्तस्य पञ्चम्यन्तता युक्ता । उभयथादृष्टमिति तु लेखकप्रमादात् मुद्रणप्रमादाद्वा स्यात् । अत एव तत्रैव पूर्वपक्षिरीत्याऽर्थवर्णनावसरे यथादृष्टमयथादृष्टमुभयथादृष्टत्वादित्येवानुपूर्वी दृश्यते । अपि चैवमङ्गीकारे यथादृष्टमयथादृष्टत्वाच्चेति सूत्रं लिखितवतां भ्रमस्य प्रसक्तिरुपपादयितुं शक्यते । सूत्रे यथावल्लेखनीये प्रमादात् दृष्टपदानन्तरं त्वादिति लेखनीयमिति बुद्ध्या द्वितीयपद एव त्वादिति विलिख्य सूत्रमवसायिस स्यादिति । अथ चकारोऽपि केनचिद्योजितस्स्यात् । यदि चकारोऽपि सूत्रे संघटनीयः, तदा द्वितीयपदोपरि कार्यः । तथा च **यथादृष्टमयथादृष्टमुभयथादृष्टत्वा**दिति, **यथादृष्टमयथादृष्टञ्चोभयथादृष्टत्वा**दिति वा सूत्रमिति । [1]उपस्कारकृत्तु पूर्ववदत्रापि यथादृष्टमिति प्रथमान्तमेव मन्यते ॥

२-२-२२ ; "श्रोत्रग्रहणो योऽर्थः स शब्दः" (२-२-२१) इति सूत्रानन्तरं, 'तुल्यजातीयेष्वर्थान्तरभूतेषु विशेषस्योभयथादृष्टत्वा'दिति सूत्रमुपस्कारे व्याख्यायि । पूर्वस्यामेव पुनः कन्दल्यामेवं पङ्क्तिरस्ति, "श्रोत्रग्रहणो योऽर्थस्स शब्द इति प्रतिपाद्य, तस्मिन् द्रव्यं गुणः कर्मेति संशय इत्यभिहितं सूत्रकारेण । तस्यायमर्थः— तस्मिन् श्रोत्रग्रहणेऽर्थे संशयः, किं द्रव्यं किंवा गुणः किमुत कर्मेति" इति । न्यायभाष्ये १-१-५ ; सूत्रे, "सदनित्यमित्येवमादिना द्रव्यगुणकर्मणामविशेषेण सामान्यविशेषसमवायेभ्यो विभक्तस्य शब्दस्य तस्मिन् द्रव्यगुणकर्मसंशये, न द्रव्यमेकद्रव्यत्वात्, न कर्म शब्दान्तरहेतुत्वात्, यस्तु शिष्यते सोऽयमिति शब्दस्य गुणत्वप्रतिपत्तिः" इत्यानुपूर्वी लक्ष्यते । अत्र शब्दस्येति षष्ठ्यन्तेन सह तस्मिन्नित्यनन्वितं पदमस्ति । तस्मिन्नित्यस्य संशयेऽभेदान्वयश्चाप्रकृतत्वादनुचितः । उपरि, 'न द्रव्यमेकद्रव्यत्वा'दित्यनेन "एकद्रव्यवान्न द्रव्य" मिति कणादसूत्रप्रत्यभिज्ञापनात् अत्रापि "तस्मिन् द्रव्यं गुणः कर्मेति संशय इति द्रव्यगुणकर्मसंशये" इत्येव कणादसूत्रोद्धरणपूर्वकं भाष्यानुपूर्वी स्थिता स्यात् । त्अनवधानाच्च पश्चात् तस्मिन्नित्येतदनन्तरं कश्चिदंशो भ्रष्टस्स्यादिति समालोच्यते । सर्वथा **तस्मिन् द्रव्यं गुणः** ेति **संशयः** इति केनचित्सूत्रेण भाव्यमिति ॥

२-२-२४ ; नापि कर्माचाक्षुषत्वादिति कचिदुपस्कारपुस्तके मुद्रितम् । क्वचित् प्रत्ययस्येत्यधिकं दृश्यते । विन्ध्येश्वरीप्रसादशर्माऽपि पाठद्वयं मुद्रापितवान् । इदं न केवलं लेखकप्रमादात् शोधकप्रमादादपि । उपस्कारपर्यालोचनेऽपि प्रत्ययस्येत्यावश्यकमिति

१. संशयहेतुरिति शेषः । चकारः पूर्वोक्तसमुच्चयार्थः । अयथादृष्टत्वाद्धेतोः यथादृष्टमपि संशायकम् इति ।

प्रतीयते । अन्यथा " प्रत्ययस्य शब्दविषयकस्याचाक्षुषत्वात् चक्षुर्भिन्नबहिरिन्द्रियजन्यत्वा"-दिति न व्याकुर्वीत । अत्र शब्दविषयकस्येत्यतः पूर्वं प्रत्ययस्येति विशेष्यपदकरणमेव तत्र व्याख्येयपदमिति व्यनक्ति । अपिच यदि तत्पदं नाभविष्यत् , चाक्षुषत्वादित्यस्य तथाऽर्थं नावक्ष्यत । अपितु चक्षुःप्रतीत्यविषयत्वादित्येव । यथा प्रत्यये तथा विषयेऽपि हि चाक्षुष-शब्दं शास्त्रकृतः प्रयुञ्जते । अतः **नापि कर्माचाक्षुषत्वात्प्रत्ययस्य** इत्येव सूत्राकार-इति ॥

अत्रैवाह्निके एकत्रिंशं सूत्रं, संयोगाद्विभागाच्छब्दाच्च शब्दनिष्पत्तिरित्युपस्कारे । आकाशभाष्ये कन्दल्यां तु शब्दस्य निष्पत्तिरिति व्यस्योक्तम् । किरणावल्यां तु संयोगा-द्विभागाच्छब्दाद्वा शब्दनिष्पत्तिरिति कश्चित्पाठः । शब्दाच्च तस्य निष्पत्तिरित्यधस्तनः पाठः । अत इहान्यथाभावे गमकस्य दृढस्याभावेन यथोपस्कारमपि साधु स्यादिति ।

२-२-३२ ; लिङ्गाच्चानित्यश्शब्द इत्युपस्कारे । अनुमानभाष्ये लिङ्गाच्चानित्य इति पङ्क्तिव्याख्याने इत्थं कन्दली " तद्वचनादाम्नायप्रामाण्यमित्यत्रोक्तमाम्नायपदं प्रकृतत्वादिह संबन्ध्यते । लिङ्गादाम्नायः अनित्यो गम्यत इत्यर्थः " इति । यदि शब्दशब्दस्स्यात् दूरस्थमाम्नायपदमिह नाकर्षेत् , किंतु तस्यैवाम्नाय इत्यर्थमभिदधीत । अपिच तस्मिन्नेव भाष्यवाक्ये प्राक् " तद्वचनादाम्नायप्रामाण्य " मिति पश्चात् "बुध्दिपूर्वा वाक्यकृतिर्वेदे" इति " बुद्धिपूर्वो ददाति "रिति च सूत्राणि कृत्स्नानि लिखन् भाष्यकारः मध्ये इदमपि सूत्रं कृत्स्नमेव लिखितवानिति ज्ञायते । अतः **लिङ्गाच्चानित्यः** इत्येतावत्सूत्रमिति ।

तृतीयद्वितीयतृतीयं प्रयत्नायौगपद्याद्ज्ञानायौगपद्याच्चैकमित्युपस्कारे । मनोभाष्ये इत्थं कन्दली " प्रतिशरीरमेकं मनः आहोस्विदनेकमिति संशये सति सूत्रकृतोक्तं प्रयत्नायौगपद्यात् ज्ञानायौगपद्याच्च प्रतिशरीरमेकं मन इति । तेन प्रतिशरीरमेकत्वं सिद्ध " मिति । एतदा-लोकने प्रतिशरीरं मन इति पदद्वयमपि सूत्रगतमिव भाति । उपस्कारकृत्तु तथा शेषपूरणं करोति । न्यायदर्शने " ज्ञानायौगपद्यादेकं मन " इति सूत्रमस्ति ३-२-६० ; तत्र प्रति-शरीरमित्यध्याहर्तव्यम् । तद्वदिहापि स्यात् । मनश्शब्दं तु प्रकृतत्वादयं कणादो न प्रयुक्त-वान् स्यात् । गौतमः पुनरप्रकृतत्वात्प्रयुयुजे । अतो यथावस्थितमेव सूत्रं स्यात् । न किञ्चित् क्वचिद्गमकमिति ।

३-२-२० ; व्यवस्थातो नानेत्युपस्कारे मुद्रितम् । 'नानाऽऽत्मानो व्यवस्थात' इति सूत्रेणेति कन्दली । तथा आत्माद्वैतखण्डनोपसंहारेऽपि वाक्यम् " इति नानाऽऽत्मानो व्यवस्थात" इति । उपर्यपि दृश्यते, " नानात्मानो व्यवस्थात इति वचनादेव पृथक्त्वं सिद्ध " मिति । वेदान्तग्रन्थेष्वपि कन्दल्यनुसारेण पाठो लक्ष्यते । उपस्कारकारोऽपि कदाचिदेवमेवाध्यव-स्येत् । अतः **नानाऽऽत्मानो व्यवस्थातः** इति सूत्रमिति ॥

५-१-७ ; संयोगाभावे गुरुत्वात्पतनमित्युपस्कारे । पृथिवीभाष्ये संयोगप्रतियत्नाभावे गुरुत्वात्पतनमित्युपदेशात् सूत्रकारेणेति कन्दली । अत्र प्रयत्नेत्यस्य स्थाने प्रतियत्नेति मुद्रणप्रमादस्स्यात् । किरणावल्यां संयोगविभागप्रयत्नवेगाभावे गुरुत्वात्पतनमित्यस्ति । तत्र वेगेत्यनावश्यकम् । यतः संस्काराभावे गुरुत्वात्पतनमिति सूत्रान्तरं ५-१-१८ ; समस्ति । एवं विभागेत्ययुक्तमित्यभिप्रैमि । नहि क्वचिद्विभागः पतनस्य प्रतिबन्धको लक्ष्यते । यद्यस्ति, पुष्पलग्नमधुपादेः पुष्पतो विभागेऽपतनमिति कथनीयम् । उपस्कारकृत्तु संयोगपदेन प्रतिबन्धकमात्रमुपलक्षयति । संयोगप्रयत्नवेगाभावे पतनमिति विभज्य दर्शयति । इह वेगपदस्यानावश्यकतया **संयोगप्रयत्नाभावे गुरुत्वात्पतन**मिति सूत्रं भवेत् ॥

पञ्चमप्रथमचतुर्दशं ' तृणे कर्म वायुसंयोगा ' दिति सूत्रम् । अत्र कन्दली, तृणकर्म वायोस्संयोगात् " इति वचनादिति । नायं सूत्राकार एवेत्यवश्यम् । अरूपिष्वचाक्षुषवचनादिति भाष्यव्याख्यानावसरे, रूपरहितेषु द्रव्येषु सङ्ख्यादयश्चाक्षुषा न भवन्तीत्यभिधानादित्येष यथाऽर्थतोऽनुवादस्तथा स्यात् । तत्र अरूपिष्वचाक्षुषाणीत्येव हि सूत्रम् । अपिच किरणावल्यां तृणे कर्म वायुसंयोगादिति यथोपस्कारमेव लक्ष्यत इति ॥

५-२-१९ ; द्रव्यगुणकर्मनिष्पत्तिवैधर्म्यादभावस्तम इत्युपस्कारे मुद्रितम् । आदौ द्रव्यविभागभाष्ये इत्थं कन्दली, " नन्वेवं तर्हि सूत्रविरोधः द्रव्यगुणकर्मनिष्पत्तिवैधर्म्याद्भाभावस्तम इति । न विरोधः ; भाऽभावे सति तमसः प्रतीतेः भाऽभावस्तम इत्युक्त " मिति । किरणावल्यामपि सूत्राकार एवं दृश्यते । चन्द्रकान्तोऽपि एवं लिखति । अतो **द्रव्यगुणकर्मनिष्पत्तिवैधर्म्याद्भाऽभावस्तमः** इति सूत्रमिति ॥

६-१-५ ; आत्मान्तरगुणानामात्मान्तरेऽकारणत्वादित्युपस्कारे । " दातरि वर्तमानो दानधर्मः प्रतिग्रहीतरि सुखं जनयतीति कस्य चिन्मतं निषेद्धुं सूत्रकृतोक्तम् , आत्मान्तरगुणानामात्मान्तरगुणेष्वकारणत्वादिति कन्दली । विन्ध्येश्वरीप्रसादशर्मा आत्मान्तरे इति स्थाने आत्मान्तरेष्विति पाठान्तरं प्रदर्शयति । आवश्यकश्चायं गुणशब्दः । अतः **आत्मान्तरगुणानामात्मान्तरगुणेष्वकारणत्वा**दिति सूत्राकार इति ।

७-१-२५ ; कारणे काल इत्युपस्कारे मुद्रितम् । भाष्येऽपि कारणे काल इत्येव लक्ष्यते । अथापि कन्दल्यामेवमस्ति " कारणे काल इति वचनात् परममहत्परिमाणमित्यनेन कारणे कालाख्येति सूत्रं लक्षयती " ति । अथार्थमाह—" युगपदादिप्रत्ययानां कारणे कालाख्या कालसंज्ञेति सूत्रार्थ " इति । यत्तु नित्येष्वभावादनित्येषु भावात् कारणे कालाख्येति २-१-९ ; सूत्रम् , न तदिह विवक्षितम् । उपस्कार[1]कृदप्येवमध्यवस्यतीति भाति । अतः **कारणे कालाख्या** इति सूत्रेण भवितव्यम् ।

1. परापर......प्रत्ययकारणे द्रव्ये काल इति समाख्या । इति ।

७-२-२२ ; कारणपरत्वात्कारणापरत्वाच्चेत्युपस्कारे मुद्रितम् । "कारणपरत्वात् कारणापरत्वाच्च परत्वापरत्वे इति सूत्रे कारणपरत्वशब्देन कालपिण्डसंयोगोऽभिहितः" इति कन्दली । उपस्काररीत्याऽप्येवमेव भाव्यम् । अतः **कारणपरत्वात् कारणापरत्वाच्च परत्वापरत्वे** इति सूत्रस्याकार इति ॥

९-२-१ ; अस्येदं कार्यं कारणं संयोगि विरोधि समवायि चेति लैङ्गिकमित्युपस्कारे सूत्रम् । न्यायरत्नमालायां मीमांसाग्रन्थे व्याप्तिवादे "अस्येदं कारणं कार्यं संबन्ध्येकार्थसमवायि विरोधि चेति लैङ्गिक" मित्यानुपूर्वी अनूदिता । उपरि "न च संबन्धिग्रहणेन सर्वसंग्रहः ; तस्य संयोगसमवायमात्रपरत्वात्" इति विवरणदर्शनात् संबन्धिपदं संयोगिसमवाय्युभयपरम् । सूत्रे च संबन्धिपदमेव ; नतु संयोगिसमवायीति पदद्वयमिति ज्ञायते । ३-१-९ "संयोगि समवायि एकार्थसमवायि विरोधि चेति सूत्रे निर्दिष्टयोः विरोध्येकार्थसमवायिनोरत्र प्रथमनिर्देशात्तत्र शिष्टं संयोगिसमवाय्युभयं संबन्धिपदार्थ इति तदाशयः । तथा च तदिदं प्राचीनन्यायरत्नमालावचनं यदि प्रमाणम् , तर्हि **अस्येदं कारणं कार्यं संबन्ध्येकार्थसमवायि विरोधि चेति लैङ्गिकम्** इति सूत्रानुपूर्वी ॥

१०-२-९ ; तद्वचनादाम्नायस्य प्रामाण्यमित्युपस्कारे । विन्ध्येश्वरीप्रसादशर्मा "अस्मद्बुद्धिभ्यो लिङ्गमृषे" रित्यधिकपाठं प्राक् दर्शयति । उदयनाचार्य एवमस्मद्बुद्धिभ्यो लिङ्गमृषेरिति सूत्रमाहेति स एव लिखति । अनुमानभाष्ये कन्दलीकृदप्याह । अत इदमावश्यकम् । अत्र तद्वचनादाम्नायस्य प्रामाण्यमिति भाष्योद्धृतमंशं व्याकुर्वन् कन्दलीकृदाह— "तदित्यानागतावेक्षणन्यायेनास्मद्बुद्धिभ्यो लिङ्गमृषेरिति सूत्रे प्रतिपादितस्यास्मद्विशिष्टस्य वक्तुः परामर्शः" इति । यद्यस्मिन् सूत्रेऽपि तद्वचनादाम्नायस्य प्रामाण्यमितीदं स्यात् , तर्हि भाष्योद्धृतं वचनं तृतीयसूत्रत्वेनाभिसन्धाय अनागतावेक्षणन्यायपर्यन्तं नानुधावेदिति शङ्का भवति । सैवं परिहर्तव्या—यदीह भाष्यकृदिदं सूत्रमध्यवस्येत्, तर्हि यथेतराणीह कृत्स्नान्युद्धरति, तथेदमपि कुर्यात् । यतः अस्मद्बुद्धिभ्यो लिङ्गमृषेरित्यंशं न धृतवान् , एवमन्तिममितीति पदमपि, अत इदं सूत्रं नाध्यवस्येत् ; किंतु तृतीयमेवेति कन्दलीकृदभिसन्धिरिति । १-१-३ ; सूत्रे उपस्कारकृता तत्पदं धर्मपरमीश्वरपरं च व्याख्यातम् । वस्तुतस्तत्र तत्पदं पूर्वोक्तधर्मपरमेव । दशमाध्याय एव तद्वचनादाम्नायस्य प्रामाण्यमिति सूत्रखण्डे तत्पदं पूर्वप्रकृतमीश्वरमृषिमाहेति युक्तम् । अथापि कन्दलीमनुसरत्युपस्कार इति न तदुपरि दोषः । यदि तु दशमाध्यायेऽयमंशो न स्यात् , तर्ह्यगत्या प्रथमाध्याय एव तत्पदमीश्वरपरतयापि ग्राह्यम् । अस्त्वेतत् । दृश्यमानांशपरित्यागे यद्येष युक्तः परिहारः, तदा न केवलमस्मद्बुद्धिभ्यो लिङ्गमृषेरित्येतावत्सूत्रम् , अपि तु **अस्मद्बुद्धिभ्यो लिङ्गमृषेस्तद्वचनादाम्नायस्य प्रामाण्यमितीत्येतत्** । आम्नायप्रामाण्यमिति तमस्य भाष्ये मुद्रितम् । अन्यत्र व्यस्येति ॥

अथान्यदभिधित्सामि । सूत्राण्यपीह कानिचिदनावश्यकानि पुनरुक्तानि लक्ष्यन्ते । एवं पौनःपुन्येनार्थमभिदधत् विशेषञ्च कञ्चिदव्यञ्जयन् एष सूत्रशैलीमतिक्रामतीव । तदिदं दिशा प्रदर्श्यते । आदौ क्रियागुणवदिति द्रव्यलक्षणं कथयन् तावतैव सिद्धं गुणकर्मणोर्गुणव्यतिरेकं द्रव्याश्रय्यगुणवानिति गुणलक्षणे, 'एकद्रव्यमगुण' मिति कर्मलक्षणे च विस्पष्टमभ्यधित । तदिदमुक्तमभिसन्धायैव सत्ताजातिनिरूपणावसरे गुणकर्मसु च भावान्न कर्म न गुण इत्युपन्यास्थत् । एवं प्रपञ्चितत्वादेव, अणुत्वमहत्त्वयोरणुत्वमहत्त्वे स्तो न वेति शङ्कां परिजिहीर्षुरिव उक्तपूर्वं स्मरयन्नित्थमाह " अणुत्वमहत्त्वयोरणुत्वमहत्त्वाभावः कर्मगुणैर्व्याख्यात" इति । एवं बहुश उक्त एव विषये पुनर्निष्प्रयोजनमिदं सूत्रद्वयम्—" कर्मभिः कर्माणि गुणैश्च गुणा व्याख्याताः २ अणुत्वमहत्वाभ्यां कर्मगुणाश्च व्याख्याता " इति । एवं सामान्यतो गुणादौ गुणादेरसद्भाववचनादेव निरर्थकमेतदपि सूत्रम्—" एतेन दीर्घत्वह्रस्वत्वे व्याख्याते " इति, तथा, 'एकत्वैकपृथक्त्वाभावः अणुत्वमहत्त्वाभ्यां व्याख्यात' इति, संयोगविभागयोस्संयोगविभागाभावोऽणुत्वमहत्त्वाभ्यां व्याख्यात' इति, 'परत्वापरत्वयोः परत्वापरत्वाभावः अणुत्वमहत्त्वाभ्यां व्याख्यात' इति च । विशेषतश्च इमानि त्रीणि सूत्राण्यनावश्यकानि प्रतीयन्ते— 'कर्मभिः कर्माणि गुणैर्गुणाः अणुत्वमहत्त्वाभ्यामित्येकं, कर्मभिः कर्माणीत्यपरम् , अन्यच्च, गुणैश्च गुणा' इति । इदमन्तिमं सूत्रद्वयं क्वचिन्नास्तीति विन्ध्येश्वरीप्रसादशर्मा सूत्रपाठे लिखितवान् । अध्यायेऽस्मिन् प्राक्तनसूत्रपाठपुस्तकादुपस्कारे चत्वारि सूत्राण्यधिकानीत्यपि व्यजिज्ञपत् । तान्येषु यानि कानिचित् स्युरिति । एवं सप्तमारम्भे, 'पृथिव्यादिरूपरसगन्धस्पर्शाः द्रव्यानित्यत्वादनित्याश्चेति सूत्रमेकमस्ति । अनेनैव द्रव्यनित्यत्वे तेषां नित्यत्वं फलति । तदेव वाच्यवृत्त्या दर्शयामास, " एतेन नित्येषु नित्यत्वमुक्त"मिति । एवंसति पुनरपि, 'अप्सु तेजसि वायौ च नित्या द्रव्यनित्यत्वात्', अनित्येष्वनित्या द्रव्यानित्यत्वात्' इति सूत्रद्वयमनर्थकमापतितम् । यद्यप्येवं पौनरुक्त्यं लक्ष्यते, अथापि स्पष्टं व्युत्पादनाय वा स्मारणाय वा अधिकाशङ्काशमनाय वा सूत्रितमिति यथासंभवं समालोच्य सन्तोष्टव्यमिति ॥

॥ अथ शैलीपरिशीलनं नाम द्वितीयोऽधिकारः । २ ॥

शोधितं सूत्रतत्त्वम् । अथ सामान्यतो दर्शनस्य शैलीं परिशीलयामः । विलक्षणस्तावदस्य महर्षेः पन्थाः । न कश्चिदिमं पन्थानमाद्रियते ; नाप्यादर्तव्यं मन्वीत । अयं हि सर्वेषामपि प्रबन्धॄणां समाचारः, यत् प्रतिपादयिष्यमाणस्याऽऽदौ प्रतिज्ञानम्, अथ तत्स्वरूपनिरूपणं, लक्षणवचनं, अथो विभजनं, ततः परीक्षणमित्येवम् । तमिमं समाचारं समानतन्त्रकारो गौतमो महर्षिः सम्यगनुससार । अयं पुनरत्यन्तं स्वातन्त्र्यमवललम्बे । यथेच्छं प्रवृत्तिमातनुत । तदस्मिन्पथि जुगुप्सां वहन्निव प्रशस्तपादो न यथावत्सूत्रक्रममादृत्य भाषणमुचितममंस्त ; अपितु कार्त्स्न्येन सूत्राण्यालोड्य सर्वमप्यर्थं सङ्कलय्य मनसि निधाय, यथा

निरूपणे समीचीनस्समाचारः परिगृहीतस्स्यात्, तेन प्रकारेण परिष्कृत्याभाषिष्ट। अत एव तद्भाष्यमुपजीव्य कस्य सूत्रस्य कोऽर्थ इति न शक्नुमो निश्चेतुम्। सूत्रशैलीं तु यावद्याव-दालोचयेयुस्तावत्तावत् असमञ्जसमित्यधीयानाः मन्ये मन्येरन्। यथैतत्, तथा दर्शयामि-द्रव्यादयः पदार्थाः दर्शनस्यास्य परमो विषय इति सर्वसंप्रतिपन्नम्। एवञ्च यथा गौतमः स्वेन निरूपयिष्यमाणान् प्रमाणप्रभृतीन् षोडशार्थानादावुद्दिशति, तथाऽनेनाप्यारम्भ एव द्रव्यादयस्सप्त षड् वा पदार्थाः उद्देष्टव्याः। एवं कर्तव्यमप्युद्देशं तुरीयसूत्रेण करिष्यन् आदौ त्रिभिस्सूत्रैः धर्ममध्यकार्षीत्। तानीमानि सूत्राणि, "अथातो धर्मं व्याख्यास्यामः। "यतोऽभ्युदयनिःश्रेयससिद्धिस्स धर्मः।" तद्वचनादाम्नायस्य प्रामाण्य" मिति। यादृशी धर्ममेवाधिकृत्य द्वादशाध्यायानारचितवतो महर्षेर्जैमिनेः प्रतिज्ञा, अथातो धर्मजिज्ञासेति, तादृशी ततोऽतिशयिता वेयं दृश्यते, "अथातो धर्मं व्याख्यास्याम" इति। यदि सूत्रमिदं जैमिनिसूत्रस्थाने कश्चित्पठेत्, तदेतत् सार्थं संपद्येत। यदि पुनः, 'अथातः पदार्थान् व्याख्यास्याम' इति सूत्रितवान् स्यात्, तदैष सत्यवादी सुधीभिर्भाव्येत। अन्यत् प्रतिज्ञायते, अन्यदभिधीयते इतीदं खल्वसांप्रतम्। यथाकथञ्चिदुपपत्तिवचनेऽपि सर्वं स्थितस्य गतिचिन्तनमेव स्यादिति।

आस्तामेतत्। अथ द्रव्यादीन् षट् पदार्थानुद्दिश्य तत्र द्रव्यगुणकर्माणि त्रीण्येव विभज्य तेषां साधर्म्यवैधर्म्यनिरूपणे प्रावर्तिष्ट। सामान्यविशेषसमवायानिह तत्याज। न केवलमेतावत्; अपितु प्राक् पश्चाच्च साधर्म्यं निरूपयन् मध्ये तानि त्रीण्यलक्षयत्। एवञ्च प्रथमतो विभजनं, अथ साधर्म्यादिनिरूपणारम्भः, अन्तरा लक्षणकथनं, अथाऽऽरब्धस्य समापनं, इति विलक्षणमेतत्। अपिचादौ विभक्तवानपि द्रव्यकर्मणी इव न गुणं यथावत् इयन्त इति संख्यानमभिसन्धाय व्यभजत्। अपितु परिगणयितुमसमर्थ इव स्वरूपदर्शनार्थमारब्ध-वानिव वा सप्तदश साक्षादभिधाय चकारमेकं प्रयुज्य व्यरंसीत्। भाष्यकृत्प्रशस्तपाद एव कृत्स्नमपि दर्शनमालोड्य शिष्टान् सप्त चकारार्थत्वेनाकल्पयत्।

द्वितीय आह्निके सामान्यविशेषावधिचकार। तत्र सामान्यं परं न केवलं व्यभजत्, अलक्षयत्, किंतु परीक्षितवानपि। यस्तु विशेषो नाम तत्रेदमुच्यते। अत्यन्तमादरेण द्रव्या-दिकमपि परित्यज्य पदार्थमिमं वैशेषिकदर्शनमिति शास्त्रनाम्नि घटयन्नयं हन्त नैकमपि सूत्रं तन्निरूपणस्य कृते पृथग्विस्पष्टं सूत्रयामास। केवलमुद्देशं विधाय विरराम। यद्यपि "सामा-न्यं विशेष इति बुद्ध्यपेक्ष" मिति सूत्रमस्ति, तथापि तदुपस्कारकारः सामान्यमात्रपरतयैव व्याकुरुत। तथैव च तत् व्याकरणीयमासीत्, यत उपर्येवं सूत्रम्, "द्रव्यत्वं गुणत्वं कर्म-त्वञ्च सामान्यानि विशेषाश्च" इति। अत्रावान्तरजातीरेव विशेषानयमभिसंहितवान्। इयं जातिरेव प्रागुद्दिष्टो विशेषपदार्थ इति तु न युक्तं वक्तुम्। एवं हि सामान्यादतिरिक्तो

विशेषो नाम न कश्चित्पदार्थ इति व्यर्थस्स्यादुद्देशः । अस्ति पुनरन्यन्मूलं सामान्यप्रसङ्गादागतम्, "अन्यत्रान्त्येभ्यो विशेषेभ्य" इति । एतावतापि न ज्ञायते के विशेषाः कुताभ्युपेत्याः किमर्थमभ्युपेत्या इति । अत्रत्येन अन्त्येभ्य इत्येकेनैव पदेन सर्वमभीष्टं संपादयितुं प्रयतनीयम् । एतावानस्यार्थः—अन्ते वर्तन्त इत्यन्त्या इति । इतो भाव इत्थमभ्यूहनीयः—द्रव्ये गुणे कर्मणि त्रिष्वपि सत्तेति काचिज्जातिरस्ति । तथा द्रव्यमात्रे गुणमात्रे कर्ममात्रे च विभिन्नास्तिस्रो जातयः । तथा द्रव्येऽपि पृथिवीमात्रे जलमात्रे तेजोमात्र इत्येवम् । एवं पृथिव्यामपि घटमात्रे पटमात्रे इत्येवमवान्तरजातयो बह्व्यः । तत्र द्रव्यादिमात्रे या जातयस्सन्ति, ताः,यथा सामान्यरूपाः, तथा गुणादिष्वविद्यमानत्वाद्विशेषा अपि भवन्ति । एवमुपर्युपरि विशेषेषु पर्यालोच्यमानेषु अन्ते केचिद्विशेषा भवन्ति, ये एकैकवस्तुमात्रगताः, ते च तत्तद्वस्त्वसाधारणाः तत् रूपं स गन्धः स आकारः इत्येवंरूपाः, विशेषा इति ज्ञायन्ते । इमे च यथायथं द्रव्यादिषु त्रिष्वेवान्तर्भवन्ति । एवञ्च विशेष इति न कश्चिदतिरिक्तः पदार्थ इति प्राप्ते भाष्यकारादय एवमाहु:—यद्यपि प्रायो विशेषाः द्रव्यादावन्तर्भवन्ति, तथापि परमाणुषु विलक्षणाः विशेषास्सन्तीति । किमर्थं तत्र परमङ्गीकर्तव्याः? अत्र वदन्ति—विशेषपदार्थो हि कस्यचिदर्थस्यार्थान्तरतः पृथक्करणाय, अयमन्यः, सोऽन्य इति वैलक्षण्यज्ञानायाङ्गीक्रियते । एवंभूतं ज्ञानं, विनैव विलक्षणविशेषम्, उपलभ्यमानेष्वर्थेषु घटते । न ह्येकस्यार्थस्य य आकारः स एवान्यस्यापि लक्ष्यते । सूक्ष्मेक्षिकया यदि परीक्ष्यते, तुल्यपरिमाणतया दृश्यमानेष्वप्यर्थेषु परमाणुमात्रेण वा भेदो भवेत् । अत एषु न विशेषोऽङ्गीकर्तव्यः । अतः परमाणुषु सर्वकारणभूतेषु स्वयं कस्यचिदकार्येषु, विना विशेषम्, न भेदग्रहो भवतीति तत्र स आवश्यक इति ॥ कस्तान् परमाणून् पश्यति? कस्य भेदग्रहेण भाव्यम्? केन च स एवायं परमाणुरिति कचित्प्रत्यभिज्ञातव्यम्? न हि द्वे अपि नेत्रे निपुणमुन्मील्य निरीक्षमाणेनापि परमाणुरिति कश्चित्प्रत्यक्ष्यत इति प्रश्ने एवं समादधति—यद्यपि न वयं परमाणून् द्रष्टुं शक्नुमः । अथापि सन्ति योगिनः; ते धर्मबलेन सर्वं साक्षात्करिष्यन्ति; तदर्थं स आवश्यक इति । एवमेतावता परिश्रमेण ज्ञातव्यं विशेषपदार्थमधिकृत्य अन्त्येभ्य इति पदमेकं प्रयुञ्जानः नाममात्रं वैशेषिकदर्शनमिति महत् कुर्वाणः यदेष जोषमासीत्, तत् ध्रुवं शृण्वतां चेतश्चित्रीयेत ॥

समवायं तु पदार्थं यथोद्देशं नैव निरूपयामास । सप्तमे प्रसङ्गसङ्गतिमेव तन्निरूपणाय प्रतीक्षितवान् । तादृशप्रसङ्गो बहुत्र पूर्वमेव शक्यो वदितुम् । अतः तत्रैव तन्निरूपणे न किञ्चिन्निमित्तमन्यत्र स्वातन्त्र्यात् ।

अथ विभक्तानां पृथिव्यादिद्रव्यप्रभृतीनां पदार्थानां लक्षणादि कथयितुमुपक्रममाणः द्वितीयप्रथमे क्रमेण अवनिसलिलदहनपवनगगनान्यलक्षयत् । अथ कालादौ लक्षयितव्ये तद्वि-

हाय लक्षितेषु प्रथमानां त्रयाणां साधर्म्यमभिधाय पवनं गगनञ्च परं परीक्षामास । अथ द्वितीयद्वितीये एषामसाधारणं गुणमभिधातुमारभ्य दहनपर्यन्तानामुक्त्वा गगनपरीक्षायामुक्तस्य शब्दस्य गुणत्व सप्रपञ्चं साधयिष्यन् मध्ये परित्यक्तपूर्वं कालं दिशं च, विनासङ्गतिमरूपयत् । आचतुर्थं द्रव्यं प्रत्यपीपदत् । अथ यथास्थानमादौ गुणा अधिकर्तव्याः । एवमपि कर्मैव पञ्चमषष्ठयोरुपक्षिप्तवान् । अथ तु गुणमादर्शनसमाप्ति । तत्रापि कर्म न यथोद्देशमुत्क्षेपणादिभेदेन प्रत्यपादयत्, अपि त्वन्यथैव भौतिकाभौतिकादिभेदेन । अथ गुणान् गृह्णन् तत्र यथासंख्यं संख्यासु निरूपयितव्यासु ततः प्रागेव परिमाणं पर्यगृह्णात् । एवमिच्छाद्वेषप्रयत्नान् उद्दिष्टानप्युपेक्षांचक्रे । अथ चरम आह्निके कारणत्रैविध्यमकथयत् । तद्यदि प्राक्प्रथमद्वितीये सूत्रद्वयेन समघटयिष्यत्, तर्हि साधु कृतवानभविष्यत् । अथ ग्रन्थे समापनीये, कृत्स्नेनापि ग्रन्थसन्दर्भेण धर्म एव व्याख्यातः, नेह प्रेक्षकैरुपेक्षकैर्भाव्यमिति आद्यन्तमात्रदर्शिनां प्रवृत्तिमुत्तम्भयितुमिव, कर्मप्रस्तावे षष्ठद्वितीये सूत्रितं "दृष्टादृष्टप्रयोजनानां दृष्टाभावे प्रयोजनमभ्युदयाये" ति सूत्रं किञ्चिदन्यथयित्वा, "दृष्टानां दृष्टप्रयोजनानां दृष्टाभावे प्रयोगोऽभ्युदयाये" ति पठित्वा अन्ते, 'तद्वचनादाम्नायस्य प्रामाण्य' मिति प्रथमगतं तृतीयसूत्रं किञ्चिदधिकघटनेनानूद्य शास्त्रं समापयामास । नूनमीदृशमसामञ्जस्यमपि मनसिकृत्य तत्रभवान् किरणावलीकृन्न्यायाचार्य उदयनः इमं श्लोकं कथयति—

अतिविरसमसारं मानवार्ताविहीनं
प्रविततबहुवेलप्रक्रियाजालदुःस्थम् ।
उदधिसममतन्त्रं तन्त्रमेतद्वदन्ति
प्रखलजडधियो ये तेऽनुकम्प्यन्त एते ॥ इति ॥

परंतु किरणावल्याः असमाप्तत्वात् साक्षात्सूत्रव्याख्यानरूपत्वाभावाच्च न प्रकृतानामाक्षेपाणां ततोऽस्माकं परिहारसरणयस्सुलभाः । अथवा वैशेषिकाभिमतेषु तत्त्वेषु विवदमानान् केवलमधिकृत्य स श्लोकस्स्यादिति ॥ इत्थमिह संभावितशङ्कोद्भावनेन शैलीपरिशीलनं समक्षिपम् । अथैतत्परिहारप्रकारा अपि अनन्तरे दर्शनार्थसंग्रहाधिकारे यथाशक्ति चिन्तयिष्यन्त इति ॥

॥ अथ दर्शनार्थसंग्रहस्तृतीयोऽधिकारः । ३ ॥

अथ विंशतेराह्निकानामर्थमिह संग्रहीष्यामि । सर्वदर्शनसंग्रहे माधवाचार्यः इदमौलूक्यदर्शनमपि संगृह्णानः यद्यपि आह्निकार्थं प्रायः प्रत्यपादयत् । अथापि अनिष्कृष्ट-[1]माक्षेपास्पदञ्च तत्रलक्ष्यते । शङ्करमिश्रः आनुपूर्व्येणोपस्कारेण सूत्राणि व्याकुर्वन्नपि नाऽऽह्नि-

[1] इदं पश्चात् प्रदर्शयिष्यते ।

कार्थं निष्कृष्य न्यवेदयत् । अत एतस्मिन्नस्मि प्रवृत्तः । तथा यथास्फूर्ति पूर्वोत्तरेषां सन्दर्भाणां साङ्गत्यमपि संक्षिप्य प्रदर्शयिष्यामि ॥

निरपायं निःश्रेयसमभीप्सतामनेकग्राहसंकुलमगाधमिमं संसारसागरं तितीर्षतामनुग्रहायाद्वितीयमात्मतत्त्वसाक्षात्कारमुपायमुपदिदिक्षुरेष दर्शनमिदं निबबन्ध। तत्र यदादौ धर्मव्याख्यानं प्रतिजज्ञे, तत्र कैमर्थ्यशङ्कामपाचिकीर्षुरिव प्रशस्तपादः आदौ षण्णां पदार्थानां तत्त्वज्ञानान्निःश्रेयसमित्युक्त्वा, 'तच्चेश्वरचोदनाभिव्यक्ताद्धर्मादेवे' त्यभाषत ।

एतदुक्तं भवति— तत्त्वज्ञानान्निःश्रेयसमित्युक्ते कदाचिदन्तेवासिनस्तत्त्वश्रवणमात्रेण निःश्रेयसं सेत्स्यतीति मन्वानाः इतरत्सर्वमनुपयुक्तमभिप्रयन्तः धर्मान्विजहीरन् । अतो धर्माननुष्ठाय तत्त्वसाक्षात्कारस्संपादनीय इति तेभ्यो वक्तव्यम् । अत एव इह श्रद्धाविधानाय धर्मविशेषप्रसूतात् तत्त्वज्ञानान्निःश्रेयसमिति सूत्रयामास । स एष धर्मः फलाभिसन्धिं परिहृत्य तत्त्वज्ञानार्थेऽनुष्ठातव्यः इत्यपि बोधनीयम् । तदर्थे द्वितीयं सूत्रं प्रवर्तयाञ्चक्रे । एवं प्रकृतोपयोगिधर्मलक्षणमनेन वदिष्यन्नादौ धर्मव्याख्यानं प्रतिज्ञातवानिति । तदिदमभिसन्धाय किरणावलीकारस्तस्मिन्नेव भाष्ये "एतेन त्रिसूत्री व्याख्याते" ति व्याहार्षीत् ।

एवं इदमपि वक्तुं शक्यम्—योऽयमुपदेक्ष्यमाणस्तत्त्वसाक्षात्कारः, स परमो धर्म इति हृदि निधाय तथैव प्रथमतः प्रतिजज्ञे । अथातो धर्मं व्याख्यास्याम इति । तथा ह्याहुः— "अयं तु परमो धर्मः यद्योगेनात्मदर्शन" मिति । यथा हि महर्षिर्जैमिनिः, 'अथातो धर्मजिज्ञासे' ति सामान्यतस्सूत्रयन्नपि न सर्वं धर्मं विचारयितुमेवं सूत्रयामास । नह्युपनिषद्भिरुद्घुष्यमाणेषूपासनेषु यत्किमपि यत्र क्वापि स्वशास्त्रे स जग्राह । नहि तत्रस्थमेकमपि वाक्यमादाय विचारं वर्तयामास । न वा न्यायेषु यत्र क्वापि शिक्षितेष्वतिदेशमात्रेणाशेषमपि तत्राधिगन्तुं शक्यमिति अध्यात्मविदनुमन्येत । अत एव तस्य कर्ममीमांसा अध्वरमीमांसेत्येवं प्रसिद्धिरपि । तथा महर्षिरयमपि न सर्वमपि धर्मं व्याख्यातुमेवं प्रतिजज्ञे । किन्तु केवलमात्मतत्त्वसाक्षात्कारमिति । सामान्यभूतान् धर्मान्निरूपयतैव जैमिनिना यदि तथा प्रतिज्ञा प्रयुज्यते, कुतः पुनः परमं धर्मं व्याचक्षाणस्य नैवं युक्तमिति ।

एष निरूपयितव्य आत्मसाक्षात्कारः नानिरूपिते विषये निरूपितो भवतीति आत्मानमशेषतो निरूपयितुमारेभे । यस्तु साक्षात्कारः, स कः, किं तस्य फलम्, कस्तस्योपायः, कथञ्च सोऽनुष्ठातव्यः इत्यादि यदनेन सामान्यतः प्रतिजानानेन वक्तव्यम्, तद्यद्यपि नात्यर्थं विचारयामास, अथापि सामान्यतस्सूत्रयामासैव । तथा हि—"आत्मन्यात्ममनसोस्संयोगविशेषादात्मप्रत्यक्ष" मित्यादिना साक्षात्कारस्वरूपं व्याचख्यौ । यत्तस्य फलम्, तदपि निःश्रेयसमिति पदार्थोद्देशसूत्रे दर्शयामास । तस्य निःश्रेयसस्य स्वरूपं पुनः, "तदभावे संयोगाभावोऽप्रादुर्भावश्च मोक्ष" इत्यभिदधे । तस्योपायञ्च "तदनारम्भ आत्मस्थे मनसि शरी-

रस्य दुःखाभावस्स योग " इत्युपचिक्षेप । तथा " असमाहितान्तःकरणाः उपसंहृतसमाधय-स्तेषाञ्चे " त्यनेनात्मसाक्षात्काराय निर्दिष्टपूर्वेण सूत्रेण च सम्यगुवाच । यथाऽयमनुष्ठातव्यः, स प्रकारः अहिंसाब्रह्मचर्यादेर्धर्मस्य शौचादेर्नियमस्यान्येषां च हिताहितानामवबोधनेन षष्ठे सामान्यतस्संगृहीतः । यदिह नात्यर्थं विवेचयामास, तत्र मन्ये, 'ये तावत्पृथक्प्रस्थानेन योगं निरूपयन्ति तैरुच्यमानस्सर्वोऽप्यनुष्ठेयोंऽशस्समीचीन एव ; परंतु ते सांख्यमनुसरन्तः यथावस्थित-मात्मानमजानन्तः अन्यथैव तत्स्वरूपमाचक्षते । यतश्चात्मा विविच्य ज्ञातव्यः, तच्च प्रकृत्यादि अयथावत्कलयन्ति । अतस्सर्वस्यापि पदार्थस्य यथावस्थितं स्वरूपमभिधायात्मतत्त्वमुपदेष्टव्यम् । अथ त्वध्येतारः मननिदिध्यासनादिना पराभिमतयैव प्रक्रियया अस्मदुपदिष्टात्मस्वरूपविषयिण्या साक्षात्कारं साधयिष्यन्तीत्येतस्य हृदयम् ।

मा स्म वा परदर्शनमेष मनसि मंस्त । अथापि न दोषः । नहि धर्मं तदुपायं वा व्याख्यातुं प्रतिजानानेन तस्य प्रयोगः प्रदर्शनीय इति निर्बन्धनीयम् । देहात्मभ्रमेण इह बंभ्रम्यमाणानि कृत्याकृत्यं युक्तायुक्तमबुध्यमानानि भूतानि प्रेक्ष्य कारुण्योद्रेकेण युक्तमेव ह्येव-मभिधातुम्—भो ! जनाः ! धर्मं व्याख्यास्यामः । नैवं युष्माभिर्भ्रमितव्यम् । नेदमचेतनं देहादिकमात्मस्वरूपं भवितुमर्हति । तदन्यदेव विलक्षणम् । तदध्यक्षणीयम् । तदर्थे योग एव श्रुतिस्मृतिप्रसिद्धोऽनुष्ठातव्यः ' इति । अतः श्रुतिस्मृतीतिहासादित एव योगं सुज्ञानं मन्वानः सहेतुकमात्मस्वरूपे साधित एव तत्र प्रवृत्तिरुदियादित्यध्यवस्यन् परमधर्मस्य साक्षात्का-रस्य विषयभूतमात्मानं शोधयितुमिच्छन् विषयिणं साक्षात्कारं प्रतिजज्ञे इति ॥

एवमात्मस्वरूपज्ञाने साक्षात्कारपर्यवसायिनि प्रतिज्ञाते धर्मशब्दस्यार्थं बुभुत्समानेन पृष्टः सर्वस्यापि धर्मस्य लक्षणं कथयामास " यतोऽभ्युदयनिःश्रेयससिद्धिस्स धर्मः " इति, यथा जैमिनिरपि " चोदनालक्षणोऽर्थो धर्म " इति सर्वेषां धर्माणां लक्षणम् ।

तदिदमात्मस्वरूपमविज्ञातबाह्यार्थयाथातथ्यानां अनात्मनि देहादावात्मभावमभिमन्यमा-नानां अशोधितेषु बाह्येष्वर्थेषु न निष्कलङ्कं निरूढं भवतीति अशेषमपि पदार्थं विविच्य बोधयितुमुपक्रम्य तमेवार्थं षोढा विभज्य यथापेक्षितं प्रतिपादयामास । महर्षिरयं यावन्त उद्दिष्टाः पदार्थाः, यावन्तो लक्षिताः, तावतामपि परीक्षणमवश्यंभावीति न मेने । येषु पुनः अस्ति नास्तीति वा, इत्थमन्यथेति वा, विप्रतिपत्तिरासीत् तानेव परीक्षणीयानाशिश्ये । तदिदं कन्दलीकारो[1]ऽप्याह । नच गौतमोऽपि न्यायदर्शने उद्दिष्टान् लक्षितांश्च सर्वान् परीक्षाञ्चक्रे । किञ्चायमन्तेवासिन उपसन्नानध्यापयन्, मध्ये मध्ये ते यत् जिज्ञासन्ते तत्रावसरे वक्ष्यामीति

1. यत्राभिहिते लक्षणे प्रवादान्तरव्याक्षेपात्तत्त्वनिश्चयो न भवति, तत्र परपक्षव्युदासार्थं परीक्षाविधिरधिक्रियते । यत्र लक्षणाभिधानसामर्थ्यादेव तत्त्वनिश्चयस्स्यात्, तत्रायं व्यर्थो नार्ध्यत इति ॥

प्रतीक्षामविधाय तदैव जिज्ञासां प्रशमय्य पश्चादेव विवक्षितमधिकर्तव्यम् इत्यमन्यत। सर्वमपि तावद्वक्तव्यम्; तदिह वा वक्तव्यं तत्र वेति न कश्चिद्विशेषः; प्रत्युत अन्तरैव जिज्ञासायामप्रशमितायां तेनैव विषयेण कृष्यमाणा बुद्धिः न बोध्यमानेऽर्थेऽवधानमधिवहेदित्यभिप्रैदिव। एवं जिज्ञासाप्रशमाय वा प्रकरणान्तरे निरूपणापेक्षयेह सौकर्यमस्तीत्याशयेन वा यदनवसरे निरूपितं तस्यैवावसरे प्राप्ते तत्रोक्तमिति विहितमन्तेवासिनां स्मारणमवेक्षमाणाः इदं निश्चेतुं समः, यदेष विज्ञातक्रमव्याकोप एव केनापि कारणेन तमाद्रियतेति ॥

अथार्थस्संगृह्यते—इयं दशाध्यायी द्वेधा विभक्तुं शक्यते। आद्योऽध्यायः प्रथमो भागः, शिष्टो द्वितीय इति। तत्र प्रथमे पदार्थान्विभज्य तेषां साधर्म्यनिरूपणम्; द्वितीये विभक्तानां विशेषतो विचारः। अयं द्वितीयस्त्रेधा विभक्तव्यः। तत्र प्रथमभागप्रविष्टाः द्वितीयतृतीयचतुर्था अध्यायाः; द्वितीये पञ्चमषष्ठौ; तृतीये शिष्टा इति। तत्र प्रथमे द्रव्यस्य विशेषविचारः; द्वितीये कर्मणः; तृतीये गुणस्येति ॥

अथ दशानामध्यायानां क्रमेणार्थः। उक्तः प्रथमाध्यायार्थः। द्वितीये भूतानि। तृतीये द्वितीयाभिहितशिष्टं द्रव्यम्। चतुर्थे भूतेषु नित्यानित्यविवेकः। पञ्चमे लौकिकं कर्म। षष्ठे वैदिकम्। सप्तमे अनात्मगतो गुणः। अथ त्रिष्वात्मगुणः; तत्राष्टमनवमयोर्बुद्धिः; तत्राष्टमे बाह्यभावप्रत्यक्षम्। नवमे तद्भिन्नं ज्ञानम्। दशमे शिष्ट आत्मगुण इति ॥

अथाह्निकार्थो विशेषतो व्युत्पाद्यते। उपक्रमस्था चतुस्सूत्री कृत्स्नेनापि शास्त्रेणोपजीव्यते। अतस्तदुपरि प्रथमाह्निकार्थो वक्तव्यः। सामान्यतोऽर्थनिरूपणमेतदर्थः। द्रव्यगुणकर्मस्वर्थसंज्ञामभिधास्यति। तत्रादौ तान्यर्थशब्दाभिधेयानि द्रव्यगुणकर्माणि विशेषतो निर्दिश्य साधर्म्यवैधर्म्ये ततः प्रपञ्चयति। अत्र कुतष्षडपि पदार्थान्विशेषतो निर्दिश्य ततस्साधर्म्यं नारब्धम्? कुतश्च षण्णामपि साधर्म्येऽभिधातव्ये त्रयाणामेव तदादृतमिति शङ्का समुन्मिषति। सेदानीं परिजिहीर्ष्यते। द्रव्यगुणकर्माणि हि पुंसो भोक्तुरुपयुक्तानि भवन्ति। शय्यासनवासोऽन्नादि द्रव्यं शयनासनधारणभोजनादिषूपयोजयन्तीति सुस्पष्टम्। तथैकजातीयेष्वेव पदार्थेषु नानारूपेषु कस्यचित्कस्मिंश्चिदेव मानसमासजति। तथा ह्यविशेषेऽपि वरः कन्यकां कृष्णेति गर्हयति; अन्येत्याद्रियते। कश्चिन्मधुररसमास्वादयति; अन्यस्त्वन्यम्। तथा कर्मसु हिंसादिविलक्षणेषु साधूनामभिरतिर्भवति। नह्येवं क्वचित्सामान्ये; नतराञ्च विशेषे। यत्पुनः एतज्जातीय एव मे आसक्तिः, न तज्जातीय इति, तत्रापि विवेके क्रियमाणे व्यक्तिष्वेवादरानादरौ पर्यवस्यतः। सर्वास्वप्येकरूपासु व्यक्तिषु तद्बोधनाय पुनः जातिस्तत्रोल्लिख्यते। किञ्च धर्मभाष्ये, "तस्य तु साधनानि श्रुतिस्मृतिविहितानि वर्णाश्रमिणां सामान्यविशेषभावेनावस्थितानि द्रव्यगुणकर्माणी"ति भाषमाणः प्रशस्तपादः सामान्या-

दितोऽस्य वैलक्षण्यमध्यवस्यति । अपिच स्पष्टमेव सामान्यादेः धर्माधर्मकर्तृत्वं नास्तीत्यभिसन्धाय साधर्म्यभाष्ये द्रव्यगुणकर्मणां धर्माधर्मकर्तृत्वं साधर्म्यं ब्रवीति । व्याख्याता च तत्र सामान्यादेः धर्मादिकर्तृत्वमाक्षिप्य निषेधति ॥ अपिच सामान्यादिभ्यस्सह वक्तव्यं साधर्म्यं न किञ्चिदन्यत् पदार्थत्वप्रमेयत्वादेः । तदुद्देशसूत्रे पदार्थानामित्यनेनैवाभिहितप्रायम् । अपिच य एव जगत्यापामरं प्रसिद्धाः पदार्थाः तेष्वेव साधर्म्यवैधर्म्यविवेकः क्रियमाणः लोकोपयोगी भवति । आत्मा च तेभ्य एव पदार्थेभ्यः पृथक्कृत्य ज्ञातव्यः । अतएवमुत्कर्षभावात् त्रयाणामेव साधर्म्यादौ मुनेः प्रवृत्तिः । एवञ्च सामान्यादेः प्रथमत एव विशेषतो निर्देशस्य यतो न किञ्चिदावश्यकत्वं, अत एव तद् द्रव्यादितः पृथक्चकार । वस्तुतत्त्वे विमृश्यमाने तेषां पदार्थपार्थक्येऽपि कार्यकरत्वस्यानुपलम्भेन न तत्रातीव महर्षेरादर इति । तत्र त्रिसूत्र्या द्रव्यगुणकर्माणि व्यभजत् । तत्र गुणानां न यथावद्विभागं व्यधित । सप्तदश सङ्कीर्त्य अन्यान् चकारेण ज्ञापितवान् । द्रव्ये कर्मणि च सम्यग्विभक्ते पारिशेष्यात् एते भोत्स्यन्त इति हृदयं स्यात् । तत्राल्पतया द्रव्यं कर्म च परं व्यभजत् । य इह चकारेण विवक्षिताः, तान् स्वयमेव शास्त्रे यथासंभवं कीर्तयति स्म ।

अथ साधर्म्यवैधर्म्यप्रकरणम् । 'स्वरूपेण विदितेष्वपि पदार्थेषु यावत् इमे सधर्माणः इमे विधर्माण इति आवापोद्वापाभ्यामवगतिर्न भवति, तावन्नैव तेषु निष्कर्षो भवति । एवं निष्कर्षे कृत एव विवक्षितस्याऽऽत्मस्वरूपस्य परतस्सालक्षण्यवैलक्षण्यज्ञानेन तत्र द्रढिष्ठः प्रत्ययो भवेत् । तदैव कृतधियः श्रद्दधानाः श्रेयसे प्रवर्तितुं प्रगल्भेरन्' इति तत्र मुनिः प्रववृते । इहेत्थं किरणावली—"साक्षादपि हि दृश्यमानाः अत्यन्तासङ्कीर्णाः स्थाण्वादयो वक्रकोटरादिभिः पुरुषादिभ्यो विविच्यन्ते, नान्यथा । किंपुनरतीन्द्रियाः मिथो मिश्रीभूताः अत्यन्तसङ्कीर्णाः कालाकाशादयः शरीरेन्द्रियात्मादयो वे" ति । तत्रादौ त्रयाणां साधर्म्यम्, ततो द्रव्यगुणयोः; अथ द्रव्यकर्मणोः गुणकर्मणोश्च तदभिधानाय त्रिसूत्री । अथ सर्वेषां द्रव्याणां तथा गुणानां कर्मणाञ्च । अथ द्रव्यविशेषाणां गुणविशेषाणां कर्मविशेषाणाञ्चेति । प्रायः कार्यकारणभावपुरस्कारेणैवेदं विचारितम् । एवं प्रथमाह्निकमवसितम् ॥

१-२. अर्थसमवेतपदार्थनिरूपणं द्वितीयाह्निकार्थः । तौ पदार्थौ सामान्यं च विशेषश्च । यथा द्रव्यगुणकर्माणि यावतापि लोकेन विज्ञातानि, नैवं सामान्यादिकम् । नहि कश्चिदशास्त्रज्ञः 'इह गवि गोत्वं', 'इह पटे पटत्व' मित्यध्यवस्यति । तदाह मीमांसाशास्त्रदीपिकाकारः—"इयं गौरिति हि सर्वदा सर्वेषां प्रतीतिः, नेह गोत्व" मिति । अत इदम्, विना निरूपणमादावेव दुर्ज्ञानमिति निरूपणे कर्तव्ये धर्माधर्मादिष्वनुपयोगिनोऽस्यात्यपेक्षितस्य परीक्षणार्थं पृथगारम्भो न युक्त इतीहैव परीक्ष्य स्थापने प्रावर्तिष्ट । अपिचायमेवास्य सूत्रकृतः पन्थाः, यः पदार्थः किञ्चित्सन्देहास्पदं भवति, यत्र प्रावादुकानां पृथङ्-

मतिर्लक्ष्यते, तस्यार्थस्य लक्षणं यदा, तदैव परीक्षणमपीति । नहि प्रथम आह्निके द्रव्यविशेषः गुणविशेषः अन्यो वा लक्षितः । केवलं पुनरुद्दिष्टः । द्रव्यादिसामान्यमेव साधर्म्यनिरूपणभङ्ग्या लक्षितमप्यासीत् । प्रायश्च लोकः द्रव्यं गुणः कर्मेति पदार्थं बुद्ध्यते ; अभ्युपैति च । परंतु तदवान्तरसंख्याने शास्त्रकृतो विवदन्ते । तत्र यदि किञ्चिद्वक्तव्यं तद्विशेषतो लक्षणे विधीयमाने एव युक्तं वक्तुम् । अतः प्रथम आह्निके न कस्यचित्परीक्षणमासीत् । इदं तु सामान्यादि द्रव्यादिकमिव पृथक्पदार्थो भवत् इह परीक्षणीयं जातम् । यत इदं न सर्वेषामपि विस्पष्टमनुभवतो गम्यम्; प्रत्युत नास्तीत्यपि परे ब्रुवत इति । यद्यपि विशेषं विशेषतो न व्युत्पादयामास, अथापि लक्षणमुक्तमेव । उपरिष्टाच्चान्त्येभ्य इति तस्य किंचिद्विशेषणमुपात्तम् । तावतैव विमर्शकानां सुज्ञानमिति सूत्रकृतो भावः । [चन्द्रकान्तः पुनः सामान्यविशेषौ द्रव्यगुणकर्मभ्योऽर्थान्तरत्वेन न मन्यते । तत्र नौचित्यं लक्ष्यते ; प्रत्युत "द्रव्यगुणकर्मभ्योऽर्थान्तरं सत्ते" त्यादीनि बहूनि सूत्राणि तद्रक्षणे जाग्रति । न केवलमेतावत्, स बहुष्वंशेषु स्वातन्त्र्येण वैशेषिकविरुद्धं व्याहरति । आस्तामेतत् ।] यद्यपि समवायोऽपि कश्चित्क्रमाल्लक्षणीयः, अथाप्येतस्मिन्नेव आह्निके तत्प्रवेशनस्यावकाशमलभमानः अनन्तराध्याये च विषयान्तरव्यासङ्गिनि तस्य स्वल्पस्य घटनमनुचितमध्यवस्यन् प्रसङ्गादेव यत्र क्वापि निरूपणे औचितीमालोच्य उदास्तेति । एकस्मिन्नहि यावदुपदेश्यं समाप्यते, तावदेकमाह्निकमिति च व्यवस्था स्थिता स्यादिति ॥

२-१. तत्तद्गताशेषविशेषगुणवत्त्वेन भूतलक्षणं द्वितीयप्रथमाह्निकार्थः । तत्र जलगतेन द्रवत्वेन विशेषगुणेन सजातीयं द्रवत्वमादाय पृथिवीतेजसोस्तेन साधर्म्यकथनम् । अनन्तरमेषु लक्षितेषु वायुव्योम्नोरेवाप्रत्यक्षत्वेन अस्ति न वेति विवादाध्याससंभावनया ते एव क्रमेण परीक्षिते इति ॥

२-२. तत्तदसाधारणगुणवत्त्वेन भूतकथनमत्र द्वितीयाह्निकार्थः । वायुगतस्यानुष्णाशीतस्पर्शस्य पृथिव्यामपि विद्यमानतयाऽन्यस्यासाधारणस्य गुणस्यासंभवेन स त्यक्तः । यद्यपि पृथिव्यां स स्पर्शः पाकजः इहान्यथेति भेदोऽस्ति, अथापि स स्पर्शप्रत्यक्षे औष्ण्यादिवन्नानुभूयत इति तदनादरः कृतः । यथा पृथिव्यादेर्गन्धादिः तथाऽऽकाशस्य शब्दः असाधारण इति कथनाय तस्य शब्दस्य गुणत्वं सहेतुकं समर्थयामास । एवं समर्थनात्प्राक् आह्निकमध्ये यत्कालं दिशञ्च लक्षयित्वा न्यरूपयत्, तत्रायं हेतुर्भविष्यति—आह्निकान्ते तत्करणे सति तदध्यायार्थत्वेन गणयितव्यं स्यात् । अनुगतोऽध्यायार्थो न भवेत् । पञ्चानामेव भूतानां शरीरादिना विशेषत उपकारकतया तेषामेव हि निरूपणायायमध्याय आरम्भि । यदि मध्ये निरूप्यते तदा सुखं प्रासङ्गिकत्वमवगम्येत ; नाध्यायार्थे निविशेत । अपि चेह सूचीकटाहन्यायोऽपि निमित्तम् । यदि पुनरिहाऽऽह्निक एव तदुपेक्ष्यते ; तदा क्रमादपरस्मिन्नध्याये कर्तव्यः ; स तु आत्ममनोऽर्थः नैव कञ्चिदवकाशमेतस्मै दातुमलमिति ॥

३-१. चेतनभूतस्यात्मनश्चैतन्येनाचेतनव्यतिरेकसाधनं तृतीयप्रथमार्थः । तत्र स्वपक्षसाधकहेतोरनाभासतां परैरुद्भाव्यमानस्याभासताञ्चाभिधातुमादौ हेतुहेत्वाभासविवेकः कृतः । यद्यपि प्रागनध्यक्षगोचरस्य वायोः स्थापनसमय एव युक्तमाभासानाभासौ विवेचयितुम् ; अथापि शरीरात्ममानिभिर्वराकैश्चार्वाकैरधिक्षिप्तस्यानुमानस्यादरणं पामरमोहप्रध्वंसनाय प्रकामनिरूपणीयेऽवश्यविज्ञेये स्वशास्त्रमुख्यलक्ष्ये निश्श्रेयसोपयोगिन्यात्मतत्त्व व्युत्पत्तिविधानायेति तन्मुख्यलक्ष्यस्यानुमानस्येहैव निरूपणमुचितम् ; न पुनरनतिप्रयोजनकज्ञानगोचरस्य वायोर्निरूपण इति मन्ये महर्षेरास्तिकस्य भावः ॥

३-२. द्वितीयाध्यायनिरूपितभिन्ने निरूपणीये प्रथमे गते यावदवशिष्टं तावन्निरूपणमिह द्वितीयाह्निकार्थः । तथाचाऽऽत्मनश्चैतन्यादन्यैर्हेतुभिः स्थापनम्, तदुपकरणेषु सर्वेष्वन्तरङ्गभूतस्य स्वयं विशुद्धीभूय साक्षात्कारसाधकस्योद्दिष्टस्य मनसो निरूपणञ्चेत्युक्तं भवति । तत्र सूचीकटाहन्यायेनादौ मनस्ततोऽन्यदिति ॥

४-१. एवमात्मतत्त्वे निरूपिते तत् यतः पृथक्कृत्य विज्ञेयं, यदाद्यं धर्मसाधनमुपजीव्य श्रेयसे प्रवर्तनीयं, तस्य शरीरस्य तत्त्वं शोधनीयम् । यद्यस्यानित्यभावो विविच्य व्युत्पाद्यते, तदैवाऽऽत्मपार्थक्यं दृढमवसायितं भवति । अनित्यभावश्च शरीरस्य कारणादिकथने सुष्ठु समर्थितो भवति । एवं यथा सर्वमपि कारणानुविधायि कार्यं भङ्गुरं, तथेदमपीति वक्तव्ये सर्वस्यापि किं कारणं भवतीति परिशीलनीयं भवति । यद्यपि किं कारणमित्यादेरपरिज्ञानेऽपि प्रात्यक्षिकपदार्थानां नश्वरभावं न कश्चिदपह्नुवीत, अथापि किमात्मन एवायं स्वाभाविको धर्मः यत् भिन्नभिन्नशरीरात्मनावस्थानम् , किंवाऽन्य एवार्थः शरीरमारभते ? ततश्चाऽऽत्मा शरीरं विहाय पृथगवस्थातुमर्हति इत्यादिविवेचनं तत्कारणादिपरिचिन्तने कृत एव विहितं भवति । तथाच 'इदं तावन्मूलकारणम्, इत एव सर्वे पदार्थाः उद्भवन्ति ; तथा शरीरमपी' ति निरूपणाय नित्यानित्यविवेको भूतेषु चतुर्थाध्यायार्थः । तत्र नित्यनिरूपणं प्रथमाऽऽह्निकार्थः ।

४-२. कार्यद्रव्यनिरूपणमिह द्वितीयाह्निकार्थः । तत्र शरीरेन्द्रियविषयभेदः, अथ वक्तव्यस्य शरीरस्वरूपस्य तद्भेदस्य च प्रस्ताव इति ।

५-१. एवमात्मा शरीरञ्च विवेचिते । इत्थं शरीरात्मविवेकिना किमतः कर्तव्यम् ? निःश्रेयसमधिगन्तव्यम् । तदर्थं तत्त्वसाक्षात्कारस्संपादनीयः । तस्य कृते योगोऽनुष्ठेयः । तदुपयोगिनो धर्मा आचरणीयाः, अधर्मा हातव्या इति । तदिदं व्युत्पादयितुमध्यायद्वयमारभ्यते । एवमपेक्षितत्वादेव गुणानुलङ्घ्य कर्म निरूप्यते । प्रायो धर्माः कर्मात्मानः ; द्रव्यगुणौ पुनस्तत्रोपयुज्येते इति । अतएव प्रथमं प्रयत्नसापेक्षं शरीरनिष्पादनीयं कर्माधिकृतम् । अथ तदनपेक्षम् । अतएव प्रागुद्दिष्टं उत्क्षेपणमवक्षेपणमित्येवं भेदमुपेक्ष्य प्रयत्न-

सापेक्षतन्निरपेक्षभेदेनैतद्व्युत्पादनम्। तत्रावान्तरजातिभेदमात्रं ज्ञापयितुं तं भेदमादृत्योद्देशो व्यधीयत। इह पुनर्यस्य भेदस्य प्रयोजने पर्यवसानं, स स्वीचक्रे। तत्र लौकिकं कर्मैतदध्यायार्थ इति प्रागुक्तम्। तत् द्वेधा भवति, मनुष्येण प्रयत्नतः क्रियमाणं अतथाभूतञ्चेति। तदुभयमिहाऽऽह्निके परत्र च निरूपितमेव। तत्र यत्कर्म सर्वेषामप्यध्यक्षविषयो भवति, यस्य वा कारणमपीदमिति लोके सुग्रहं, तस्य कर्मणो निरूपणं प्रथमाह्निकार्थः। तत्रादौ प्रयत्नापेक्षमुक्त्वा तदनपेक्षमाह ॥

५-२. यस्य कर्मणः कारणं दुर्ग्रहम्, यच्च सूक्ष्मेक्षिकयाऽवधारणीयं तद् द्वितीयाह्निकगोचरभूतम्—भूकम्पः, अपां स्यन्दनं, तासामेव ग्रीष्मे वायुसहकारेण सूर्यरश्मिभिरूर्ध्वमारोहणं, मूले सिक्तानां तासां वृक्षाभ्यन्तरेणोर्ध्वं गमनं, घनीभूतस्य घनाघनस्य तेजस्संयोगाद्विलीनस्य वर्षणं, अग्नेरूर्ध्वज्वलनं, वायोस्तिर्यक्पवनं, परमाणूनां कर्म, मरणसमये देहादपसर्पणं, देहान्तरोपसर्पणं अशितपीतजरणादि च। इह योगमोक्षयोरुक्तिः प्रसङ्गात्। अतएव षष्ठान्ते वैदिककर्मान्ते मोक्षं व्याख्यातव्यमभिसन्धाय इहोक्तमिति स्मरयिष्यति। एवं लौकिकेषु कर्मसूक्तेषु तानि कुत्र द्रव्ये, कुत्र नेति विचारो व्युत्पादनायेति ॥

६-१. अथ वैदिककर्माधिकारः। तत्रादौ वैदिकानां कर्मणामवश्यानुष्ठेयतामभ्यधिकादरणीयतामभिप्रेत्य न तदर्थेषु वाक्येषु प्रमत्तजल्पितबुद्धिं अज्ञजनाऽऽहितत्वबुद्धिं वा कर्तुं सांप्रतम्। सर्वमपि बुद्धिपूर्वं यथावस्थिततत्त्वप्रत्यक्षपूर्वकं प्रणीतमित्यध्यायोपोद्घातः। अथाध्यायार्थः। तत्र दानप्रतिग्रहनिरूपणमेतदाह्निकार्थः। स्वयमसौ समलोष्टाश्मकाञ्चनः कणभक्षस्सन् अत्यर्थं दानप्रतिग्रहयोर्निष्ठामादृत्यावर्तिष्टेति इह महानादरः; विशिष्य तत्र लोकस्य व्युत्पत्तिराधेयेत्यास्था च। अतो मन्ये पार्थक्यमिहैतस्मा अरोचत।

६-२. शिष्टं वैदिकं कर्म द्वितीयाह्निकार्थः। तत्र कर्मसु दृष्टाभावे अदृष्टं प्रयोजनं मन्तव्यमित्याह। अदृष्टार्थानां केषाञ्चिद्दिशा प्रदर्शनम्। अथ सर्वमपि सुखदुःखात्मकं शरीरसंबन्धायत्तं सूचयन् रागद्वेषपूर्विकां धर्माधर्मयोः प्रवृत्तिं प्रतिबोध्य ततो निवृत्तेन निवृत्तिधर्मनिष्ठेन तत्त्वज्ञानिना मोक्षोऽधिगन्तव्य इत्याह ॥

७-१. केनापि कारणेन क्रमलङ्घनेन कर्म विचारितम्। अथ परित्यक्तो गुणः प्रस्तोतव्य इति क्रमलङ्घनस्योपपन्नतां द्योतयितुमिवेदमाह "उक्ता गुणा" इति। नहि कर्मनिरूपणे द्रव्यनिरूपणे वा उक्तं कर्मेति उक्तं द्रव्यमिति चावोचत्। एकद्रव्यसापेक्षगुणनिरूपणमेतत्प्रथमार्थः। ते च रूपरसगन्धस्पर्शाः परिमाणञ्च विभागसूत्रकीर्तिताः। अत एव संख्यां मध्यगतां विहाय परिमाणं पर्यग्रहीत्। अपिचायमन्यो हेतुः—रूपरसगन्धस्पर्शेषु नित्यानित्यविभागेऽभिहिते, तथा पृथिवीपरमाणुगुणानां पाकादुत्पद्यमानतया नित्यत्वव्यतिरेके निरूपिते, समनन्तरं शिष्येण कुतस्तेषां नाध्यक्षमिति पृष्ट इव 'पूर्वं परमाणूनामप्रत्यक्षत्वमभिहितं हि;

तद्गतत्वादिमेऽपि न प्रत्यक्ष्यन्त इति बोधयितुं, "अणोर्महतश्चोपलब्ध्यनुपलब्धी नित्ये व्याख्याते" इत्यभ्यधित । अथ तदेवाणुत्वं महत्त्वञ्च निरूपयितुमारभमाणः सर्वमपि परिमाणं प्रत्यपादयदिति । अथ कस्मिन् कस्मिन् द्रव्ये किं किं परिमाणमिति बोधयामास ॥

७-२. अनेकद्रव्यनिरूपणीयो गुणः इह द्वितीयार्थः । ते गुणाः संख्यापृथक्त्वसंयोगविभागपरत्वापरत्वानि विभागसूत्रस्थितानि । यद्यप्येकत्वं नानेकं द्रव्यमपेक्षते, अथापि द्वित्वप्रभृतयस्सर्वास्संख्यास्तथा भवन्तीति तदनुरुध्य संख्याया इह निवेशनम् । इदमस्मात्पृथगिति च पृथक्त्वं द्रव्यद्वयमन्तरा न शक्यं निरूपयितुम् । तथा परत्वापरत्वे । संयोगविभागौ तु द्वयोरेव स्त इति । संयोगस्य संबन्धस्य प्रसङ्गात् शब्दार्थयोस्संबन्धः क इति विचार्य सङ्केतस्स इत्याचष्ट । तत्र समवायस्संबन्धो न संभवतीति वक्तुं समवायः प्रसक्तः । एवं प्रसक्तस्य तस्य तत्रैव निरूपणे कर्तव्येऽपि, द्वावेवावशिष्टौ परत्वापरत्वाख्यौ गुणाविह निरूपणीयौ ; तौ निरूप्यान्ते वक्ष्यामीति प्रतीक्षां कलयन् आह्निकान्ते तं न्यरूपयत् । किञ्चेदमपि किञ्चित्—बाह्यान् प्रत्यक्षविषयान् प्रत्यक्षद्रव्यगतान् गुणानेतावता न्यरूपयत् । तथा कर्मापि प्रागेव । एवं प्रत्यक्षभूते द्रव्ये एवंभूतो गुणः कर्म च प्रतीयते किल, 'इहेद'मिति, अस्मिन्प्रत्यये यस्संबन्धो हेतुस्स समवाय इतीह निरूपणे औचित्यमपि मुनिरमन्यतेव ॥

८-१. बाह्यभावप्रत्यक्षमष्टमप्रथमार्थः । तत् संक्षिप्य निरूपितम् ॥

८-२. तत्कारणनिरूपणं द्वितीयार्थः । प्रत्यक्षे हि द्वे कारणे विषय इन्द्रियञ्च ; ते क्रमेणाह । तत्र द्रव्यगुणकर्मस्वर्थसंज्ञाभिधानेन विषय उक्तः । यद्यपि सामान्यमपि प्रत्यक्ष्यत इति प्रागुक्तम् , अथापि पामरदृष्ट्या तस्य पृथग्ग्रहणाभावेन न तत्रार्थसंज्ञा व्यधायि । अथेन्द्रियाणि ।

९-१. अवशिष्टप्रत्यक्षं नवमप्रथमार्थः । तच्चाभावस्य, आत्मनः, तद्गतानां गुणानाञ्च । यथावदात्मप्रत्यक्षं योगप्रभावात् । स एष योगप्रभावः सर्वमप्यतीन्द्रियं साक्षात्कारयितुमलंभविष्णुरित्यप्याह ।

९-२. प्रत्यक्षभिन्नं ज्ञानमत्र द्वितीयार्थः । लैङ्गिकं निरूपितम् । शाब्दं तत्रान्तर्भावितम् । अथ स्मृतिः स्वप्न इत्यादि ।

१०-१. सुखदुःखनिरूपणं दशमप्रथमाह्निकार्थः । तयोर्ज्ञानतो वैलक्षण्यं विवेचितम् । ये पुनरिच्छाद्वेषप्रयत्नाः उद्दिष्टाः, न तान् क्वचिल्लक्षयामास । अथापि, तेषां लोकत एव वेदनं सुकरम् ; तेषां ज्ञानतः पार्थक्यादि यदि प्रतिपत्तव्यं, तदा यत् सुखदुःखयोरुक्तं, तदेवातिदेष्टव्यमिति मेने । एवं यदि सुखदुःखयोरन्योपलक्षणत्वमङ्गीक्रियते, तदा ज्ञानभिन्नात्मगुणनिरूपणमेतदाह्निकार्थ इति ॥

१०-२. कारणवैविध्यप्रदर्शनमन्तिमाह्निकार्थः । एवं कारणबाहुविध्यात् यथासंभवं निःश्रेयसं प्रति तत्त्वज्ञानस्य, तत्त्वज्ञानं प्रति कर्मणां कारणभावमवगत्य, दृष्टस्य फलस्यालाभे निष्फलं कर्मेति भ्रमं विहाय, अदृष्टमस्तीत्यवधार्य सर्वोऽपि धर्मः सम्यगनुष्ठातव्यः । नहि यः कश्चिदल्पज्ञो विप्रलिप्सुरेतावन्तमाम्नायमारचयत् । यतोऽयमशेषपुमर्थप्रसूतिरतिगम्भीरसन्दर्भः अनवधिरसंख्य आम्नायः अत्यन्तदुर्बलमतीनां अनतिक्लेशेन ग्राह्यमपि ग्रहीतुमप्रभवतां आचार्यैरादरादादिश्यमानमप्यशेषतो धारयितुमपारयतां अल्पाल्पमपि परिज्ञातमभीक्ष्णं प्रस्मरतामस्मादृशां बुद्धिमुपजीवितुंनार्हति, । अतो विशिष्टबुद्धिः अनवधिकैश्वर्यशेवधिरस्ति सत्यमृषिपदमुख्यप्रमेयः, य एवमनुजिघृक्षुरस्मभ्यमुपदिशति । अतस्सर्वमपि सप्रमाणमिदमप्रमादिभिरहंश्रेयसे श्रद्धया परिग्रहीतव्यमित्युपदिश्य शास्त्रमपूरयदिति । तथाच सकलपदार्थगतविशेषविवेकविधानात् , धर्मविशेषभूतात्मज्ञानैदम्पर्यात् , परमतादृष्टविशेषपदार्थस्वीकाराच्चेदं वैशेषिकदर्शनमिति ॥

एवं तावदाह्निकार्थं यथामति समक्षिपम् । द्वितीयाधिकारोद्भाविताश्च शङ्काः यथायोगं पर्यहार्षम् । तत्रतत्रोपस्कारसंमतादन्यथैव यद्यपि लक्ष्येत, अथाप्युचितं नवेत्येतावदेव परीक्षकैः पर्यालोचनीयम् । बहुषु स्थलेषूपस्कारगतिमपि परित्यज्य औचित्यप्रमाणप्रदर्शनपुरस्सरं सूत्राणि व्याख्येयानीति निर्धारितवानस्मि । अतश्च यथावत् संक्षिप्ता सूत्रवृत्तिरानुपूर्व्येण भाष्यादिप्रमाणोपस्कृता प्रकटनीयेति पर्यालोचितमस्ति । यदि विशिष्टविद्याविमर्शशालां व्यवस्थाप्य सादरमभिवर्धयन्नेष शरण्यः श्रीवेङ्कटेशोऽवसरं विधायानुग्रहीष्यति, मनोरथः फलेग्रहिर्भविष्यतीति ॥

आधित्सुरात्मधियमर्थविवेचनार्थं वैशेषिकं व्यधित यत् कणभुङ्मुनीन्द्रः ।
तस्मिन् विलुप्तपुनरङ्कुरितप्रचारे सामान्यतोऽयमधुना विहितो विमर्शः ॥

इत्थं पण्डितरत्ननाम वहता तर्कार्णवाख्याजुषा श्रीवत्सान्वयवीरराघवशिरोमण्युत्तमेनाधुना ।
श्रीमद्वाजिमुखाङ्घ्रिपङ्कजरजःपूतेन कृत्वाऽर्प्यते श्रीमद्वेङ्कटवासिने कृतिरियं काणादसंदर्शिनी ॥

श्रीनिवासपरब्रह्मणे नमः ।

वैशेषिकदर्शनविमर्शस्संपूर्णः ।

॥ शुभमस्तु ॥

List of Rare anuscripts

IN

Sri Venkatesvara Oriental Institute, Tirupati

ABBREVIATIONS

(ना) — देवनागरी

(आ) — तेलुगु (आन्ध्रम्)

(म) — मलयालम् (केरलम्)

(क) — कन्नडम् (कर्णाटकम्)

Note :—In the absence of these indications the script of the manuscripts is Grantha.

	Title	Author
	॥ शिक्षा ॥	
1	अरुणशिक्षाव्याख्याविवरणम्	
2	इङ्गयरत्नम्	
3	उच्चोदकी	
4	कालनिर्णयशिक्षा—दीपिकासहिता	मुक्तीश्वराचार्यः
5	जटावलिः	
6	पददर्पणसमानसन्धिव्याख्या	मल्लयाचार्ययज्वा
7	योहिप्रातिभाष्यम्	सूरिभट्टः
8	लक्ष्मीकान्ताशिक्षा	लक्ष्मीकान्तः
9	वर्णक्रमदर्पणव्याख्या	
10	द्वित्वपरिभाषा	
11	व्यासशिक्षाव्याख्या-तैजसम्	वल्मिकन्या सुरावधानी
12	शम्भुशिक्षा	
13	सप्तस्वरितलक्षणम्	
14	सप्तस्वरासिन्धुः—व्याख्यायुतः	अय्याशास्त्री
15	सिद्धान्तशिक्षा	श्रीनिवासदीक्षितः
16	स्वरपञ्चाशत्	
17	स्वरमञ्जरी—परिमलासहिता	(मू.) नरसिंहसूरिः (व्या.) श्रीगिरिनाथः (मल्लिनाथसूनुः)
	॥ व्याकरणम् ॥	
18	आदेशकौमुदी	रङ्गाचार्यः
19	उपसर्गनिपातवादः	हरिकृष्णः
20	परिभाषेन्दुशेखरव्याख्या—चन्द्रिका	विश्वनाथः
21	प्रातिपदिकार्थनिर्णयः (ना)	
22	महाभाष्यप्रदीपप्रकाशः (ना)	अन्नंभट्टः
23	रप्रत्याहारमण्डनम्	
24	लघुमञ्जूषाटीका (ना)	पायगुण्ड वैद्यनाथभट्टः
25	लघुशब्देन्दुशेखरव्याख्या (भावबोधिनी)	
26	लिङ्गनिर्णयः (ना)	
27	वाक्यपदीयम्—वृत्तिसहितम्	
28	वैयाकरणपरिभाषार्थसंग्रहः	वैद्यनाथः
29	व्याकरणक्रोडपत्रम्	
30	व्याघ्रपादकारिका	
31	शाब्दिकचिन्तामणिः	गोपालकृष्णशास्त्री
32	समासवादः	जयरामः

	Title	Author
33	सर्वप्रत्ययार्थमाला	शङ्करार्यः
34	सिद्धान्तकौमुदीव्याख्या (ललिता)	
35	सिद्धान्तचन्द्रिकाटीका (ना.)	लोकेशकरशर्मा
36	स्वरसिद्धान्तचन्द्रिका	श्रीनिवासः

॥ छन्दः ॥

37	वृत्तरत्नाकरव्याख्या	गोविन्दभट्टः
38	वृत्तरत्नावली	वेङ्कटेशः
39	नृसिंहवृत्तरत्नमाला	विरूपाक्षः

॥ निरुक्तम् ॥

40	निरुक्तम् (2 Vols.) (ना)	
41	निरुक्तभाष्यम्	दुर्गाचार्यः

॥ ज्योतिषम् ॥

42	क्रमदीपिका (ना)	
43	गणितसूत्रम्	
44	जातककलानिधिः	
45	जातकसारः (केरल) (म)	
46	ज्योतिषरत्नाकरः (आ)	हेन्नय
47	लीलावती—केरलव्याख्यानयुता	
48	सामुद्रिकातिलकम् (ना)	
49	सिद्धान्तप्रकाशिका	सर्वात्मशम्भुः
50	सूर्यसिद्धान्तव्याख्या—कल्पवल्ली	एल्लय्यसूरिः
51	सूर्यसिद्धान्तसंग्रहः	विश्वनाथः

॥ कल्पः ॥

52	आपस्तम्बश्रौतसूत्रभाष्यवृत्तिः (ना)	तालवृन्तनिवासी
53	आश्वलायनश्रौतसूत्रवृत्तिः (ना)	नारायणः
54	वैखानसकल्पसूत्रम्	
55	सर्वानुक्रमपरिभाषासूत्रम् (ना)	
56	सामगाक्षपादीयसूत्रवृत्तिः	
57	सामाग्निविचारः (ना)	रघुदेवभट्टः
58	सिद्धान्तसूत्रवृत्तिः	सदाशिवाचार्यः
59	सोमसंस्थापद्धतिः (ना)	गोवर्धनदीक्षितः

॥ प्रयोगः ॥

60	श्रीपादरेणुप्रयोगः (ना)	
61	षष्ट्यब्दपूर्तिशान्तिकल्पः	

॥ पुराणम् ॥

Title	Author
गायत्रीरामायणकथासंग्रहः	
पुराणार्थसंग्रहः	वेङ्कटरायः
भागवततात्पर्यटीकासंग्रहः (ना)	
भागवतव्याख्या—मणिप्रवालदीपिका	वेङ्कटराघवाचार्यः (वात्स्यः)
रामायणतात्पर्यसंग्रहदीपिका	वेङ्कटाचार्यः (चक्रवर्ती)
रामायणविचारः	
रामायणविशेषार्थविचारः	
रामायणसारसंग्रहः	वेङ्कटाचार्यः
रामायणसारसंग्रहव्याख्या	ईश्वरदीक्षितः
रामायणोपन्यासः	
विष्णुपुराणम्—मणिप्रवालव्याख्यायुतम्	वेङ्कटराघवाचार्यः (वात्स्यः)
श्रुतिगीताव्याख्या—तात्पर्यचन्द्रिका	
सालग्रामलक्षणम् (आ)	
सालग्रामवैभवम्	

॥ न्यायः ॥

Title	Author
अनुगमगदाधरी	
अभावविचारः	
अवच्छेदकतासरः	कृष्णताताचार्यः
अवयवपत्रम्	
,,	
चतुर्दशलक्षणीव्याख्या	शङ्करभट्टः
तत्त्वचिन्तामणिदीधितिव्याख्या (भवानन्दीया) (ना)	भवानन्दसिद्धान्तवागीशः
तत्त्वचिन्तामण्यालोकव्याख्या	पक्षधरमिश्रः
तत्त्वचिन्तामण्यालोकव्याख्यानम्—सिद्धाञ्जनम् (आ)	अन्नंभट्टः
तत्त्वचिन्तामणिप्रकाशः	रुचिदत्तः
तत्त्वचिन्तामणिसारमण्डनम्	लक्ष्मणार्यः
तर्कझंझामारुतम्	वेङ्कटाचार्यः
तर्कसंग्रहव्याख्या—चन्द्रिका	मुकुन्दभट्टः
तर्कसंग्रहव्याख्या—सुबोधिनी	
तर्कभाषा (ना)	
दिनकरीयव्याख्या	गङ्गारामजटी
,, (ना)	भवानन्दः
नर्थवादः—व्याख्यायुतः	
न्यायनक्षत्रमालिका	
प्रकरणपत्रम्	

	Title	Author
96	बाधबुद्धिविचारः	
97	भवानन्दप्रकाशिका—विद्वद्धृदयरञ्जनी	वज्रटङ्कः
98	भवानन्दीयव्याख्या—सर्वोपकारिणी	
99	मुक्तावलीव्याख्या — (ज्योत्स्ना)	
100	मुकुन्दभट्टीयव्याख्या	राघवाचार्यः
101	राजपुरुषवादः	
102	वादकल्पकः (आ)	कृष्णताताचार्यः
103	विशेषणत्रयविचारः	
104	विषयतावादः	
105	व्युत्पत्तिवादटिप्पणी	जयरामः
106	व्युत्पत्तिवादव्याख्या	
107	शतकोटिखण्डनम्	कृष्णताताचार्यः
108	शतकोटिमण्डनखण्डनम्	
109	शब्दमणिदीपिका	मथुरानाथः
110	षष्ठ्यर्थविचारः	
111	सत्प्रतिपक्षपत्रम्	
112	समासवादः	जयरामः
113	सव्यभिचारपत्रम्	
114	सामानाधिकरण्यवादार्थः	
115	सामान्यनिरुक्तिपत्रम्	जगन्नाथः
116	,,	दामोदरः
117	सामान्यनिरुक्तिव्याख्या	कृष्णभट्टः
118	सामान्यनिरुक्तिव्याख्यानम्—न्यायरसायनम्	
119	सिद्धान्तलक्षणपत्रम्	
120	संग्रहपत्रम्	

॥ मीमांसा ॥

121	अध्वरमीमांसाकुतूहलवृत्तिः	वासुदेवदीक्षितः
122	कर्पूरवर्तिका—शास्त्रदीपिकाव्याख्या	राजचूडामणिदीक्षितः
123	तन्त्रविलासः	लक्ष्मणार्यः
124	तन्त्रशिखामणिः (आ)	राजचूडामणिः
125	न्यायसुधाव्याख्या—राणकोज्जीविनी	अन्नंभट्टः
126	भाट्टदीपिकाटिप्पणी	गोपालताताचार्यः
127	,,	भास्करभट्टः
128	भाट्टसंग्रहः	राघवेन्द्रयतिः
129	वादकुतूहलम्	कृष्णताताचार्यः
130	टुप्टीकाव्याख्यानम्—वार्तिकाभरणम्	वेङ्कटेश्वरदीक्षितः
131	विधित्रयपरित्राणम्	वेङ्कटाध्वरी

	Title	Author
132	विधिरत्नावली	श्रीनिवासदासः
133	विधिरसायनसूक्तोपजीविनी	अप्पय्यदीक्षितः

॥ अद्वैतम् ॥

134	अद्वैतदीपिकाव्याख्या (आ)	नारायणाश्रमः
135	अद्वैतमुक्तासारः	लोकनाथः
136	अद्वैतरत्नकोशः, तत्त्वविवेकदीपनं वा	नृसिंहाश्रमः
137	अधिकरणन्यायमाला—वृत्तिसहिता	भारतीतीर्थमुनिः
138	अध्यारोपवादप्रकरणम्	
139	अश्रुतार्थोपन्यासः	
140	गीतासरणिः (आ)	
141	चित्रदीपव्याख्या—तात्पर्यबोधिनी	रामकृष्णः
142	जीवन्मुक्तिनिरूपणम्	
143	तैत्तिरीयसारव्याख्या	
144	तैत्तिरीयोपनिषल्लघुव्याख्या	
145	प्रपञ्चसारविवरणम्	
146	ब्रह्मज्ञानोपायः (आ)	रामकृष्णानन्दः
147	ब्रह्मतत्त्वसुबोधिनी	गोपालानन्दाश्रमः
148	ब्रह्मसूत्रवृत्तिः	
149	विद्वन्मोदतरङ्गिणी (ना)	चिरंजीवभट्टाचार्यः
150	वेदान्तकौस्तुभः	
151	वेदान्तसिद्धान्ततात्पर्यसारसङ्ग्रहः	
152	वेदान्तसारचिन्तामणिः	वेदान्तिसीतारामशास्त्री
153	शेषार्याव्याख्या	राघवानन्दः

॥ विशिष्टाद्वैतम् ॥

154	अरुणाधिकरणविचारः	
155	गीतार्थसङ्ग्रहः	नारायणमुनिः
156	गीतार्थसङ्ग्रहव्याख्या सुखबोधः	
157	गुरूपसत्तिविजयः	महाचार्यः
158	णत्वचन्द्रिका	कृष्णताताचार्यः
159	णत्वतत्त्वपरित्राणम्	श्रीनिवासाचार्यः
160	णत्वदर्पणम् (आ)	
161	णत्वपत्रम्	
162	णत्वबाधनम् (आ)	
163	णत्वबाधनसमाधानम्	
164	तत्क्रतुन्यायविचारः	वेदान्तरामानुजयतिः
165	तत्त्वनिर्णयकारिका	
166	तत्त्वमार्ताण्डः	श्रीनिवासः
167	तत्त्वसङ्ग्रहकारिका	

	Title	Author
168	तात्पर्यसङ्ग्रहः	श्रीशैलाचार्यः
169	नवकोटिभञ्जनवादः	कृष्णताताचार्यः
170	न्यायकलापः	सेनेश्वरः सेनानाथो वा
171	न्यायपरिशुद्धिव्याख्या न्यायसारः	
172	न्यासविद्यविजयः	श्रीनिवासदासः
173	पञ्चमतभञ्जनप्रतिबिम्बः	ताताचार्यः
174	परतत्त्वनिर्णयः	
175	प्रपञ्चमिथ्यात्वखण्डनम्	
176	ब्रह्मसूत्रसङ्ग्रहार्थविवरणम्	
177	रामानुजसिद्धान्तविजयः	श्रीनिवासः (वाधूल)
178	रामानुजसिद्धान्तसङ्ग्रहः	श्रीनिवासः (चण्डमारुतम्)
179	वावदूककुतूहलम्	कृष्णताताचार्यः
180	विरोधिवरूथिनीप्रमाथिनी	श्रीनिवासताताचार्यः
181	विशिष्टाद्वैतवादः (आ)	
182	विशिष्टाद्वैतसमर्थनम् (आ)	
183	विशिष्टाद्वैतसङ्ग्रहः (आ)	
184	वेदान्तकण्टकोद्धारः	चम्पकेशाचार्यः
185	वेदान्तपत्रम्	
186	वेदान्तवादः (आ)	
187	वेदान्तवादार्थः	
188	वेदान्तविजयः (आ)	महाचार्यः
189	वेदान्तविजयमङ्गलदीपिका	सुदर्शनगुरुः
190	वेदान्तसूत्रवृत्तिः (आ)	वेदान्ति-यतिराजः
191	वैष्णवत्वनिरूपणम्	कृष्णताताचार्यः
192	शतदूषणीव्याख्या (आ)	नृसिंहराजः
193	,, सहस्रकिरणी	श्रीनिवासताताचार्यः
194	श्रीभाष्यप्रकाशिका	श्रीनिवासदासः
195	श्रीभाष्यविचारः	श्रीनिवासताताचार्यः
196	श्रीभाष्यविवरणम्	
197	श्रीभाष्यव्याख्या-मूलभावप्रकाशिका	रङ्गरामानुजमुनिः
198	श्रीभाष्यव्याख्या-लघुभावप्रकाशिका	श्रीनिवासताताचार्यः
199	श्रीभाष्यव्याख्या श्रुतप्रदीपिका (आ)	सुदर्शनसूरिः
200	श्रीभाष्यव्याख्या सुबोधिनी (आ)	
201	श्रुतप्रकाशिकाव्याख्या-तूलिका	
202	श्रुतप्रकाशिकाव्याख्या 2 Vols.	
203	सङ्गतिसङ्ग्रहः	रघुनाथः
204	सर्वार्थसिद्धिव्याख्या-प्रकाशः (ना)	सौम्यवरदरामानुजमुनिः
205	सिद्धान्तचन्द्रिका	वेदान्ताचार्यः

	Title	Author
206	सिद्धान्तन्यायचन्द्रिका	देवराजः
207	सिद्धान्तसंग्रहः	
208	सूक्तिसाधुत्वमालिका	
209	सूत्रमाला	

॥ विशिष्टाद्वैतसंप्रदायः ॥

210	अष्टाक्षरब्रह्मविद्या	
211	आचार्यचरितरत्नावलिः	कवितार्किकसिंहाचार्यः
212	आहारनियमः—व्याख्यानयुतः	
213	उभयवेदान्तैककण्ठ्यम् (आ)	
214	कूरेशविजयव्याख्या	
215	गुरूपसत्तिवैभवम्	
216	तात्पर्यश्रीकरः	
217	पुरुषकारमामांसा	
218	प्रपन्नलक्षणम्	
219	रहस्यत्रयसारगाथाव्याख्या	श्रीनिवासबुधः
220	,, टीका सारचन्द्रिका	
221	सात्त्विकब्रह्मविद्याविलासः	
222	सारलहरी	वीरराघवाचार्यः
223	सारार्थचतुष्टयम् (आ)	
224	सारसंग्रहः	रङ्गरामानुजयतिः (केताण्डिपट्टि)
225	संसारसाम्राज्यम् (आ)	

॥ द्वैतम् ॥

226	अनुव्याख्यानान्वयसारसंग्रहः	सेतुमाधवाचार्यः
227	अभिनवचन्द्रिका (ना)	सत्यनाथयतिः
228	अभिनवताण्डवम् (ना)	,,
229	उपाधिखण्डपरशुः (ना)	सत्यनाथगुरुः
230	ज्ञानामृतम्	बालकृष्णानन्दतीर्थः
231	तत्त्वप्रकाशिकाव्याख्या—भावचन्द्रिका(ना)	नरसिंहः
232	तत्त्वप्रकाशिकाटिप्पणी (ना)	
233	तत्त्वोद्योतविवरणम् (ना)	
234	तत्त्वसारसंग्रहः (ना)	आनन्दतीर्थः
235	भावबोधसंग्रहः (ना)	
236	भावरत्नावली (ना)	सेतुमाधवाचार्यः
237	भाष्यतात्पर्यदीपिकासंग्रहः (ना)	
238	मध्वसिद्धान्तपदार्थनिर्णयः	
239	वनमालामिश्रीयम् (ना)	वनमालामिश्रः
240	श्रुत्यर्थमाला (ना)	

	Title	Author
241	संन्यासरत्नावली (ना)	पद्मनाभतीर्थभट्टारकः
242	सूत्रार्थमञ्जरी (ना)	पूर्णबोधः

॥ धर्मशास्त्रम् ॥

	Title	Author
243	अघनिर्णयदीपिका	श्रीनिवासाचार्यः
244	आपस्तम्बस्मृतिः	आपस्तम्बः
245	कर्मप्रकाशिका	पञ्चाक्षरगुरुः
246	कारागृहवासप्रायश्चित्तम्	
247	कृत्यकल्पतरुः (ना)	
248	दत्तकौस्तुभः	
249	धर्मसिन्धुसारः (ना)	काशीनाथः
250	विश्वेश्वरस्मृतिः	विश्वेश्वरः
251	सत्क्रियाकल्पमञ्जरी	वेदान्ताचार्यः (मन्त्रशास्त्रवहृत्सार्मा)
252	स्मार्तप्रदीपिका (आ)	
253	स्मृतिमाणिक्यमालिका	वैद्यनाथः

॥ वैद्यम् ॥

	Title	Author
254	आतङ्कदर्पणम् (ना)	
255	कर्मविपाकमहार्णवः	
256	बालग्रहचिकित्सा (ना)	

॥ अर्थशास्त्रम् ॥

	Title	Author
257	चतुष्षष्टिकला (ना)	
258	नीतिशास्त्रम्—द्रमिडतात्पर्यसहितम्	
259	रत्नत्रयपरीक्षा	
260	रत्नत्रयसूत्रम्	श्रीकण्ठसूरिः
261	वशीकरणजालम् (आ)	

॥ शिल्पशास्त्रम् ॥

	Title	Author
262	अगस्त्यसकलाधिकारः	
263	प्रासादादिलक्षणम्	विश्वनाथः
264	मयमतम् (द्रामिडार्थयुतम्)	
265	मानसारः	
266	सनत्कुमारवास्तुशास्त्रम्	

॥ सङ्गीतम् नाट्यञ्च ॥

	Title	Author
267	दत्तिलकोहलीयम् (ना)	
268	नृत्तरङ्गनवीकरणम् (मा)	
269	भरतनाट्यम् (कन्नडतात्पर्यसहितम्) (क)	

	Title	Author

॥ सांख्यम् ॥

270	अष्टावक्रसांख्यक्रमः (ना)	अष्टावक्रमुनिः
271	सांख्यतत्त्वकौमुदीव्याख्या (ना)	भारतीयतिः

॥ योगः ॥

272	योगचूडामणिः	
273	योगग्रन्थः	

॥ जैनम् ॥

274	पाण्डवपुराणम्	

॥ पाञ्चरात्रम् ॥

275	गृहार्चाप्रतिष्ठाविधिः	
276	गृहार्चासंप्रोक्षणविधिः	
277	तन्त्रराजः	
278	दीक्षादर्शनम्	
279	दीक्षापद्धतिः	
280	नारायणसंहिता	
281	कपिञ्जलसंहिता	
282	पञ्चकालपद्धतिः	
283	परमसंहिता	मार्कण्डेयः
284	पाञ्चरात्ररक्षाहृदयम्	रामानुजाचार्यः
285	प्रागप्रतिष्ठाविधिः (ना)	
286	पारमेश्वरसंहिता	
287	पाञ्चरात्रप्रामाण्यस्थापनम्	
288	वज्रमकुटीविलासः	
289	वामदेवसंहिता	
290	सर्वसंग्रहः	
291	सात्त्वतरत्नमाला	
292	सात्त्वतार्थप्रकाशिका	
293	सात्त्वतामृतप्रयोगः	

॥ वैखानसम् ॥

294	अत्रिसंहिता (समूर्तार्चनाधिकारः)	
295	अष्टमङ्गललक्षणम्	
296	पञ्चप्रश्नः (ना)	
297	प्रतिष्ठासंग्रहः	
298	भृगुसंहिता (खिलोत्तरतन्त्रम्)	
299	do यज्ञाधिकारः	
300	do खिलाधिकारः	

	Title	Author
301	भृगुसंहिता क्रियाधिकारः	
302	do वासाधिकारः	
303	भारद्वाजसंहिता	
304	भार्गवतन्त्रप्रतिष्ठाप्रयोगः	
305	भार्गवसंहिता (ना)	
306	मार्कण्डेयसंहिता (ना)	
307	वासिष्ठसंहिता (ना)	
308	विश्वामित्रसंहिता (ना)	
309	विष्वक्सेनसंहिता (ना)	
310	विहगेन्द्रसंहिता (ना)	
311	वैखानसवज्रपञ्जरम्	
312	वैखानसविभूषणम्	
313	वैखानससूत्रभाष्यम्	नरसिंहः
314	सनन्दसंहिता (ना)	
315	स्मृतिमीमांसा	

॥ शैवं तन्त्रं च ॥

316	अजितातन्त्रम्	
317	आगमविधिः	
318	किरणाख्यतन्त्रम्	
319	तन्त्रराजः	
320	त्रैपुरसिद्धान्तः (आ)	
321	निर्वचनाचन्द्रिका	
322	प्रतिष्ठातन्त्रम्	
323	मकुटागमः	
324	मतङ्गपरमेश्वरवृत्तिः	
325	मृगेन्द्रवृत्तिः	
326	मृगेन्द्रवृत्तिदीपिका	
327	,, व्याख्या	
328	वीरशैवाचारसंग्रहः (आ)	शिवरामलिङ्ग.
329	शिवतत्त्वसुधानिधिः	
330	शिवपारम्यसमर्थनम्	
331	शिवरहस्यम्	
332	शिवागमपुराणम् (क)	
333	शैवागमः (व्याख्यायुतः)	
334	शैवसिद्धान्तसंग्रहः	
335	सिद्धान्तसारावलीटीका	
336	साम्बप्रतिष्ठाकल्पः	
337	स्फुटार्थप्रकाशिका	

	Title	Author

॥ मन्त्रः ॥

338	गरुडमन्त्रः	
339	गायत्रीपुरश्चरणाविधिभाष्यम् (ना)	
340	नारायणकवचम्	
341	नृसिंहमन्त्रकवचम्	
342	बालापरमेश्वरमहामन्त्रः	
343	बालाकल्पः	
344	मन्त्रचक्रम्	
345	मन्त्रसारार्थरत्नावलिः (आ)	
346	महामन्त्राः	
347	रोगशान्तिमन्त्रः	
348	वशीकरणमन्त्रः (म)	
349	शान्तिमञ्जरी	
350	श्रीविद्यासमुच्चयः	
351	सुदर्शनसहस्राक्षरमन्त्रः	
352	हनुमत्कवचम्	

॥ काव्यम् ॥

353	उदारराघवम्	कविमल्लमल्लयाचार्यः
354	नैषधम् (दीपिकाव्याख्यासहितम्)	(व्याख्याता) नरहरिः
355	मध्वविजयव्याख्या—पदार्थप्रकाशिका (ना)	आनन्दतीर्थो वा
356	मध्वविजयव्याख्या—मन्दोपकारिणी	शेषः (छलारिनरसिंहाचार्यशिष्यः)
357	मध्वविजयव्याख्या—प ार्थप्रदीपोद्बोधिका	विश्वपतितीर्थः
358	रघुनन्दनविलासः राघवानन्दो वा	वेङ्कटाचार्यः पाट्टराचार्यो वा
359	राघवयादवीयम्	वेङ्कटाध्वरी (आत्रेयः)
360	राघवेन्द्रविजयः	नारायणः
361	सरसभारती (ना)	वादिराजः
362	सीतापरिणयकाव्यम् व्याख्यानयुतम्	सूर्यनारायणाध्वरी
363	कृष्णाभ्युदयः	श्रीशैलयज्वा (भारद्वाजः)
364	उत्तरचम्पूः	वेङ्कटकृष्णयज्वा
365	गोदापरिणयचम्पूः	वेदाधिनाथभट्टाचार्यः केशवनाथो वा
366	रामाभिषेकचम्पूः	देवराजदेशिकः
367	रामोदयमञ्जरी	लक्ष्मीकुमारः (वह्निवंश्यः) (भारद्वाजः)
368	शिवोत्कर्षः, शिवचम्पूर्वा	कविवादिशेखरः
369	सत्कीर्तिमुक्तावलिः	वेङ्कटार्यः, नरसिंहसूरिश्च

॥ नाटकम् ॥

370	कमलाविलासभाणः	नारायणकविः
371	कविमनोरञ्जनी	लक्ष्मीकुमारः (वह्निवंश्यः)

	Title	Author
372	पादुकापट्टाभिषेकनाटकम्	नारायणकविः
373	बालरामायणम्	राजशेखरः
374	उत्तररामचरितव्याख्या भावार्थदीपिका	
375	मदनकेतुचरितम्	रामपा(वा)णिपादः
376	मदनमञ्जरीमहोत्सवम्	वीथी(ली) नाथः
377	यतिराजविजयः, वेदान्तविलासो वा	घटिकाशतवरदाचार्यः
378	वेङ्कटेशरङ्गनाथगुरुचरित्रं व्याख्यायुतम्	नारायणकविः
379	शाकुन्तलव्याख्या	नीलकण्ठः
380	सङ्कल्पसूर्योदयव्याख्या	अहोबिलाचार्यः (आत्रेयः)
381	,,	
382	सत्यभामापरिणयम्	मल्लिकार्जुनः, स्फुलिङ्गकविर्वा

॥ अलङ्कारः ॥

383	अलङ्कारसंग्रहः (ना)	अमृतानन्दयोगी
384	अलङ्कारस्फुरणम्	नरसिंहनारायणः
385	काव्यदर्पणम्	राजचूडामणिदीक्षितः
386	काव्यालोकलोचनव्याख्या (ना)	
387	नाटकपरिभाषा (आ)	सि(शिं)गभूपालः
388	प्राकृतमणिदीपः	अप्पय्यदीक्षितः
389	बुधरञ्जनी—चन्द्रालोकव्याख्या	वेङ्गलसूरिः
390	,, —कुवलयानन्दव्याख्या	
391	रसचन्द्रिका (ना)	वेङ्कटाचार्यः (श्रीशैल)
392	रससुधानिधिः (आ)	मारभट्टः
393	साहित्यकल्पवल्ली (ना)	अ न्तसुधीः

॥ स्तोत्रम् ॥

394	अष्टप्रासरामशतकम्	रामभद्रयज्वा
395	नृसिंहस्तुतिः (व्याख्यायुता)	(मू.) त्रिविक्रमाचार्यः (व्या) नारायणपण्डितः
396	लक्ष्मीसहस्रव्याख्यानम्	वीरराघवाचार्यः
397	लक्ष्मीस्तोत्रम्	लक्ष्मीकुमारकविः (वङ्किवंश्यः)
398	वायुस्तुतिव्याख्यानम् (कविकर्णामृतम्) (ना)	वेदाङ्गतीर्थः
399	शिवदयाशतकम् व्याख्यानसहितम्	(मू) श्रीधरवेङ्कटेशसद्गुरुमूर्तिः (व्या) वेङ्कटेशकविः
400	सुदर्शनदण्डकम्	लक्ष्मीकुमारः (वाङ्किवंश्यः)

॥ कोशः ॥

401	अमरसुधासारः (ना)	गोपालरामः
402	नामलिङ्गानुशासनम्—आन्ध्रप्रतिपदार्थसहितम् (आ)	

	Title	Author

TAMIL

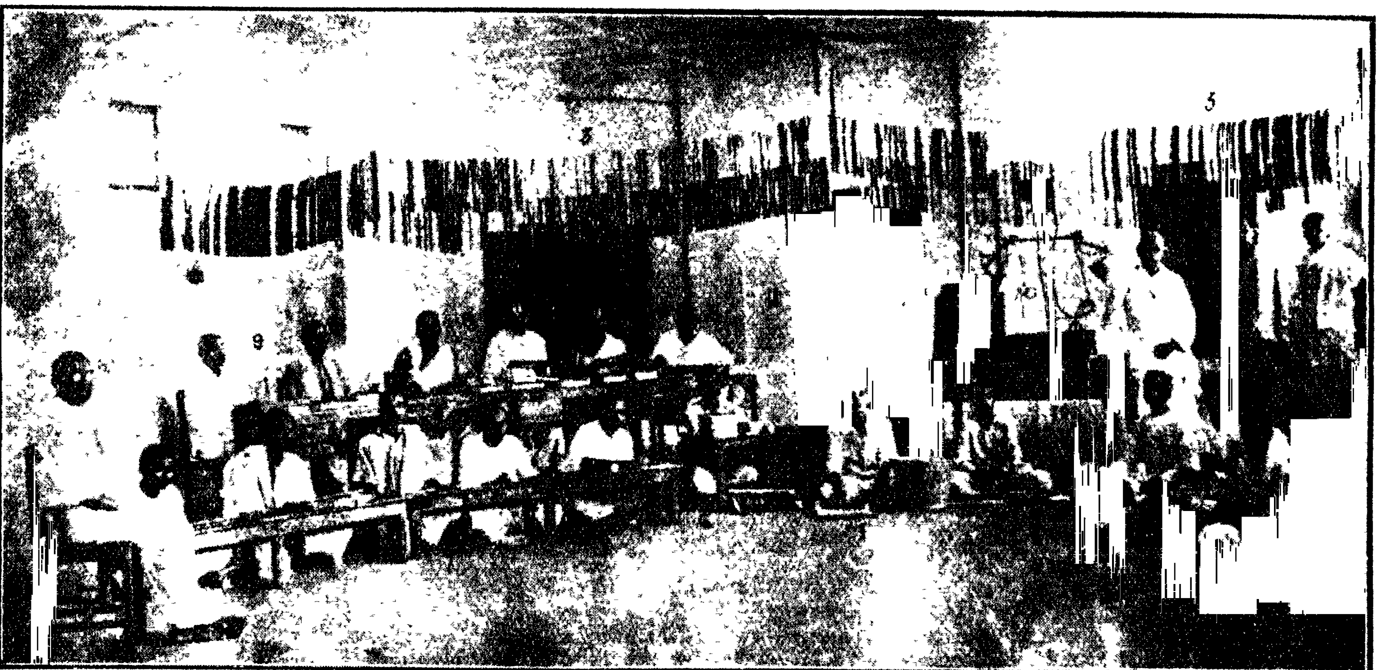
1	கீதை—தமிழ் தாத்பர்யத்துடன்	
2	சித்தர் பாடல்	
3	சிந்தாமணி	
4	திருஞானமூலம்	பெருமாள் நாயினார்
5	திருவிளையாடல் புராணம்	
6	நன்னூல்—சங்கர நமச்சிவாய ருரையுடன்	
7	நாலடியார் பாயிரம்	
8	நீலமேகப்பத்து	
9	பெருநூல்	
10	பாகவதம் (வியாக்யானம்)	
11	பாவகௌமுதி—தமிழ் உரையுடன்	
12	ரஸநிகண்டு—தமிழ் உரையுடன்	
13	சாமுத்திரிகம்	
14	சிவபுராண அகவல்	

TELUGU

1	యామునవిజయవిలాసము (ప్రబంధము)	వెంకటకృష్ణమాచార్యుఁడు
2	పరమయోగివిలాసము (ద్విపద)	తాళ్ళపాక తిరువేంగడనాథుఁడు
3	తత్వార్థదర్పణము (ద్విపద)	లక్ష్మణయోగి గర్భితాత్ముఁడగు అభిరామానుజుఁడు
4	యతిరాజశేఖరవచనములు (గద్యము)	రామానుజుఁడు
5	కల్యాణరాజచరితము (ప్రబంధము)	క్రిష్ణిపాటి వెంకటసుబ్బకవి
6	సీతాకల్యాణము (యక్షగానము)	దేవరవజ్ఝల సుబ్బయ్య
7	నలచరిత్రము (ద్విపద)	రాఘవాచార్యకవి
8	చెంగల్వరాయని ఛందస్సు.	....
9	శేషవాత్స్యాయనకము (పాద్మపురాణోత్తర ఖండము)	ఇనుగంటి శ్రీరాజా రామారాయఁడు
10	ఉత్సవప్రఘటికా	... .
11	ఆన్ధ్రభారతము (ద్విపద) (విరాటోద్యోగ పర్వములు)	తిమ్మయ్య
12	ఆన్ధ్రభారతము (ద్విపద) (కర్ణసభా పర్వములు)	శంకరార్యుఁడు
13	ఆన్ధ్రభారతము (ద్విపద) (సౌప్తిక స్త్రీపర్వములు)	సోమన (తిమ్మనార్యుని పుత్రుఁడు)

14	వాస్తుసారసంగ్రహము	గణపయ్య
15	రుక్మాంగదచరిత్రము (ద్విపద)	పావన
16	హరిశ్చంద్రకథా (ద్విపద)	....
17	రామనాటకము (యక్షగానము)	అనంతదాసకవి
18	హేమావతీదండకము	రంగన్నకవి
19	తాళ్ల పాకసంకీర్తనములు	తాళ్ళపాక తిమ్మార్యుఁడు (అన్నమాచార్యుల పుత్రుడు)
20	అంగదరాయబారము (మహాప్రబంధము)	చిదంబరకవి
21	అష్టాంగహృదయము (ఆన్ధ్రము)	చుండి లింగనార్యుఁడు
22	అహల్యావిలాసము (ప్రబంధము)	....
23	యోగీశ్వరవిలాసము (శైవవేదాంతము)	శ్రీ సిద్ధయోగీంద్రుఁడు
24	వేదాన్తసారము (వీరశైవ వేదాన్తము)	గురుబసవయ్య
25	ఐరావతచరిత్రము (ప్రబంధము)	త్రిపురాంతకుఁడు (అమృతకవి పుత్రుఁడు)
26	చన్ద్రరేఖాపరిణయము (ప్రబంధము)	గురువరాజ మంత్రి
27	బాహటపద్యకావ్యము (వైద్యము)	చుండి లింగయార్యుఁడు
28	జగన్మోహినీవిలాసము (ప్రబంధము)	పట్టాభిరామామాత్యుఁడు (జోగయామాత్య పుత్రుఁడు)
29	మార్కండేయచరిత్రము (మహాప్రబంధము)	శివానందయోగి
30	కట్టియావులకాటమరాజు చరిత్రము	భక్తవత్సలుఁడు (నారాయణస్వామి పుత్రుఁడు)
31	అన్నమాచార్యుల చరిత్రము	....
32	శ్రీపాదరేణుప్రభావము	....

OPERATIONS IN THE MANUSCRIPTS' SECTION OF THE INSTITUTE



No. 1 Soaking and Washing
2. Oiling
3 Drying
4. Banding
5. Stringing
6. Binding

No. 7. Transcription of Manuscripts
8 Research Scholars labelling and cataloguing
9. Research Professors adding literary notes
10. Photo-copy by Graflex Photorecord machine
11. Steel racks containing manuscripts

PARTICULARS OF OIL &C. USED TO CLEAN AND PRESERVE MANUSCRIPTS IN VARIOUS LIBRARIES

1.	Government Oriental Library, Mysore	"Manuscripts Preserver" prepared by Mr. T. S. Vasudevachariar, No, 1,420, Krishnamurtipuram, Chamaraja Mohalla, Mysore
2.	Maharaja's College, Pudukkottai	"Yoco" obtainable from Messrs. Newman & Co., Calcutta
3.	Government Oriental Manuscripts Library, Madras	Crude Oil or Earth Oil; 'Kilboo' Oil and Sulph. arsenic (Prof. Sitaraman's) and camphor
4.	Imperial Library, Calcutta &c.	"Saval" prepared by the Indian Physiological Institute, 45, Dharmatulla Street, Calcutta
5.	Royal Asiatic Society of Bengal, Calcutta and	"Kilboo" Oil
6.	University of Travancore, Trivandrum	
7.	Government Sanskrit College, Calcutta	Naphthalene powder and 'Tarpaulin' Oil
8.	Bhandarkar Oriental Research Institute, Poona	Naphthalene balls and 'Flit' spray
9.	Oriental Institute, Baroda	Citronella Oil
10.	Tanjore Maharaja Serfoji's Sarasvati Mahal Library, Tanjore	Citronella Oil and a powder prepared from three medicinal drugs: sweet flag, black cumin and camphor in equal quantities, mixed and placed at random amidst books and manuscripts
11.	Sri Venkatesvara Oriental Institute, Tirupati	Crude Oil or Earth Oil, Naphthalene balls and 'Flit' spray

THE DABIR FAMILY OF SCHOLAR-SCRIBES

THE INSTITUTE has been able to acquire recently a number of manuscripts of the epics and some Dvaita books written more than hundred years ago on hand-made paper in neat Devanagari type. These manuscripts have been in the custody of the present representatives of the Dabir family, Mr. Kalyaṇa Rao (Clerk, District Board Office, Chittoor) and Mr. Bhīma Rao, Tirupati. The Dabir family belonged to Tanjore and settled in Chittoor District about 220 years ago. Dabir Narasinga Rao, who lived early in the 19th century, had two sons, Kṛṣṇa Rao and Paṇḍuranga Rao alias Ranganatha Rao. Kṛṣṇa Rao's son was Bhima Rao. They lived in Nārāyaṇavanam and Bommarājupeṭa in Chittoor District, presumably under the patronage of the Zamindars of Kārvetnagar. The earliest of these manuscripts was written by Kṛṣṇa Rao in 1829, and the other manuscripts were written by Pāṇḍuranga Rao and Bhima Rao between 1830 and 1848.

The transcription exhibits the scholarship of the scribes and it is rarely that we find that members of a single family are both scholars and scribes for generations. The texture of the paper has helped to preserve the manuscripts in their present good condition.

M. K.

PRESENTATIONS TO THE LIBRARY

OF

ŚRĪ VEṄKAṬEŚVARA ORIENTAL INSTITUTE, TIRUPATI

On the 28th April 1941 the Institute received a present of the Shanghai Edition of TRIPIṬAKA. It was through the kindness of Prof. Tan Yun-Shan, Director, Cheena-Bhavana, Visva-Bhārati, that the recommendation reached the Chinese Capital. It is a magnificent gift that has come in response to it. The merit of the gift is enhanced, as, in spite of the political turmoil in which that great country is involved, the President has found it convenient to bestow thoughts on the renaissance of Indo-Chinese literary collaboration. The Institute records its gratitude and thankfulness to Generalissimo MARSHAL CHIANG KAI-SHEK, the President of the Chinese Republic, and Mr. CHEN-LI-FU, the Minister of Education, China.

The Shanghai Edition contains 1,916 books consisting of 8,416 fascicles, of which most are translations from Sanskrit and their originals are now lost. They have arrived packed with camphor boards.

This edition, called the 'Hardoon Edition' was brought out by the famous Hardoon Estate owned by Madame Liza Hardoon, the widow of the great Chinese business man who did much for Shanghai as a cultured city. There have been several editions of the Chinese Buddhist Canon in China, Corea and Japan in different periods. The present edition differs from the others only in the inclusion or omission of one or other of the Sūtras.

The collection, as we have it now, consists of nearly 40 volumes containing 8–15 parts each. The arrangement of works adopted in this Edition is different from that followed in the catalogue of the Tripiṭaka called in Chinese Ta-miṅ-sam-tsaṅ-shan-chiao-mu-lu, upon which B. Nanjio's Catalogue is based. It is learnt from the latter that there have been several classifications of the Buddhist works in Chinese made by different catalogue-compilers and Editors, because of the manifold nature of the works admitted into the Canon in the successive periods. The following is the arrangement adopted in this Edition which is adumbrated by the latest Chinese authorities:

(*Indian Works*)

A. SUTRAS

I. Mahāyāna Sūtras divided into 4 classes:

(1) Avataṃsaka class in one volume.
marked 'tien' parts 1-11.

(2) Vaipulya class including Ratnakūṭa class and Mahāsannipāta class of Nanjio in 5 volumes.
Vol. marked 'ti' parts 1–12 (Ratnakūṭa).
Vol. marked 'hsüan' parts 1–10 (Mahāsannipāta).
Vol. marked 'chou' parts 1–10,
Vol. marked 'yü' parts 1–10,
Vol marked 'ts'ao' (?) parts 1–10.

(3) Prajñāpāramitā class in 4 volumes.
Vol. marked 'nung' (?) parts 1–10.
Vol. marked 'hung' parts 1–10.
Vol. marked, 'jih' parts 1–10.
Vol. marked 'ming' parts 1–9.

(4) Dharmapuṇḍarīka class including Parinirvāṇa class of Nanjio in one volume, marked 'ying' parts 1–10.

II. (5) Hīnayāna Sūtras class in 3 volumes.
Vol. marked 'chai' parts 1–10.
(having *Ekottarāgama*, *Madhyamāgama* and *Dīrghāgama*).
Vol. marked 'ch'ang' part 1–10.
(having *Saṃyuktāgama*, etc.)
Vol. marked 'hsü' parts 1–10.
(having *Saddharmasmṛtyupasthāna*, etc.)

B. VINAYAS

III. (6) Mahāyāna Vinaya class.

IV. (7) Hīnayānas Vinaya class in 3 volumes.
Vol. marked 'chang' parts 1–10.
(*Mahīśāsakavinaya* and *Sarvāstivādavinaya*, etc.)
Vol. marked 'han' parts 1–9.
(*Mūlasarvāstivādavinaya*, etc.)
Vol. marked 'lieh' parts 1–10.
(*Dharmaguptīya* and *Māhāsaṅghikavinaya*).

C. ŚASTRAS

V. (8) Māhāyānika Sūtra Śāstras in 3 volumes.
Vol. marked 'lai' parts 1–10.
Vol. marked 'wang' parts 1–10.
Vol. marked 'shu' parts 1–11.

VI. (9) Hīnayāna Śāstras in 4 volumes .
Vol. marked 'shou' parts 1–10.
Vol. marked 'tung' parts 1–12.
Vol. marked 'chiu' parts 1–10.
Vol. marked 'tsang' parts 1–4.

D. (TANTRAS)

VII. (10) Guhya class in 3 Volumes.
Vol. marked 'ch'ieng' parts 1–14.
Vol. marked 'jen' parts 1–15.
Vol. marked 'yü' parts 1–9.

(Chinese Works)

VIII. Commentaries.

(11) Sūtra-commentaries class in 4 volumes.

Vol. marked 'sui' parts 1-10.

(*Vaipulya Buddhāvataṁsakavyākhyā*, Nanjio, 1589 and a Sub-commentary on preceding work, Nanjio, 1590.)

Vol. marked 'tiao' parts 1-9.

(works corresponding to Nanjio 1544, 1545, 1534, 1537, 1625, 1626, etc. *Mahāparinirvāṇasūtragūḍhārthavyākhyā*, *Saddharmapuṇḍarīka vyākhyā*, *Mahāyānaśraddhotpādavyākhyā* etc..)

Vol. marked 'lu' (surname) parts 1–10.

(N. 1559, 1560, 1613, 1603, etc. *Amitāyussūtravyākhyā*. *Laṅkāvatārasūtravyākhyā*, *Amitāyussūtravyākkyā* etc.)

Vol. marked 'lu' (law) parts 1–10.

(*Buddhāvataṁsakasūtravyākhyāsamucvaya*, N. 1639 etc,).

IX. Sectarian Works.

(12) Sectarian class in 3 volumes.

Vol. marked 'yang' parts 1–11.

(Works of Tri-śāstra Sect, Dharmalakṣaṇa Sect. Avataṁsaka Sect, Tanḍai Sect and Jodo (?) Sect,),

Vol. marked 't'eng' parts 1–11.
(Meditation Sect).

Vol. marked 'yun' parts 1–10.
(Meditation Sect.)

X. Non-Sectarian Works

(13) Repentance (Chan-hui) class, parts 1–10, marked 'tiao'.

(14) Biography class in one volume,
marked 'weng' (?) parts 1–11.

(15) Compendium class in 2 volumes.

Vol. marked 'yü' parts 1–11.

(N. 1473, 1474, 1482, etc., *Sūtravinayavibhinnalakṣṇa*, *Sūtra pradhānārthasaṅgraha*, etc.)

Vol. marked 'lu' parts 1–9.

(N. 1621, 1636, 1479, 1481, etc. *Udāravidyāsaṅgraha*, *—vipulasaṅgraha*. *Sikṣāyānadharmasaṅkhyā*, *Mahāvidyā tripiṭakadharmasaṅkhyā*, etc.).

(16) Dictionary class in one volume.
Vol. marked 'wei' (?) parts 1–8.

(17) Catalogue class in one volume.
Vol. marked 'chieh' parts 1–11.

(18) Miscellaneous class in one volume.

Vol. marked 'tsang' parts 1–10.

(N. 1321, 1353, 1365, 1439, etc. *Avadānasūtra*, *Dharmapadāvadānasūtra*. *Dharmapadasūtra*. *Dharmasaṅgrahamahārthagāthā*, etc.).

(19) Preface and Laudatory verses class in one volume.

Vol. marked 'shuang' parts 1–5.
(N. 1617, 1616, etc.)

(20) Japanese Composition class, in the same volume; parts 6–10.

(containing Japanese Sectarian works composed in Japan).

One Volume with no class division.

Vol. marked 'shu' parts 1–10.
(N. 1590, 1622, etc.).

It is to be pointed out here that an entirely different plan of arrangement which is based on the principles of modern researches, has been followed up in the famous Taisho Edition of the Tripiṭaka. Scholars will, I believe, feel it convenient to use the Hardoon Edition of the Tripiṭaka, on account of the fact that the Editors have taken great pains to record the contents in detail at the beginning of each work.

N. AIYASWAMI SASTRI

THE INSTITUTE EXPRESSES ITS THANKFULNESS TO THE FOLLOWING GENTLEMEN, GOVERNMENTS, UNIVERSITIES AND OTHER INSTITUTIONS FOR THEIR GENEROUS GIFTS OF BOOKS TO THE INSTITUTE'S LIBRARY:—

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25. „ Kuppuswami Aiyah, N., Tirupati
26. „ Kameswara Rao, T., Guntur
27. „ Kalyanasundara Aiyar
28. „ Kumaratatachariar, S., Bolaram, Seconderabad
29. „ Kacchapesvara Aiyar, V.,
30. „ Meharchand Lachchman Das, Lahore.
31. „ Medepalli Venkataramanacharlu, Vizianagaram

32. Sri. Narasimha Aiyah, S. P. L., Vizagapatam
33. „ Narasimhachariar, N., Navalpakkam
34. „ Narasimharaghavachariar, A.
35. „ Natesa Aiyar, T. S., Madras
36. Srimati. Prabhala Venkatasubbamma, Dowleishwaram
37. Sri. Prasada Rao, P., Guntur
38. „ Prativadibhayankaram Tiruvenkatachariar
39. „ Ramanatha Sastri, A., Tirupati
40. „ Ramanath Dube, S., Benares
41. „ Raghavachariar, C., Tirupati
42. „ Rangachariar, K. V., Pudukkottai
43. „ Ramakrishna kavi, M., Tirupati
44. „ Raghunathachariar, A., Tirupati
45. „ Raghavachariar, P., Morappakkam
46. „ Ramanujachariar, C., Pillaipakkam
47. „ Raghunathachariar, S., Srimushnam
48. „ Rangaramanujachariar, S., Srimushnam
49. „ Ramamurti Sarma, R., Tirupati
50. „ Savanur, G. R., Dharwar
51. „ Seshayya, Madras
52. „ Subramanya Aiyar, P., Madras
53. „ Sivaramamurthi, C. Madras
54. „ Seshayya, S. V., Masulipatam
55. „ Srinivasaraghavachariar, T., Chittoor
56. „ Srinivasachariar, P. A., Madras
57. „ Subrahmanya Aiyar, K. R., Vizianagaram
58. „ Srinivasacharya, S. A. T., Triplicane
59. „ Srinivasacharya, A. M., Triplicane
60. „ Somayajulu, D. A.
61. „ Somasundaram Pillai, J. M., Palni
62. „ Srinivasaraghavachariar, T. S., Kuram,
63. „ Sudarsanachariar, T. K. V. N., Tirupati
64. „ Seshayya, D., Madras
65. „ Seshayyar, M. S., Madras
66. „ Subrahmanya Sastri, N.,
67. „ Subrahmanya Sarma, T. S., Tinnevelly

68. Sri. Tata Subbaraya Sastry, Mahamahopadhyaya, Vizianagaram
69. „ Viraraghavachariar, T., Tirupati
70. „ Venkataramanamurthi, T., Tirupati
71. „ Viraraghavachariar, T. K. T., Chittoor
72. „ Venkataswami Naidu, K. Madras
73. Dr. Vikrama Deo Varma, Maharaja of Jeypore
74. „ Varadachari, K. C., Tirupati
75. Sri. Venkatesvara Dikshitar. T. A., Tirupati
76. „ Venkatesam Pantulu, N. K., Anantapur
77. „ Veturi Prabhakara Sastri, Tirupati
78. „ Venkatachariar, M. M., Tirupati
79. „ Venkatarama Aiyar, P. A., Pathivadi

Governments and Indian States

1. Government Museum, Government of Madras
2. Archæological Department, Gwalior State
3. Archæological Department, Travancore State
4. Government of Bengal
5. Government of Burma
6. Government of Jammu & Kashmir
7. Pudukkottai State
8. Government of the Chinese Republic

Educational Institutions and other Learned Bodies

1. Devasthanam Hindu High School, Tirupati
2. Tiruppanandal Mutt, Tanjore Dt.
3. Andhra Sahitya Parishat, Cocanada
4. Nagari Pracharini Sabha, Benares
5. Jaina Publishing House, Lucknow
6. Parakalaswami Mutt, Mysore
7. Saivagama Siddhanta Paripalana Sangam, Devakottai
8. Karanthai Tamil Sangam,Karuntattangudi, Tanjore
9. Madura Tamil Sangam, Madura
10. Sri Ranganathaswami etc., Devasthanams, Srirangam
11. Tirupati Municipality
12. Sri Yatiraja Mutt, Melkote

Universities

1. Allahabad University
2. Andhra University
3. Annamalai University
4. Bombay University
5. Benares Hindu University
6. Calcutta University
7. Dacca University
8. Delhi University
9. Lucknow University
10. Madras University
11. Mysore University
12. Nagpur University
13. Osmania University
14. Rangoon University
15. Travancore University

EXCHANGES

1. Adyar Library Bulletin (Brahma Vidya), Adyar
2. Adhyatma Prakasha, Holenarsipnr
3. Amritalahari, Srirangam
4. Andhra Sahitya Pariṣat Patrika, Cocanada
5. Annals of the Bhandarkar Oriental Research Institute, Poona
6. Annals of Oriental Research, Madras
7. Aryan Path, Bombay
8. Bharatiya Vidya, Andheri
9. Bhaskar, Arrah
10. Bulletin of the Deccan College Research Institute, Poona
11. Bulletin of the Museum of Fine Arts, Boston, U.S.A.
12. Indian P. E. N. Bombay
13. Indian Philosophical Review
14. Iran League Quarterly, Bombay
15. Jaina Antiquary, Arrah
16. Jaina Gazette, Madras
17. Journal of the Andhra Histoiical Research Society, Rajahmundry
18. Journal of the Benares Hindu University, Benares
19. Journal of the Bihar and Orissa Research Society, Patna
20. Journal of the Madras Geographical Association, Madras
21. Jonranal of the Music Academy, Madras
22. Journal of Oriental Research, Mylapore
23. Journal of the Osmania University, Hyderabad- Deccan
24. Journal of the Royal Asiatic Society of Bengal, Calcutta
25. Journal of the Bombay Branch, Royal Asiatic Society, Bombay
26. Journal of the Sri Saukara-Gurukulam, Srirangam
27. Journal of the Tanjore Sarasvati Mahal Library, Tanjore
28. Maharaja's Sanskrit College Magazine, Mysore
29. Monumenta Nipponica, Tokyo, Japan
30. Nagari Pracarini Satrika, Benares
31. Nagpur University Journal
32. New Review, Calcutta
33. Oriental Literary Digest, Poona
34. Philosophical Quarterly, East Kandesh
35. Poona Orientalist, Poona
36. Prabuddha Karnataka, Mysore.

37. Quarterly Journal of the Mythic Society, Bangalore
38. Samskṛta Sahitya Parisat, Calcutta
39. Sen Tamil, Madura
40. Suddha Dharma, Mylapore
41. Swadesamitran, Madras (Weekly)
42. Tamil Pozhil, Karuntattankudi, Tanjore
43. Udyana Patrika, Trivadi
44. Vedanta Kesari, Madras

PUBLICATIONS OF :—

45. Director-General of Archaeology, New Delhi
46. Director of Archaeological Researches in Mysore,
47. Director of Archaeology, Travancore
48. Director of Archaeology, Gwalior
49. Superintendent, Government Museum, Madras
50. Government Oriental Mss. Library, Madras
51. Tanjore Maharaja Sarfoji's Sarasvati Mahal Library, Tanjore
52. Museum Curator, Pudukkottai State Museum
53. Government of Nepal. Katmandu
54. Government of Ceylon, Colombo
55. Government of Burma, Archaeological Survey Department, Burma
56. Government of Bengal
57. Calcutta University
58. Dacca University
59. Patna University
60. Osmania University
61. Annamalai University
62. Allahabad University
63. Nagpur University
64. University of Rangoon
65. Calcutta University
66. Travancore University
67. Mysore University
68. Karantai Tamil Sangam, Tanjore
69. Saivagama Siddhanta Paripalana Sangam, Devakottai
70. Madura Tamil Sangam. Madura

VARṆAKRAMADARPAṆA

BY N. AIYASWAMI SASTRI

The Ms. of the above book forms part of the Mss. Library, S. V. Oriental Institute, Tirupati. Its Stock No. is 3516 ; substance : palm-leaf; script : Grantha ; size : 10×1¼ inches. The text commences from folio 23*b*, line 5 and runs up to fol. 25*b* (whole). There is no end of the work though it seems almost complete. The commentary is complete beginning from the fol. 20*a*, line 1 and ending on the fol. 23*b*, line 4.

The text apparently consists of three chapters, namely (1) *dvitva-paribhāṣā* (or *dvitvaprakaraṇa*), (2) *dvitvaniṣedhaprakaraṇa*, (3) [*prakīrṇaka*]. Only the first 2 chapters are named in the Mss.; name of the last chap. is not found, since the text does not contain the last portion, I suggested the above name for the chap., because it treats of more than one topic, related to Vedic recitation. viz., *anusvāra. visarga*, and *svarabhakti*, etc.

The authors of the text and its commentary are not known. The purport of the text is to indicate the places where the letters are to be doubled in reciting in the Yajurvedamantra, and also cases where no such reduplications of letters take place, and so on.

There is one Varṇakramadarpaṇa by Appayācārya in the Govt, Oriental Mss. Library. Madras (v. Descriptive Catalogue, Vol. XXVII) from which our treatise seems to be different, because Appaya's treatise deals with the subjects in a different manner (see description, Ibid.). Our text appears to agree with one found in the Baroda Library, though the commentary attached to it is different from ours ; (v. Baroda Catalogue, Vol. I, p. 34, No. 95, described on p. 162). Aufrecht also mentions one *Varṇakramadarpaṇa* by Vemānabhairava. We have no means to assert whether this text is identical with ours ; (v. Catalogus Catalogorum I, p. 553, III, p. 117).

Our text commences with *dvitvavidhi* thus :

स्वरपूर्वमियाद्द्वित्वं व्यञ्जनं व्यञ्जने परे ।
लपूर्वे च वपूर्वे च द्वित्वं स्पर्शमवाप्नुयात् ॥

and ends thus :

स्पर्शोर्ध्वो धवलोर्ध्वो मस्तेषामेत्यनुनासिकम् ।
इति द्वित्वपरिभाषा ॥

This section contains 12 and a half verses on the whole. Then commences the next section as below :

अथैवैतत्प्रसक्तस्य प्रतिषेधस्तु कथ्यते ।

and ends :

नस्यान्तकस्य दीर्घस्तु यवहेषु च हल्परे ।
न ङौ यत्र पदान्तेषु यवहेषूत्तरेषु च ।
द्वित्वं नैवाभिगच्छेतां ङनौ व्यपुपरा विना ॥
द्वित्वागमनिषेधप्रकरणम् ।

and breaks off with the verse :

हकारं पञ्चमौ युक्तमन्तस्थाभिश्च संयुतम् ।
ओरस्यन्तं विजानीयात् कणामाहुरसंयुतम् ॥

The commentary which precedes the text ends with the explanation of *anunāsika* thus :

व्यक्तिमध्यस्थनासिक्यस्य सपादमात्राकालः यथा इडावाग् एषःकक्षीवाग्ं औशिजः । एवमूह्या अन्यदपि यत्किञ्चिद्विचारणीयं सम्यक् । इति वर्णक्रमदर्पणव्याख्यानं संपूर्णम् ॥

Now I may point out that all these topics are dealt with in the other Lakṣaṇa granthas of the Taittirīya Śākhā, esp in the Vyāsaśiksā, one and foremost of the nine Śikṣās. It is therefore, quite natural that there ought to be some close resemblance in the subject matter between our text and the Vyāsaśikṣā. That apart, we find very close verbal correspondence, too, between them, more specially in the section, *dvitvavidhi* of the Ms. The correspondence is so great that one text must have borrowed the verses from the other. The following table will show how each verse of the 1st section of the Ms. has a very close correspondence in the Vyāsaśikṣā :

	वर्णक्रमदर्पण	व्यासशिक्षा (Grantha ed.)
Ver.	1.	337-8. द्वित्वप्र. p. 181.
,,	2.	339-40. ,, p. 182.
,,	3.	341-2. ,, p. 183.
,,	4.	343-4. पूर्वागमप्र. p. 186.
,,	5.	345-6. ,, p. ,,
,,	6.	349-50. ,, p. 189.
,,	7.	347-8. ,, p. 187.
,,	8.	353-4. ,, p. 190.
,,	9.	351-2. ,, p. 189.
,,	10.	355-6. ,, p. 190.
,,	11 *a-b*.	537. ,, p. 192.
,,	11 *c-d*—12 *a-b*.	160-1. वैकृतप्र. p. 85.
,,	12 *c-d*.	149. आगमप्र. p. 78.
,,	13 *a-b*.	164-5. (foot note reading) वैकृतप्र. p. 87.

Some similar correspondence may also be noticed in the next section, *dvitvaniṣedha*. It does not, however, follow thereby that our text is a mere compilation of verses from the Vyāsaśikṣā, because there are many other verses in the second and third sections without any correspondence in the latter though the same subject matter are dealt with in both.

Now the question is to be decided from the further researches which text has borrowed the verses and which has been the source of borrowing.

DATTILA-KOHALĪYAM

Among the manuscripts acquired for the Library of the institute this work forms an important addition to the music section. This copy on paper in Devanagari script has an omission of about 25 ślokas both in the beginning and the end. There is another copy of this work in Lahore,[1] and the two copies slightly differ here and there in readings.

Many a time the scholarly world is deceived by the high-sounding names of works. The appellation Dattila-Kohalīya means the theories of Dattila and Kohala—great sage writers on music and dramaturgy and the very name instils in the hearer a ferocious eagerness to have a glance at the work. But alas! the saddest is the disappointment he would feel. For the work shows that its compiler knew neither Dattila nor Kohala. He simply gathers important ślokas from Sangītaratnākara of Śārngadeva and adds here and there his own immature verse and thought. The work deals with music (गीत), instruments (वाद्य) and dance (नृत्त) as detailed by Śārngadeva. Ślokas are the same. It may appear to be curious, yet it is a fact that most of the works composed after Sangītaratnākara are slavish reproductions of it at least in important sections. Writers like Kumbhakarṇa (1450), Vemabhūpāla (1400), Raghunātha of Tanjore

1. A copy of the manuscript in Lahore (probably in the Library of the D. A. V. College) was kindly supplied to me by Prof. Charudeva Sastri, M.A. long ago.

There is a book named *Dattīla-Kohalīyam* mentioned in Burnell's Tanjore Catalogue (P. 60). It appears that the book is now missing from that Library. On Dattila and Kohala, see M. Krishṇamacharya's *History of Classical Sanskrit Literature* (p. 822).

(1620) and other earlier scholars as Mokṣadeva (1300 A.D.), and Vipradāsa (1350 A.D.), who are the ornaments of musical literature shine only in the radiance of Śārngadeva. But their works are still considered original, but Dattila-Kohalīya is very inferior epitome of Ratnākara. The whole work extends over 350 granthas. Sangīta-sāradugdhāmbudhi is another work of this type. But there the author's choice of verses extends over several other works than Ratnākara though the latter furnished him with the lion's share of it. A work described as Sangītasarvasa (?) paraphrases Ratnākara and in places of doubt versifies Kallinātha's commentary also.

Sangīta-makaranda of Nārada (published in the Gaekwad's Series) also betrays the same plagiarism in Ratnākara. There is a reference in it to Mahāmāheśvarācārya (Abhinavagupta) which proclaims its late compilation.[1] The work under notice is more useful for determining the difference in textual readings of Ratnākara at certain contestable places. But the author says :

दत्तिलः कोहलश्चैव द्वौ संगीतविशारदौ ।
ताभ्यामिदं कृतं शास्त्रं नृत्तलक्षणपूर्वकम् ।
नृत्यानां लक्षणं किञ्चित्तालानां लक्षणं तथा ।
वाद्यानां लक्षणं चैव क्रमादिह विरच्यते ॥

But Abhinavagupta (of 1030 A.D.) is mentioned as by Śārnga-deva[1] and tālas introduced by Bhoja, Someśvara and Pratāpa are found described in it.

Scholars in music have been long in search of this work and hence to satisfy their eagerness, a prominent notice has been given to it here.

M. RAMAKRISHNA KAVI

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1. भट्टाभिनवगुप्ताचार्यैरिदमुप्युपगम्यते in connection with the number of हस्ताः (hand-poses).

SRĪRĀMĀNUJASIDDHĀNTASĀRASAṄGRAHA

This is a paper manuscript on Viśiṣṭādvaita system of Philosophy by the famous saint Śrī Raṅga Rāmānuja Svāmi, the author of the exhaustive commentary on the ten principal Upanisads. This is a rare Vedāntic prose work in which the metaphysical, moral and spiritual aspects of Viśiṣṭādvaita philosophy are blended with the traditional preachings known as Rahasyas that are handed down verbally to the students of Vedānta by the precedent spiritual teachers. Vedānta Deśika had however put in writing many secrets imparted by the teacher to the taught in his work Rahasyatrayasāra in Tamil, but the importance of the present work lies in that the Rahasyas are rendered into Śāstraic Sanskrit in a lucid style of exposition. It is obvious that this work is a logical conclusion of the philosophy of Śrīvaiṣṇava religion developed in Rahasyatrayasāra and in the other 32 Rahasyas and reveals a keen insight into the heart of the Upanisadic philosophy enshrined in the Brahmasūtra-Bhāṣya of Rāmānuja. The Prapatti-Vidyā that is supposed to have been hinted in the Vedānta Sūtra नानाशब्दादिभेदात् and developed by Rāmānuja in his Gadyatraya and promulgated by Vedānta Deśika in his Abhayapradānasāra and Rahasyatrayasāra are established as translatable into action by the author of the piesent work against all possible refutations. The manner of presentation of this work closely resembles Rahasyatrayasāra and Śrī Bhāṣya in substance and style.

Raṅga Rāmānuja was the disciple of Anantārya of Śrīvatsagotra. The initial verse in his commentary on Nyāya Siddhañjana of Vedānta Deśika mentions it. The colophon of the same work suggests that he acquired the glorious title of Paramahamsa by the grace of His Holiness Parakālamuni otherwise known as Brahmatantra Parakāla-svāmi. Tradition holds that he was a contemporary of Mahācārya alias Doddayācārya of Sholinghur who in turn is held to have entered into a debate on philosophical matters with Appayya Dīkṣita at Conjeevaram. Relying on this tradition it may be safely concluded that the saint flourished in 17th century A.D. It is traditionally supposed that when Doddayācārya once went to the present saint who was then residing in the shrine of Śrī Hanūmān in the Sannidhi street at Conjeevaram, to pay his humble obeisance to him, the saint did not take notice of him since he was then deeply engrossed in writing a book on philosophy. When Mahācārya drew his attention with the words that the saint was sucking honey like a fly, it was at once remarked by him that he was of course doing so since the impeding elements had been eschewed by the argumentations of Mahācārya.

The author is known by the title षाष्टिप्रबन्धनिर्माता, the author of sixty works. Of these the following only are available. Upaniṣadbhāṣya, Viṣayavākyadīpikā (discussion on the various Upaniṣadic texts with reference to the Adhikaraṇas), Bhāvaprakāśa, (a sub-commentary on the commentary called Śrutaprakāśa on Brahmasūtra Bhāṣya of Rāmānuja) Mūlabhāvaprakāśa, (a direct commentary on Rāmānuja's Bhāṣya) Śārīrakaśāstrārthadīpikā, (a synoptic treatise on Brahmasūtras in the light of Viśiṣṭādvaita philosophy). It is hoped that like the present work, Rāmānujasiddhāntasārasaṅgraha, the other compositions will soon come to light.

T. K. GOPALASWAMY AIYANGAR

Śankara–Siddhanta by Sri Ellambalase Subrahmanya Sarma (*alias* Y. Subbarao) author of Śankarahṛdaya or Mūlāvidyānirāsa printed and published at Holenarsipur.

This is a hand-book for beginners of serious study of Śankara-bhāsya in the light of the three prasthānas (interpretational schools) of the commentators on it (viz., Vivaraṇa, Bhāmatī and Vārtika). It has been published by Adhyātmaprakāśa Kāryālaya, which has issued a number of treatises on Advaita. It is written in easy Kanarese prose and appears to be an epitome of the author's Mūlāvidyā-nirāsa, a critical work in Sanskrit on the conception of Mūlāvidyā as explained by Śankara in his Bhāṣya. It is a fine exposition of one phase of Advaita, i.e., Mūla-avidya-nirāsa (rejection of the theory of ignorance (avidyā) in the root). The author describes intelligently the differences of three prasthānas and the terms Vidyā and Avidyā. He then proceeds to discard the theory of Mūla-avidyā. He assumes rightly that Vācaspati follows Maṇḍana (the author of Brahmasiddhi) in his interpretations on Bhāsya, which agrees with the opinions of older scholars (page 19). Prakatārtha says :

वाचस्पतिस्तु मण्डनपृष्ठसेवी सूत्रभाष्यार्थानभिज्ञः समन्वयसूत्रे श्रवणादिविधिं निराचचक्षे । आहो बतास्य पाण्डित्यम् । (III. 4–47).

The work, small as it is, will be useful to students of various standards of Advaita.

M. Ramakrishna Kavi

The Veerashaiva Weltanschauung by Sri Kumaraswamiji, B.A. Published by V. R. Koppal, M.A., B.T., Navakalyanamath, Dharwar. pp. 29.

The pamphlet under notice is a lecture delivered by the author under the auspices of the Indian Philosophical Congress held at Adyar in December 1940. Veeraśaivism has played an important role in the socio-political life of North Karnataka during the 12th century. Though it traces its origin to the Śaiva Siddhānta Nāyanmars such as Śivajñāna Sambandar and others, it may be said to have developed a consistent and original *weltanschauung* only from the time of Śrī Basava and his nephew Chinna Basava. The main treasures of thought of Veeraśaivism like most other renaissance schools of that time are contained in the local language of Kannada. Śaranas or the enlightened or inspired men whom Kumaraswamiji likens to supermen were the chief beacons of light. It is a pity that the profound utterances of the Śaranas are not available in a properly edited

form. During my stay in Karnataka I came across certain remarkable utterances of these Śaranas which for sheer psychological insight and understanding can compare with anything delivered by the great sages of all times. It is fervently hoped that these sayings would be made available to students of religion.

Veeraśaivism is, philosophically speaking, monotheistic, and consequently, it is dynamic religion as contrasted with mere monism. Its Highest God is neither the puny individual nor the abstract impersonality. Śrī Basava gave a new orientation to religion similar in many respects to the renaissance ushered in by Śri Rāmānuja. He underlined the fact that religious consciousness must feel itself to be organic wholly with the divine consciousness. The Philosophy of Śiva-Viśiṣṭādvaita, as Veeraśaivism is sometimes called, has yet to get a complete exposition. The attempt made by Kumaraswamiji to present the Veeraśaiva world-view is therefore welcome as an earnest of what he might do in the future. The author exhibits excellent enthusiasm and sees in the Veeraśaiva concept all the truths (or untruths?) of Western Philosophy. But this is precisely where the wary philosopher must be on guard. Bergson and Bradley, Hegel and Schopenheur cannot all be rolled into one to yield the *weltanschauung* of Veeraśaivism or for that matter of any Indian world-view. Indian thought steered clear off the clamour of mere intellect and knew that dynamic religion of man which is the continuous and permanent relation of the man to the Lord of the universe or Spirit behind the Reality, to be total and absolute. In fact this is the one absolute experience that did not disintegrate under the doubt and despair of Buddhistic nihilism.

A life lived under the transforming consciousness of the Supreme and Overmind consciousness is the Life Divine. It is the expression of joy and ecstacy and glory and fullness. Such a consciousness is to be had only through utter consecration to Him, the Supreme Person and Spirit. The structure of religious consciousness is therefore to be understood not in terms of the intellectual and enumerative principles or categories, but in terms of a complete or total relationship with the Divine. This is the only universal and real *weltanschauung* available to religious consciousness, no matter whether it is Veeraśaiva or Vaiṣṇava or Christian or Islamic.

The author deserves to be congratulated on his attempt to reach a larger audience, and it is hoped that through his devout labours he will make the large and valuable literature of Veeraśaiva mystics available to all.

K. C. VARADACHARI

(1) ŚRUTIDHARMAMIMAMSA,

(2) HAMSAMANINISAMVADA by Kukke Subrahmaṇya Sastri, Mahīśūrasamsthānamahāvidvān, Shimoga, (1) pp. 34.

This booklet in Sanskrit is devoted to the descriptions of the four puruṣārthas, desired objects of men, *dharma*, etc. with all their divisions and relative merits. According to the author, the definition of *dharma* runs: श्रुतिबोधितक्रियाजन्यो निखिलश्रेयोऽभ्युदयहेतुरपूर्वाख्यो गुणो धर्म. । (p. 5). This definition may not be accepted by Mīmāmsakas who consider the performance of the Vedic rites itself as *dharma*. It is divided into two: (1) *sādhāraṇadharma* and (2) *viśiṣṭadharma*. The former are *satya*, etc. and the latter the specific Vedic rites. In describing these and other subjects the author has quoted authorities from Vedas and Smṛtis in order to strengthen his statement on the subjects dealt with. The booklet is written in simple Sanskrit and Mr. Sastriar deserves our warm appreciation.

The Haṁsamāninīsamvāda, a small poem consisting of 38 verses, is a dialogue between the swan and a proud young lady. The swan, on behalf of a lover, tries to prevail over the young lady and get her married to the lover. The lady, however, refuses to comply with the bird's words on the plea that men are always disloyal towards their devoted young companions. The poem is composed in an easy and fluent style.

N. AIYASWAMI SASTRI

BHASA—A STUDY: By A. D. Pusalkar, M.A., LL.B., Lahore. (pp. 472 + 23 + xxxvi) Price Rs. 15.

During the three decades that have elapsed since the 'Discovery' of Bhāsa's 13 plays by the late T. Ganapati Sastri of Trivandrum, the literature of the Bhāsa problem has accumulated to a surprising extent and the stage has been reached when all that is at present possible has been said and unsaid. The Bibliography of such discussive literature appended to this book displays a multitude of thoughts which must necessarily vary according to the positive and negative views on Bhāsa's authorship. It was not possible to assimilate the conflicting reasonings of different scholars without a tedious reference to scores of papers and Dr. Pusalker has done a service to Indian literary history by planning his STUDY. It is a *resume* of all past sayings on Bhāsa and the thirteen dramas and incidentally on

several other related plays, all of which are of individual merit; and the presentation of the theme under instructive heads has served to elucidate the intricacies of the inquiry.

The age assigned by Mr. Pusalker to Bhāsa is not immoderate—between the 5th and 4th century B.C.—though it cannot be said that an earlier dating adopted by many eminent scholars (see p. 61) is from the orthodox point of view 'despicable.' The disdain often expressed towards Indian Antiquities by modern scholars, Indian and European, is due to a heretical distrust in the Purāṇic literature which the teachings of our Universities have consciously and unconsciously inculcated, and until a fairer and franker spirit dawns in the younger generation of Indian students so as to induce a re-examination of India's ancient history, the honest glory of Indian traditional narratives will be in the eclipse. The seed of this perversion of Indian historical dates was sown when Sir William Jones started the faulty identification of Candragupta of the Maurya dynasty with Sandracottus of Alexander's adventures. That "Anchor-sheet of Indian History" has been so far tacitly respected in modern writings and any attempt to assail that thought is considered a fanatic's aberration. Better days will soon come and the orb of truth will emerge from this cloud. Dr. A. B. Keith has written a foreword to this book. There he says, "Mr. Pusalker's view on the date of Bhāsa as the author of the plays is hardly likely to win early acceptance. Those who assign him to the pre-Mauryan period have many difficulties to face, which the author does not seem to me to have surmounted, nor is he convincing in his assertion that Kalidasa is to be restored to the first century B.C. and Asvaghosa is to be made out his successor." This is an instance of the mischief that has permeated all over Indian studies from that false synchronism, and if India is lucky, Dr. Keith's prognosis will be seen to be a misappreciation.

After a review of the views of scholars on Bhāsa and his plays from the point of view of chronology, Mr. Pusalker has essayed on various aspects of Indian life as depicted in these plays and this by itself is an original contribution to India's social history. The appendices contain an elaborate Bibliography of writings, verses attributed to Bhāsa in the anthologies and references to Bhāsa and his works elsewhere. The selection of Subhāṣitas from Bhāsa's plays provides an interesting reading and the split-up verses here collected are specimens of rare poetic art.

M. KRISHNAMACHARIAR

DESCRIPTIVE CATALOGUE OF MANUSCRIPTS IN THE GOVERNMENT MANUSCRIPTS LIBRARY (deposited at the Bhandarkar Oriental Research Institute) Published under the supervision of the Manuscripts Department of the Bhandarkar Oriental Research Institute, Poona. Vol. XII (Alankāra, Sangīta, and Nātya,) 1936, Vol. XIII (Kāvya) 1940 and Vol. XIV (Nāṭaka) compiled by Parashuram Krishna Gode, M.A.

Cataloguing of manuscripts is steadily developing into a science and the progress of literary research is advancing in longer strides with its aid. From a mere list of unclassified names of works sometime confounded with those of authors, it has grown into a miniature encyclopaedia in the type of Oxford Catalogue of manuscripts by Aufrecht. Analysis and detailed centents of works noted with all references to works, names or quotations cited by the author of the manuscript furnish ample field for research especially when a scholar is not expected to read every important work available in distant libraries in scripts unknown to him. Procuring of manuscripts from even the philanthrophic libraries of civilised countries is difficult and in most cases beyond the means of the Research student. Thus catalogues serve a very useful purpose in the history of research. But the material supplied by the catalogues must be absolutely reliable and the cataloguers' opinions on the merits of a work, though unnecessary in reality, should stand above prejudice of any sort.

The Bhandarkar's Institute in issuing descriptive catalogues of their valuable collection of manuscripts are actually contributing towards the labours of research. Mr. Gode gives us very valuable information mostly additional to that furnished by the study of the manuscript itself in the form of comparative notes referring to various other catalogues. Many of the difficulties naturally felt by a cataloguer have been overcome by Mr. Gode. It will be more profitable to the literary public if cataloguing is systematised for its reliability and utility. In these catalogues there are very few faults, some of which may be deemed differences of opinion. For instance, verses quoted are spelt as found in the manuscripts which the cataloguer knows are faulty; but sticking to the faithfulness, he must have suggested correct readings in brackets or otherwise. A crucial example of this may be cited thus. He names the author of Rasaratnapadīpa Mullarāja in one manuscript and Allarāja in another copy of the same work. The correct reading is Allarāja श्रीमदल्लराज where in one copy *da* was left out and consequently Mallarāja (श्रीमल्लराज) remains. The scholar knows that it is only Allarāja but

he persists in preserving the error of the manuscript calling its author Mallarāja (p. 278 and 280 of Vol. XII). He quotes the geneology of the author as तस्मादल्लमहीपतिः समभवद्वीराग्रणीः etc. which exposes the reading Mallarāja as wrong. Uncorrected erroneous passages from the originals frequently mislead a reader. Some of them are lines of verses mixed with prose. They require suggestive corrections. Only a very few errors of fact have crept into the catalogues and in many cases are such as cannot be avoided without their notice in any other work or catalogues elsewhere. On page 458 is noted a Bharataśāstra (No 345) presumably copied from a manuscript of the Government Oriental Manuscripts Library, Madras. In reality it is not Bharataśāstra, but is a commentary on Gīta-Govinda by Lakṣmaṇasūri. Here the writer of the catalogue was misled by some article in which the writer refers to this manuscript as Bharata Śāstra by Lakshmanasūri. Similarly Ṣanmatanāṭaka (No. 237 of Vol. XIV) may be read as Āgamaḍambara, the real name of the drama as recovered from the words of sūtradhāra. A few errors do not however vitiate the great usefulness of these catalogues.

M. RAMAKRISHNA KAVI

DESCRIPTIVE CATALOGUE OF MANUSCRIPTS IN THE GOVERNMENT MANUSCRIPTS LIBRARY (Deposited at the Bhandarkar Oriental Research Institute). Published under the supervision of the Manuscripts Department of the Bhandarkar Oriental Research Institute, Poona, 1936, Vol. XVII parts 1, 2 & 3, Jaina Literature and Philosophy. Compiled by Hiralal Rasikdas Kapadia, M.A.

Within the course of about ten centuries, Jain Canonical literature expanded beyond the possibility of easy study. This extensive literature is mostly Śvetāmbara. According to Digambaras all Jain Āgamas are lost beyond hope of recovery, but according to Svetāmbaras, only one aṅga (out of 12) is lost and the rest is safe. Due to the diligence of Jain ascetics, writings of this religion had been secured against the ravages of marauders of the middle ages in the underground archives of monasteries, but the secrecy of such preservation has been so persistent that until about 1880, only a few were accessible, nay, known, beyond the small circle of Jain Ācāryas of Western India.

The tours in search of manuscripts organised by the Government of Bombay in the latter half of last century resulted in valuable

finds and the Reports of such peripatetic parties are invaluable repositaries of Jaina literature. Peterson's Reports, for instance, with their indexes of authors, are in themselves an enclopaedia. These Reports have been extracted by Aufrecht in his *Catalogus Catalogorum*. These accounts helped to stir up earnestness in Jain and non-Jain scholars to get at the originals, but for many years attempts to look at them were in vain. The Descriptive Catalogue of works in the libraries of Patan and Anhilvid published at Baroda broke the ice and the Indian scholars are grateful to the Government of Baroda for this kind interest. I am told that even now the wardens of these libraries and for the matter of that, of many Jain Bhandars, do not let in visitors or grant copies. The appearance at this stage of these Descriptive Catalogues of Jaina Āgama literature is a good augury, and they exhibit a marvellous collection. In 3 parts of Vol. XVII, 11 Aṅgas, 12 Upāṅgas, and 10 Prakīrṇakas with supernumeraries, Cheda and Cūlika sūtras, and Mūla sūtras, have been described in all necessary detail and the information furnished is enough for a student of literary history. Mr. Hiralal R. Kapadia has brought to bear on these catalogues an ardent devotion, and the 'References' which he has appended to each manuscript exhibit scholarship of a high order; they form a bibliography of all relevant notes. These 'References' are a unique feature of the series of Descriptive catalogues of Manuscripts published by the Bhandarkar Oriental Research Institute. The Appendices contain paleographical notes and charts and these will help the study of the original manuscripts. The Indexes that are proposed are of such large variety that they will allure the most lazy scholar into research in Jaina literary history.

M. KRISHNAMACHARIAR

JOURNAL OF INDIAN HISTORY—Special Number, April, 1941, Madras.

This special number of the Journal of Indian History commemorates the 71st birthday of its Editor, Dr. S. Krishnaswami Aiyangar. Under his care, the Journal has aged 20 years and is now in the front rank of historical journals of the world.

The picture on the frontispiece of Śrī Viṣṇu reclining under the expanding hood of Ādiśeṣa is exquisite for the first look and is suggestive of everything that is glorious in India's art, religion and history. The portrait of the Doctor belies his age of three score and ten. The

Introduction narrates the origin and progress of the Journal; the many appreciations of the work of its Editor indicate that its vicissitudes have not marred its success.

The twenty-one articles contributed to this Volume by scholars of different provinces embrace all branches of Indian Studies. Here are a few. M. V. Kibe, well-known for his researches in Rāmāyaṇa, now discourses of the historicity of Uttara-Kaṇda. Delhi's ancient history is probed by S. N. Sen. The geography of the world depicted in the Purāṇas is the theme of K. A. Nilakanta Sastri and he suggests possible solutions of the Purāṇic Cosmogony. D. N. Mookerjee examines the Gupta Era in the light of astronomical data but does not touch the error of the "Greek Synchronism" which has upset all real Indian Chronology. B. C. Law has a splendid account of Ancient Indian Tribes and the essay is replete with references to Epics and Purāṇas. With its wide variety of topics emanating from eminent scholars this Special Number will by itself be well appreciated.

To Śrī Venkateśvara Oriental Institute, Tirupati, Dr. Krishnaswami Aiyangar is the Visitor and Śrī Venkateśvara will, it is prayed, bestow on His devoted servant, long years of health and happiness.

M. KRISHNAMACHARIAR

श्रियः कान्ताय कल्याणनिधये निधयेऽर्थिनाम् ।
श्रीवेङ्कटनिवासाय श्रीनिवासाय मङ्गलम् ॥

சில செய்யுட்கள்

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இளமைக்கு உலகியலறிவும், இடைவயதுக்கு அமைதியும், மூப்புக்கு இளமைத் தன்மையும் தரவல்லது பாவலன் கலை. பாக்களைப் பலவகை களால் நோக்கித் தரமறிவர் படித்தோர். கட்டிடம், அணிவகை, பொருட் செறிவு முதலிய பல அவ்வளவைகள். எண்டுக்குறிக்கப்படுஞ் சில பாடல் கள் வேறுவகையான் மதிப்பிடப்பட்டுள்ளன. இவை படிப்போன் வாழ்க் கொயொடு கலந்து இணைபிரியாத் தோழன் போன்றுதவுவன. பாட்டின் முழுப்பயனெய்தல் அதனை வாழ்க்கைத்துணை யாக்கிக் கோடலேயன்றோ? அவ்வாறுயினே பாடல்கள் நவிறொறுந்தொறும் நயந்தருவன. சொற்களைப் பிரித்தும் பூட்டியும், கருத்துக்களை ஒப்பிட்டுச் சீர்தூக்கியும், புலவன் கூறும் முறையை உய்த்துணர்ந்தும் நயங்காண்டலினும் இவ்வாறு நயங்காண்டல் பெரும்பயத்ததாகும். இம்முறை சிலர்க்கு மட்டுமே கருவியாமெனல் மிகை யாகாது.

காதலியைப்பிரிந்து செய்வினைமேற் சென்றவன் காடும் மலையுங் கடந்து பன்னாளாயும் வினை முடியாததால், தனிமைத் துன்புகொண்ட உளத்தொடு மிகவும் மடிவுற்றுத் தியங்கினன். உடன் வளர்ந்த நல்லுணர்வு மனமடிவு தீர நற்காட்சிகளை முன்கொணர்ந்து நிறுத்திற்று. கடமையின் கருத்துந் தூய்மையும் கருதினன். காதலின்பம் கடமை முடித்தபின்பே யின்பமாகு மென்றுணர்ந்தான். இவற்றையெல்லாம் புலவன் தன் கலைத் திறத்தாற் புனைந்து கடமை புரியுங்கால் பல்வகை யூறுகளாற் சோர்வுறும் எவன் மனத் துக்கும் உறுதியும் ஊக்கமு மூட்டுகிறான். கடமையின் உட்கிடையு முணர்த்துகிறான் — தன்னலமற்ற செயலருஞ் செய்வினை யென்று. இவ்வக நானூற்றுப் பாட்டு:

'கேள்கே டூன்றவுங் கிளைஞ ராரவும்
கேளல் கேளிர் கெழீஇயினர் ரொழுகவும்
ஆள்வினைக் கெதிரிய வூக்கமொடு புகல்சிறந்து
ஆரங் கண்ணி யடுபோர்ச் சோழர்
அறங்கெழு நல்லவை யுறந்தை யன்ன
பெறலரு நன்கல னெய்தி நாடுஞ்
செயலருஞ் செய்வினை முற்றின மாயின்
வாடா வேம்பின் வழுதி கூடல்
நாளங் காடி நாறு நறுநுதல்
நீளிருங் கூந்தல் மாஅ யோளொடு

வரைகுயின் றன்ன வான்றோய் நெடுநகர்
நுரைமுகந் தன்ன மென்பூஞ் சேக்கை
நிவந்த பள்ளி நெடுஞ்சுடர் விளக்கத்து
நலங்கே ழாகம் பூண்வடுப் பொறிப்ப
முயங்குகஞ் சென்மோ நெஞ்சே......'

(சேரன் கருவூர்ப்பொருநை முன்றுறை மணலினும்பலவே.)

சில பாடல்கள் வாழ்க்கையில் கலக்கும்போது அவற்றைச் சொல்லுக்குச் சொல்லாகப் பொருளாக்கிக் கொள்ளலின்று. கீழ்வரும் நம்மாழ்வார் பாட்டு அலைவுற்றுத் தியங்கும் நல்லுளத்துக்கு 'மம்மாறுக்கும் மருந்து':

'ஆவி திகைக்க ஐவர்குமைக்குஞ் சிற்றின்பம்
பாவி யேனைப் பல நீ காட்டிப் படுப்பாயோ
(தாவி வையங் கொண்டதடந்தா மரைகட்கே
கூவிக் கொள்ளுங் காலம் இன்னங் குறுகாதோ).'

முதலிரண்டடியில் முழுநலமு முண்டாகிறது.

கீழ்வரும் அப்பர் பாட்டு ஒவ்வொருவன் பாட்டுமன்றோ:

'மனத்தினார் திகைத்துநாளும் மாண்பலா நெறிகண்மேலே
கனைப்பரால் என்செய்கேனோ கறையணி கண்டத்தானே
தினைத்துணை வேதங்குன்றாத் தில்லைச்சிற் றம்பலத்தே
அனைத்துநின் னிலயங்காண்பா னடியனேன் வந்தவாறே.'

எங்கணுந் தீமையுண்டாகலாமென்னும் நலிவுணர்ச்சி மக்கட்குண்டாவதே. அறநெறியார் 'தீயுருவோடும் முத்தீப்போன்ற வேலோடும் எம்முள் சுற்றிச்சுற்றி முரன்று திரிகிறார்' என்கிறாரப்பாடிகள். தீமையெதுவும் அவரையும் அவர் படையையும் அவர் அயராது சுற்றலையுமறிந்தும் அணுகத் துணியுமோ? இப்பாட்டு:

'எத்திசைச் செலினும் எமக்கொரு தீதிலை
தெத்தே யெனமுரன் றெம்முள் உழிதர்வர்
முத்தீ யனையதோர் மூவிலை வேல்பிடித்
தத்தீ நிறத்த ரறநெறி யாரே'

துயர்க்கடலிற் சுழன்று தப்புமறிவிலாது தடுமாறுகிறான் மனிதன். இடுக்கணுற்றுத் துணையற்றுப் பரிதவிக்கிறான் மனிதன். கீழ்வரும் மனோன்மணீயப் பாடல்கள் அவனுக்குப் புத்துயிர் தருவன:

'நீர்நிலையின் முதலையின்வாய் நிலைகுலைந்த வொருகரிமுன்
ஓர்முறையுன் பேர்விளிக்க உதவினைவந் தெனவுரைப்பர்
ஆர்துயர அளக்கர்விழும் அறிவிலியேன் அழைப்பதற்குன்
பேர்தெரியேன் ஆயிடினும் பிறகிடல்நின் பெருந்தகையோ'

(நீர்நிலை—அளக்கர் இவற்றை நோக்குக)

'பாரரசர் துகிலுரியப் பரிதவிக்கு மொருதெரிவை
சீர்துவரை நகர்கருதிச் சிதைவொழிந்தா ளெனவுரைப்பர்
ஆர்துணையு மறவிருக்கு மறிவிலியேன் அழைப்பதற்குன்
ஊர்தெரியே னாயிடினும் உறுதிதரல் உனக்குரித்தே'

நம் நிலைமைக்குக் காரணத்தை நன்குணர்தலே அதனை நன்ருக்கிக் கொள்வதற்கு வழிதேடக் கருவியாவது. சிலபோது காரணமறிந்தும் நன்ருக்கலியலாது போதலும் உண்டு. ஆள்வோரால் விளையுங் கேடுகளைத் தீர்த்துக்கொள்ள முடியகில்லாதவர் பின்வரும் பாட்டின் பகுதிகளால் எண்ணியமையலாம்:

'பொய்யா வளமை தரும்பெருமைப் பொருநைத் துறையில்
நீராட்டிப்

பூட்டுங் கலங்கள் வகைவகையே பூட்டியெடுத்துப் பாலூட்டி
மெய்யா லணைத்து மறுகுதனில் விட்டாரவரை வெருமலுனே
வெறுக்க வேறு கடனுண்டோ விரும்பிப்பாலைக் கொழித்
தெடுத்துக்

கையா விழைத்த சிற்றிலைநின் காலாலழிக்கை கடனலகாண்
காப்பா னழிக்கத் தொடங்கி லெங்கள் கவலையெவரோ டினி
யுரைப்போம்

ஐயா வுனது வழியடிமை யடியேஞ்சிற்றி லழியேலே
அலைமுத் தெறியுந் திருச்செந்தூ ரரசேசிற்றி லழியேலே'

இறையும் கோலும் ஆக்கமோ நன்னிலேயோ போக்க வுளங்கொண்டு சில செய்வழி இப்பாடலை யுன்னி யுணர்வுட் கொள்ளலாமன்ருே?

சென்றதை நினைந்து நினைந்து மனங்குன்றிக் கவலுதலாற் பயன் யாது? பாரதியின் இப்பாட்டு இன்புற்றிருந்து வாழவும் நினைவூட்டுகிறது:

'சென்றதினி மீளாது மூடரேநீர் எப்போதுஞ் சென்றதையே
சிந்தைசெய்து

கொன்றழிக்குங் கவலையெனுங் குழியில்வீழ்ந்து குமையாதீர்
சென்றதனைக் குறித்தல்வேண்டா

இன்றுபுதி தாய்ப்பிறந்தோ மென்றுநீவிர் எண்ணமதைத்
திண்ணமுற விசைத்துக்கொண்டு

தின்றுவிளை யாடியின்புற் றிருந்துவாழ்வீர் தீமையெலாம்
ஒழிந்துபோம் திரும்பிவாரா.'

ஒருவனது உணர்ச்சியும் உள்ளீடும் ஒப்புயர்வற்றன. உலகை யளிக்கும் உறுதியுமுடையான். ஆயினும் வறுமை, உதவியின்மையிவற்ருல் வருந்தி மங்கி மாய்கிருன். அவன் தன் கருத்துக்களைக் கீழவருங் கண்ணடி

யிற் கண்டுகொள்ளாதும், கண்டு கவலை குறைந்து ஆறுதலடையாதும் இருப்பானோ ?

‘ நல்லதோர் வீணைசெய்தே—அதை
நலங்கெடப் புழுதியி லெறிவதுண்டோ
சொல்லடி சிவசக்தி—என்னைச்
சுடர்மிகு மறிவுடன் படைத்து விட்டாய்
வல்லமை தாராயோ — இந்த
மாநிலம் பயனுற வாழ்வதற்கே
சொல்லடி சிவசக்தி—நிலச்
சுமையென வாழ்ந்திடப் புரிகுவையோ.’

இப்பாடல்கள் பன்முறை யுன்னவுன்ன உள்ளத்துப் பல்புதுப் பொருள்கள் தோற்றி வாழ்க்கையின் கூருகி உளம்வழுக்குழி யூன்று கோலாயுதவுவனவாம்.

யாது, எவன்

BY

D. T. TATACHARYA SIROMANI M. O. L.

" யாதெவ னென்னு மாயிரு கிளவியு
மறியாப் பொருள்வயிற் செறியத் தோன்றும் "

என்று தொல்காப்பியம் சொல்லதிகாரம் கிளவியாக்கத்தில் சூத்திரம் ஓதப் படுவதைப் புலவரறிவர். யாது எவன் என்ற இந்த இரண்டு சொல்லும் அறியாப் பொருள்மீது வரும் என்று இச்சூத்திரத்தின் பொருள் என்பது வெளிப்படை.

வேள்வியன் துறக்கம் புகுந்தான் என்றவிடத்துத் 'துறக்கம்' என்பது புகுதற்குரிய ஓர் இடம் என்பதை யுணர்ந்து அவ்விடம் யாதென்பதை யுணர்வான் ஒருவன்

'இச்சொற்குப் பொருள் யாது அல்லது எவன்'

எனலாம். இது ஒரு சொல்லாதலின் இதற்கு ஒரு பொருள் உண்டென்றும் அது 'புகுந்தான்' என்ற வினை தொடர்ந்ததாதலின் ஒரு இடம் என்றும் உணர்தல் எளிது. ஆயினும் அது எத்தகையதென்று அறியாதுதலின் அது யாதென்று வினவுகின்றான்.

" கீழைச்சேரிக் கோழியும் மேலைச்சேரிக்கோழியும் சண்டையிட்டன "

என்றவிடத்து 'வென்றது யாது' என வினா எழுகின்றது. இரண்டனுள் ஒன்று வென்றதென வறிந்து அது எதுவென்று அறிவதற்கு 'அது யாது' என வினா.

'சாத்தனைக் கண்டேன்'

என்று சொல்லக் கேட்டு 'சாத்தனென்னும் சொற்குப் பொருள் யாது (அல்லது எவன்) மனிதனோ, நாற்காற் பிராணியோ' என்று வினவிய பொழுது திணை விளங்காது அதை யறிவதற்கே யாதென்ற சொல் (அல்லது எவனென்ற சொல்) உபயோகிக்கப்பட்டது.

'கை முறிந்தது.'

எனக்கேட்டு 'முறிந்த கை யாது (எவன்) இடதோ, வலதோ' என்றபோது திணையும் பாலும், கையிரண்டனுள் ஒன்று என்பதும் அறிந்து, இடது அல்லது வலது என்பதை யறியாமல் அதையறிவதற்கு 'யாது (எவன்)' என வினவப்பட்டது.

'நம்மெருதைந்தனுள் கெட்டது யாது (எவன்)'.

இங்கு ஐந்துக்குள் ஒன்று கெட்டது என்பதை யறிந்தும் அவற்றுள் இன்னது கெட்டது என்றறியாமையால் அது யாது (எவன்) என வினா வெழுந்தது.

காணாத ஒரு பொருளைக் கண்ணுற்றக்கண்டு, அதன் பெயர், தன்மை, பயன், இவற்றை யறியாமல் 'இது யாது (எவன்)' என வினாவுவதுண்டு.

சலசலவென்ற ஓசை செவியிற்பட அங்கு ஏதோவொரு சீவன் இருப்பதை யனுமித்து அது இதுவென்றறிவதற்கு அங்கு ஓசைப்படுத்துவது யாது (எவன்) பாம்போ, அரணையோ என்று கேட்கலாம்.

இவ்வாறு ப்ரத்யக்ஷம், அனுமானம், சப்தம் என்ற ப்ரமாணங்களுள் ஏதாவதொன்றால் அறியப்பட்ட பொருளைப்பற்றிய அறியப்படாத ஒரு விஷயத்தை யறிவதற்காக 'யாது, எவன்' என்னும் இவ்விரு சொல்லும் எடுத்தாளப்படுமென்று சூத்திரத்தின் கருத்து ஏற்படுவதால் இச்சொற்களைக் கொண்டெழும் வினாவெல்லாம் எத்தகைய வாயினும் இச்சூத்திரத்திற்கே உதாரணமாமென்று துணியப்படும்.

இஃதிவ்வாறாயின் இதற்கடுத்தோதப்படும்

"அவற்றுள்
யாதென வரூஉம் வினாவின் கிளவி
அறிந்த பொருள்வயி னையந் தீர்தற்குத்
தெரிந்த கிளவி யாகலு முரித்தே."

என்கிற சூத்திரம் என் கூறுகிறதென வாராய்தல் வேண்டும். அதுவே இங்கு முக்கிய விஷயம். யாது, எவன் என்கிற இவ்விரு சொல்லும் அறியாப் பொருள்மீது வரும் என்றது முற் சூத்திரம். அவற்றுள் யாதென்னும் சொல் அறிந்த பொருள்மீதும் வருமென்கிறது இச்சூத்திரம். அறிந்த பொருளை யறிவிக்கும் சொற்றொடர் எதற்கெனின் ஐயந்தீர்தற்கென்றார். ஐயந்தீர்தல் உணராதுணர்தல் இப்பயன்பற்றி அறிந்த பொருளையும் அறிவித்தல் வேண்டுமென்பது. இதற்கு உதாரணம்—வாராத மாடு யாது என்று வினவியபொழுது

"சண்டையிட்டுக் கொம்பிழந்தது யாது அது வாராதுநின்றது"

என்பது. வாராத மாடு யாதென ஐயமுற்றான் சண்டையிட்டுக் கொம்பிழந்த மாடு இதுவென வறிவன. ஆதலின் அறிந்த பொருள்மீது இங்கு யாதென்ற சொல் வந்தது. இவ்வித வழக்கு வடநூலில் அனுவாத மெனப்படும். 'யத்' என்னும் வடசொல் அனுவாதம் செய்யுமிடத்தே வருமல்லது வினாவில் ஒருகாலும் வாராது. யாதென்னும் தமிழ்ச்சொல் வினா, அனுவாதம் இரண்டிலும் வரும். எவன் என்னும் சொல் 'கிம்' என்னும் வடசொற்போல வினாவில் மாத்திரம் வருமாதலின் அஃது இங்கு விலக்கப்பட்டதென்க.

இனி, யாவன், யாவள், யாவர், யாவை, யாண்டு என்ற விச்சொற்களும் வினாவிலும் அனுவாதத்திலும் வருமியல்பின வாயிருக்க, யாதென

விதந்து கூறியதென்னை யெனிற் கூறுவாம். முதற் சூத்திரத்தில் யாதென வெடுத்தது மேற்கண்ட சொற்களை விலக்கும் நோக்கத்துடனே அன்றுவென முன்னம் உணர்தல் வேண்டும். ஒவ்வொரு சொற்றொடரிலும் அறிந்தது குறிப்பது அறியாததை யுணர்த்துவது என விரண்டு பகுதிகள் உள.

'சாத்தன் செல்கிறான்'

என்புழிச் சாத்தன் என்பானொருவன் உளனே அவன் செல்கிறான், அல்லது ஒருவன் செல்கிறானே அவன் சாத்தன் என்று அறிந்ததை யனுவதித்து அறியாத துணர்த்தப்படும். அதனுள் அனுவதிக்கப்படுவதை உத்தேச்யம் என்பதும் உணர்த்தப்படுவதை விதேயமென்பதும் வடநூல் வழக்கு. இனி முன்னெடுத்த முதற் சூத்திரத்தில் உத்தேச்யம் யாது, விதேயம் யாதென நோக்குங்கால் 'யாதெவனென்னு மாயிருகிளவியும்' என்பதுத்தேச்யமென்றும், 'அறியாப் பொருள்வயிற் செறியத் தோன்றும்,' என்பது விதேயமென்றும் தோன்றும். அவ்வாறாயின் இவ்விரு மொழிகளும் அறியாப்பொருண் மருங்கு வருமென்பது இதற்குமுன் அறியப்படாததென்றும் இங்கே அது உணர்த்தப்படுகிறதென்றும் கொளல் வேண்டும். அது பொருந்தாது;

யாவென் வினாவும்
யாவினா முதலிய
யாவினா மொழியே
எகரமுதல் வினாவி னிகர விறுதியும்

என்னும் எழுத்ததிகாரச் சூத்திரங்களில் இவற்றை வினாச்சொல்லென விளக்கினாராகலின். அறியாது அறிய விரும்பும் பொருளை யுணர்த்தும் சொல்லே யன்றோ வினாச்சொல்லென்பது. இனி 'இவ்விருமொழிகளே அறியாப் பொருள்வயின் தோன்றும். மற்றவை தோன்றா' வென வரையறை விதேய மெனில் மற்றவை வினாச்சொற்களே யன்றென வரும். அது செய்யுள் வழக்கு இரண்டிற்கும் முரண்பட்டது.

யாஅ ரென்னும் வினாவின் கிளவி
யத்திணை மருங்கின் முப்பாற்கு முரித்தே.

எனும் சூத்திரத்தில் ஏனைய மொழியையும் வினாவெனச் செப்பி நூலாசிரியர் மற்றும் பல வினாச்சொற்களுளவென விளக்கிக் காட்டினாராயினர். ஆக விங்கு விதேயமொன்று மில்லையாகலின் இச்சூத்திரம் முழுவதுமே யனுவாத மாய் மற்றொரு சொல்லையும் விலக்காதென்பதாயிற்று. இவ்வனுவாதத்திற்கு யாது பயனெனின் மேற் சூத்திரத்தொடு ஒரு வாக்கியமாக்கி அதன் பயனே இதற்கும் பயனென்க.

'யாது எவன் என்னுமிவ்விரு வினாச்சொற்களுள்
யாதென்பது அறிந்த பொருள்வயினும் தோன்றும்'

என்றிவ்வாறு ஒரு வாக்கியம் ஆக்குவது. இங்கு யாதெவ னென்னு மிவையே யன்றி ஏனைய வினாச் சொற்களுமுளவாகலின் இருமை இவ்விரண்டு தனிச்

சொற்கள்மீது நில்லாது இனங் குறித்து நிற்கும்.—யாது யாவை யாவன் யாவள் யாவர் யார் என்று யஃகான் முதற்ற வினாச்சொற் கூறொன்று, எவன் எவ் முதலிய எஃகான் முதற்ற வினாச்சொற் கூறொன்று, இவ்விரண்டில் முதற் கூற்றுச் சொற்கள் அறிந்த பொருள்வயின் அனுவாதமாய் வருப ; இரண்டாங் கூற்றுச் சொற்கள் வாராவென்று. இனி யஃகான் முதற்ற பல மொழிகளுள வாயிருக்க யாதென வொன்றையே எடுத்தது எக்காரணம் பற்றியெனின் உபலக்ஷணமாய் யாதோ வொன்றை யெடுப்பான் இதை யெடுத்தாரென்க. அன்றியும் 'எவன்' என்பதை இவ்வாசிரியர் அஃறிணையாகவே கொண்டாரா கலின் அத்துடன் எடுக்கப்படும் சொல்லும் அத்திணையதாகவே யிருப்பது பொருத்த முடைத்தென ஆசிரியர் கருத்து. ஒருமை விட்டுப் பன்மைக்குப் போதற்குச் சிறப்புக்காரணமேது மின்றாகலின் யாவை என்னாது யாதென ஒருமையே நின்றது. யாதெனு மஃறிணைச் சொற்கு உதாரணம் முன்னரே காட்டப்பட்டது.[1] ஏனைய திணைக்குதாரணம்

'உயர்வற வுயர்நல முடையவன் யவனவன்'

என்ற நம்மாழ்வார் பாசுரத்திலும்

"ஆரால் இவ்வையம் அடியளப் புண்டதுதான்
ஆரால் இலங்கை பொடிப்பொடியா வீழ்ந்தது—மற்று
ஆராலே கன்மாரி காத்ததுதான்—ஆழிநீர்
ஆரால் கடைந்திடப்பட்டது—அவன் காண்மின்
....நம்மகளைத்
தீரா நோய்செய்தான் என வுரைத்தாள்."

என்ற திருமங்கையாழ்வார் பாசுரத்திலும் காண்பது. இங்கு யாவன் என்ற விடத்தில் யவன் என்று புதியது புகுந்தது போலும். யாரால் என்றது யகரம் கெட்டு ஆரால் என்றாகு மென்று இலக்கணமே காட்டியது.

1. யாதனின் யாதனி னீங்கியா னோத
லதனி னதனி னிலன். (341)

என்ற குறளு மீண்டுதாரணம்.

తిక్కన యౌచిత్యము - విరాటపర్వము.

అభినవ భట్టనారాయణ. పా. సుబ్రహ్మణ్య కవి విద్వాన్—తిరుపతి

" శ్రీ యన గౌరి నాఁబరఁగుచెల్వకుఁ జిత్తము పల్లవింప భ
ద్రాయితమూర్తియై హరిహరంబగు రూపము దాల్చి విష్ణురూ
పాయ నమశ్శివాయ యని పల్కెడు భక్తజనంబు వైదిక
ధ్యాయిత కిచ్చు మెచ్చుపరతత్త్వముఁ గొల్చెద నిష్టసిద్ధికిన్."

—తిక్కన సోమయాజి.

ఆంధ్రభాషకు శ్రీమదాంధ్రభారతము జీవగఱ్ఱ. ఈ మహాగ్రంథము రచియించినవారు వాగనుశాసన బిరుదమందిన నన్నయభట్టు, కవిబ్రహ్మ యయిన కొట్టరువు తిక్కన సోమయాజి, ప్రబంధపరమేశ్వరుఁడన నెఱ్ఱన చదలువాడ యెఱ్ఱప్రెగ్గడ. వీరినే తెలుఁగునఁ గవిత్రయమందురు. అందు నన్నయభట్టు తెలుఁగున నాదికవి యని పెక్కురెన్నుచున్నారు. అతఁడు సంస్కృతమునఁ గృష్ణద్వైపాయనమహాముని రచియించిన మహాభారతమున నాది దొడఁగి మూఁడుపర్వము లొనరించి వీడఁగాఁ దిక్కన విరాటపర్వము మొదలుచేసికొని తుదిదనుకఁ బదునేనుపర్వములు తాను బూరించెదనని చెప్పికొనియున్నాఁడు.

" ఆదరణీయసారవివిధార్థగతిస్ఫురణంబుగల్గి య
ష్టాదశపర్వనిర్వహణసంభృతమై పెనుపొంది యుండ నం
దాదిదొడంగి మూఁడుకృతు లాంధ్రకవిత్వవిశారదుండు వి
ద్యాదయితుం డొనర్చె మహితాత్ముఁడు నన్నయభట్టు దక్షతన్."

—తిక్కన-భార-విరా-౧-ఆ.

" హృదయాహ్లాది చతుర్థ మూర్జితకథోపేతంబు నానారసా
భ్యుదయోల్లాసి విరాటపర్వ మటయుద్యోగాదులుం గూడఁగాఁ
బదియేనింటిఁ దెనుంగుబాస జనసంప్రార్థ్యంబులై పెంపునం
దుదిముట్టన్ రచియించుటొప్పు బుధసంతోషంబు నిండారఁగన్."

భారతాంధ్రీకరణమునకుఁ బోడగు శ్రీకృష్ణద్వైపాయనమహాముని మార్గముననే నడచియు నౌచిత్యంబు పోషింపఁగోరి ధృతరాష్ట్రి పట్టాభిషేకాది ఘట్టంబులఁ దనయథామతి మార్చి రసపోషణమునకు మార్గంబు గల్పించి నన్నయభట్టారకుఁ డార్యులయిన భారతజనులకు నాంధ్రవేషములను గూర్చి యలంకారము చేసెను. అట్లె దానును దిక్కయజ్వ రసపోషణంబున కును నంతకు నెక్కుడుగా నౌచిత్యసంపోషణమునకును ననునగుమార్గమున రచియింతు నని సూచించినాఁడు.

" కథ జగత్ప్రసిద్ధి గావునఁ బూర్వప
క్షార్థయుక్తి సేయునట్టియెడల
యత్న మించుకంత యయినను వలవదు
వలసినట్లు చెప్పవలసియుండు."

అని విరాట పర్వారంభమునఁ జెప్పియున్నాఁడు. అట్టి సందర్భములందున నితరుల కెవ్వరికి నలవడని మార్గమునఁ దిక్కనసోమయాజి సృష్టి నెలకొల్పి కవిబ్రహ్మ యయ్యె నని యారణ్యపర్వశేషము పూరించి కవిత్రయములోఁ గడపటివాఁడయిన శంభుదాసుఁడు తనహరివంశ ప్రబంధమునందు

" తనకావించిన సృష్టి తక్కొరులచేతం గాదు నా నేముఖం
బునఁ దాఁ బల్కినపల్కు లాగమములై పొల్పొందు నా వాణి న
త్తన నీతం డొకరుండు నాఁజనుమహత్త్వాప్తిం గవిబ్రహ్మ నా
వినుతింతుం గవితిక్కయజ్వ నిఖిలోర్వీదేవతాభ్యర్చితున్."

అని వినుతించియున్నాఁడు.

అట్లె తిక్కనసోమయాజి సృష్టిచాతుర్యము చూపినాఁడు. నన్నయ భారతపాత్రల కాంధ్రవేషభాషలే కూర్పఁగాఁ దిక్కన యాంధ్రవేషభాషలేకాక యాంధ్రమానసికవర్తనౌచిత్యాదులఁ గూర్చి సంపూర్ణాంధ్రత్వము చేకూర్చి యున్నాఁడు. అట్లు గావుననే యమ్మహామహుని సృష్టి యాంధ్రావలికి మోదము గూర్చినది. అదియే సోమయాజి మహాకవిత్వదీక్షావిధి నొంది పూనిక మెయి రచింతు నని

" కావున భారతామృతము కర్ణపుటంబుల నారఁ గ్రోలి యాం
ధ్రావలి మోదముం బొరయునట్లుగ నాత్యవతేయసంస్కృతి
శ్రీవిభవాస్పదంబయిన చిత్తముతోడ మహాకవిత్వదీ
క్షావిధి నొంది పద్యముల గద్యములన్ రచియించెదం గృతుల్."

" అని పూని..............." అని చెప్పియున్నాఁడు.

ఔచిత్యభంగము లేక రసపోషమునకై తిక్కన సోమయాజి తన ప్రబంధమున మూలములోని విషయమును కొన్నిచోట్ల మార్చియుఁ గొన్నిచోట్లఁ గ్రొత్తసృష్టి గూర్చియు రచియించియున్నాఁడు.

ఈ కవికులతిలకునికవనమును గూర్చి మద్గురువర్యులు "విమర్శకాగ్రేసర" బిరుదవిభాసితులు శ్రీనాగపూఁడి కుప్పుస్వామయ్యగారు నిర్వచనోత్తరరామాయణోపోద్ఘాతము వ్రాయుచో " నాంధ్రసరస్వతికిఁ దిక్కన సోమయాజి రచనలు ప్రాణములు. ఆంధ్రభాషాప్రపంచము నామూలాగ్రముగ నితఁడెఱింగినకరణి నేరుం డెలియరు......ఆంధ్రకవీశ్వరులలోఁ దిక్కన సోమయాజియొద్ద నేర్చుకొనఁదగు నంశములు నన్నయ, యెఱ్ఱన, నాచన సోమన లోనగు మహాకవులకే పెక్కులు కలవని కంఠోక్తిగాఁ జెప్పవచ్చునన నిఁక నితరకవులమాటఁ బాటింపనేల ?............తత్త్వద్రసానుకూలపదగుంభనచే రసపోషణము సేయ నితఁడు నేర్చినకైవడి నెవ్వరు నేరరు. ఏరసము వర్ణించునపు డెట్టిపదములు ప్రయోగింపవలయునో యావిషయ మితనికిఁ దెలిసినమాడ్కి నొరులకుఁ దెలియదు. ఇక్కవినాథుఁ డేయే భావంబులను వివరించునపు డాయా భావంబులు పాఠకులకును శ్రోతలకుం బొడమి తాదాత్మ్యంబు నెందుదురు..........." అని వ్రాసియున్నారు.

ఆంధ్ర సరస్వతి మూర్త్యంతరమే యనందగు తిక్కన సోమయాజి సృష్టి చాతుర్యము విరాట పర్వములో నా స్థూలదృష్టికిఁ దోఁచినవానిలోఁ గొన్నింటిని స్థాలీపులాకన్యాయంబునఁ దెలిపి యమ్మహాకవిలోకమార్తండు నారాధించెదను.

౧. పాండవు లజ్ఞాతవాస మెట్లు నిర్వర్తింపవలయునో యాలోచింపఁ బూనినపట్టు:—

మూలమున

"తథా తు స వరాన్ లబ్ధ్వా ధర్మాద్ధర్మభృతాం వరః ।
గత్వాఽఽశ్రమం బ్రాహ్మణేభ్య ఆచఖ్యౌ సర్వమేవ తత్ ॥
కథయిత్వా తు తత్సర్వం బ్రాహ్మణేభ్యో యుధిష్ఠిరః ।
అరణీసహితం తస్మై బ్రాహ్మణాయ న్యవేదయత్ ॥
తతో యుధిష్ఠిరో రాజా ధర్మపుత్రో మహామనాః ।
సన్నివర్త్యానుజాన్ సర్వానితిహోవాచ భారతః ॥
ద్వాదశేమాని వర్షాణి రాజ్యవిప్రోషితా వయమ్ ।
త్రయోదశోఽయం సంప్రాప్తః కృచ్ఛ్రాత్పరమదుర్వసః ॥
ససాధు కౌంతేయ ఇతో వాసమర్జున రోచయ ।
సంవత్సరమిమం యత్ర వసేమావిదితాః పరైః ॥"

... ...
... ...

సం. భార. విరా-౧—అధ్యా.

... ...

"ఏవముక్తస్తతో రాజ్ఞా ధౌమ్యోఽథ ద్విజసత్తమః ॥
అకరోద్విధివత్సర్వం ప్రస్థానే యద్విధీయతే ।
తేషాం సమిధ్యతా నగ్నీన్ మంత్రవచ్చ జుహావ సః ॥
సమృద్ధివృద్ధిలాభాయ పృథివీవిజయాయ చ ।
అగ్నీన్ ప్రదక్షిణీకృత్య బ్రాహ్మణాంశ్చ తపోధనాన్ ॥
యాజ్ఞసేనీం పురస్కృత్య షడేవాథ ప్రవవ్రజుః ।
గతేషు తేషు వీరేషు ధౌమ్యోఽథ జపతాం వరః ॥
అగ్నిహోత్రాణ్యుపాదాయ పాంచాలానభ్యగచ్ఛత ।
ఇంద్రసేనాదయశ్చైవ యథోక్తాః ప్రాప్య యాదవాన్ ॥
రథానశ్వాంశ్చ రక్షన్తస్సుఖమూషుస్సుసంవృతాః "॥

—సం. భార. విరా. ౪. అధ్యా.

అని పాండవులు తమ మంత్రాలోచనమును నందఱి యెదుటనే చేసి యగ్నికి బ్రాహ్మణులకుఁ బ్రదక్షిణించి బయలువెడలి నట్లున్నది.

ఈ పట్టునఁ దిక్కన పాండవుల మంత్రాలోచనాదు లట నందఱియెదుట నెఱపుట లగ్గుగాదని యౌచిత్యము పోషించుచు,

" అనిన విని ధర్మనందనుండు దెలివొందిన మొగంబుతోడ శిరఃకంపంబు సేసె నట్టి సమయంబున నవ్విప్రులందఱు నొక్కమొగిన మీ తలంపునకు దైవం బనుకూలంబు గావుత మని పాండుపుత్రుల దీవించి పునర్దర్శనం బయ్యెడు మనుచు వీడ్కొని నిజస్థానంబులకుం జనిరి. తదనంతరంబ బాహ్య పరివారం బెల్లను సముచిత ప్రకారంబున వీడుకోలు వడసి తమ తమ పొందుపట్లకుం బోయి

" తమ్ములు ధౌమ్యుఁడుం గ సతియుఁ దా నరదంబులతోడఁ గ్రోశమా
త్ర మ్మొకచోటి కల్లఁ జని ధర్మ తనూభవుఁ డందు నాఁటి రే
యిమ్ముల నల్పి వేగుటయు నీప్సితకార్యము సేయఁగా విచా
రమ్మున నున్నచో నమరరాజతనూభవుఁ జూచి యిట్లనుగ "

" మన మొకయేవుర మీయం
గనయుం దో నరుగుదేరఁగా నెయ్యెడఁ బో
యిన నెఱుఁగకుండుదు రె యి
ద్దినములు గడపంగ నెద్ది దెఱఁగయ్యెడినో. ".

... ...

" అని యిట్లు పురోహితుండు సేవాధర్మం బెఱింగించిన ధర్మజ భీమార్జున నకుల సహదేవులు ప్రసన్నచిత్తులై యిట్లనిరి.

" తల్లియుఁ దండ్రియు దైవము
నెల్ల సుహృజ్జనము మీర యిట్లు గొలిచి వ
ర్తిల్లెడు తెఱంగు లెంతయుఁ
దెల్లము సేసితిరి బ్రదికితిమి మీ కరుణన్."

... ...

“ అనిన ధౌమ్యుఁ డిట్టు లనియె నీ వత్సర
మొకఁడు నెట్టులయిన నుడిఁగి మడిఁగి
సంకటముల కోర్చి చరియించి యాపద
నిస్తరించి పిదప నెగడవలయు.”

“ అనవుడు నట్టుల చేసెద
మని వారలు భక్తియుక్తి నతనికి నభివం
దన మొనరించినఁ దగు దీ
వన లిచ్చె నతండు గాఢవాత్సల్యమునన్.”

“ భూదేవోత్తము నాశీ
ర్వాదంబులఁ బ్రీతిఁ బొంది వారలు ప్రస్థా
నాదరపరులగుటయు స
మ్మోదావహపుణ్యకర్మముల కుద్యతుఁడై.”

“ అతఁడు నియతితోడ నగ్ని సముజ్జ్వలం
బుగ నొనర్చి కామ్యపూజ దీర్చి
యానసమయమంగళార్థంబు లగుమంత్ర
సంచయములఁ దగ జపించుచుండె.”

తదనంతరంబ హుతవహునకుం బురోహితునకుం బ్రదక్షిణంబు సేసి యమ్మహీసురవరేణ్యు ననుమతంబు వడసి పాండవులు పాంచాలిం బురస్కరించుకొని యాతండును దోడన యరుగుదేరం గదలి శుభనిమిత్తంబులు గైకొనుచుం జని ... ... వినోదించుచుఁ గాననమార్గంబుల నరిగి మత్స్యమండలంబు గడసేరి ధౌమ్యుని వీడ్కొని అవ్విప్రవరుండును నొక్క పుణ్యాశ్రమంబున వసియించె... ... ...”

అని కవిబ్రహ్మ తిక్కన సోమయాజి రచియించెను.

ఇందు ధర్మజుఁడు తమకుఁ బాటిల్లిన యాపదలకై దుఃఖపరవశుఁడు కాఁగా ధౌమ్యాది బ్రాహ్మణులును భీమాద్యనుజన్ములును నాతని నూఱడింప నతఁడు తెలివొందిన మొగంబుతో శిరఃకంపము సేయ నటకుఁ జేరియుండిన లాఁతి విప్రులు పాండుపుత్రుల దీవించి పునర్దర్శనం బయ్యెడు మనుచు వీడ్కొని

నిజనివాసంబులకుఁ బోయిరనియు నా పిమ్మట ధర్మరాజు తమ్ములతో ద్రౌపదితో ధౌమ్యునితోడను నటకుఁ గ్రోశమాత్ర స్థలాంతరమునకుఁ బోయి యట మంత్రాలోచనము చేసి వారికిఁ దల్లితోఁ దండ్రితో దైవముతో సముఁడై యెల్లప్పుడును వారి యభ్యుదయైకకాంక్షి యగు పురోహితుఁడు ధౌమ్యుని బోధంబుగొని పాండవు లరణ్యమార్గంబులనే పోయి మత్స్యదేశముఁ జేరఁబోయిరని ధౌమ్యుఁడు వారితోడన యరిగి యొక్క పుణ్యాశ్రమంబున వసియించెనని తిక్కన మార్చి రచియించెను. వారి మంత్రాలోచనము విజనస్థలమున నడపి ధౌమ్యునిఁ బాంచాలంబునకుఁ బోనీక పుణ్యాశ్రమమున నిల్పి సోమయాజి తాను మహామంత్రియయి యసామాన్య సృష్టి శక్తి గలవాఁ డగుట చూపి పాండవుల యజ్ఞాతవాస వర్తన విషయంబు నిగూఢ గుప్త మొనరించి యౌచిత్యము పోషించెను.

౨. విరటుని సభయందుఁ గీచకుని దౌరాత్మ్యము :—

దుర్వ్యూహమునఁ బైకొనఁజూచిన కీచకునికోడి సైరంధ్రి విరటుని కొలువునకుఁ బాఱుతెంచెను. అప్పుడు కీచకుఁడు తఱిమికొనివచ్చి యట నామెను గాలఁదన్ని పడఁద్రోచెను. సభయందు ధర్మజ భీమసేనులుండి చూచుచుండిరి. భీమున కగ్గలంబుగఁ గోపమెత్తెను.

ఈ విషయము చెప్పుచో మూలమున,

" తాం చాసీనౌ దదృశతుర్భీమసేనయుధిష్ఠిరౌ
అమృష్యమాణౌ కృష్ణాయాః కీచకేన పరాభవమ్ ॥
తస్య భీమో వధం ప్రేప్సుః కీచకస్య దురాత్మనః
దంతైర్దంతాం స్తదా రోషాన్నిష్పిపేష మహామనాః ॥
ధూమచ్ఛాయా మభజతాం నేత్రే చోచ్ఛ్రిత పక్ష్మణీ
సస్వేదా భ్రుకుటీ చోగ్రా లలాటే సమవర్తత ॥
హస్తే సమమృదే చైవ లలాటం పరవీరహా
భూయశ్చ త్వరితః క్రుద్ధస్సహసోత్థాతుమైచ్ఛత ॥
అథావమృద్నాదంగుష్ఠ మంగుష్ఠేన యుధిష్ఠిరః
ప్రబోధనభయాద్రాజా భీమం తం ప్రత్యషేధయత్ ॥

తం మత్తమివ మాతంగం వీక్షమాణం వనస్పతిమ్
స తమావారయామాస భీమసేనం యుధిష్ఠిరః॥
ఆలోకయసి కిం వృక్షం సూదదారుకృతేన వై
యది తే దారుభిః కృత్యం బహిర్వృక్షాన్నిగృహ్యతామ్॥ ”

సం-భార-విరా-౧౬-అధ్యా.

దురాత్ముఁడగు నా కీచకుఁడు ద్రౌపదికిఁ గల్గించిన పరాభవమును జూచి భీమసేనుఁడు వానిని జంపనెంచి రోషంబునఁ బండ్లు గొఱుకుచుఁ గంటి తెప్పలుబ్బి యెఱ్ఱఁబాఱ నుగ్రింబుగ భ్రుకుటి లలాటంబున నొప్పి మోమునఁ జెమటలు గ్రమ్మఁజేత నొసటిచెమట దుడిచికొనుచుఁ దత్క్షణమే కోపమున వాని మీఁదికి లేవఁబూనెను. అప్పు డంగుష్ఠ మంగుష్ఠంబునఁ బీడించి యుధిష్ఠిరుఁడు సమయభంగమయి ప్రబోధం బగునను భయంబున నతని నివారించి పల్కెనని మూలంబునఁ గలదు.

ఇట “ అధావమృద్నా దంగుష్ఠ మంగుష్ఠేన యుధిష్ఠిరః ” అన్నదానికిఁ గవిసార్వభౌమ శ్రీ శ్రీపాదకృష్ణమూర్తి శాస్త్రులవారు తమ శ్రీ కృష్ణ భారతమునందు,

“ త్వరితుండై లేచి విజృంభింపనున్న నెఱింగి ప్రబోధన భయంబున నట యుధిష్ఠిరుం డంగుష్ఠ మంగుష్ఠంబునం జేర్చి ప్రతిషేధించుచు నిట్లనియె.”

అని వ్రాయుచు నా దిగువ వివరణముగా,

“ పాదాంగుష్ఠమును హస్తాంగుష్ఠంబునం బెట్టి కొని ప్రతిషేధించు నాచారము కలదని నీలకంఠాచార్యులవారు వ్రాసినారు. శ్లో. అధావముద్రా దంగుష్ఠ మంగుష్ఠేన యుధిష్ఠిరః ; మూలము.”

అని వ్రాసియున్నారు.

ఆచారంబుగఁ బరిణమించిన యీ ప్రతిషేధవిధానము సైతము గొంత వఱకుఁ బ్రబోధనమునకుఁ ద్రోవసూప హేతువు కావచ్చును.

కాని యీచోటఁ దిక్కయజ్వఘంట మను నంకుశము కథాగజము నిచ్చ వచ్చినట్లు పోనీక యుచితమార్గమున నడపినది.

" తానును నన్నయు నయ్యా
స్థానమ్మున నుండి పవనతనయుఁ డసహ్యాం
బైన మనోవల్లభ యవ
మానము నా సింహబలుని మదజృంభణముక్. "

" కనుగొని కోపవేగమునఁ గన్నుల నిప్పులురాల నంగముల్
గనలఁగ సాంద్రఘర్మసలిలంబులు గ్రమ్మ నితాంత దంత పీ
డనరట దాస్య రంగ వికట భ్రుకుటీచటుల ప్రవృత్త న
ర్తన ఘటనాపరికార భయదస్ఫురణా పరిణద్ధ మూర్తియై. "

" నేలయు నింగియుఁ దాళముల్ గాఁ జేసి
యేపున రేఁగి వాయించి యాడఁ
... ...
... ...
... ...
... ...
..................ప్రళయకాలానలమున
గండరించిన రూపంబు కరణి భీముఁ
డతి భయంకరాకారత నతిశయిల్లె. "

" ఇట్లు పేర్చిన కోపాటోపంబున నవిచారిత సమయవర్తనుండయి వృకోదరుండు కీచకుని గీటడంగింపం జూచి..........................
చేరువనున్న యున్నతవృక్షంబు నిరీక్షించి యాననంబు పల్లటిల్ల ధర్మతనయుం గనుంగొనిన నతండు దన నయనాకారంబున వారించి యిట్లనియె " నని కవిబ్రహ్మ రచియించినాఁడు.

మూలములోని భీముఁడు విజృంభించి లేవఁబూన ధర్మజుఁడు కనిపించుకొని ప్రతిషేధాచారమార్గమున వారించినాఁడు. ఈ భీముఁడు పజ్జనున్న ధర్మజుఁ దెలిసియు సరకుఁగొనక లేవఁబూనెను. అన్న ప్రతిషేధింప నాచారపుఁ దెన్ను నవలంబింప వలసి వచ్చెను. ఆ విధాన మా కాలమున నాచారమగుట నెల్లరు గాకున్నను నొకానొకరైన సందేహింప నాస్పదము కావచ్చును. అది పాండవులకు సమయభంగమునకును దోవ సూపవచ్చును.

తిక్కన భీముఁడు కోపాటోపంబున నవిచారిత సమయవర్తనుఁడై కీచకుని గీటడంగింపం జూచి చేరువనున్న యున్నతవృక్షంబుఁ జూచియు నగ్రజుని యెడఁ దనకుఁగల యనుల్లంఘ్యభక్తి తాత్పర్యంబున నన్నమొగమువంకఁ జూచినాఁడు. అప్పుడా యుధిష్ఠిరుఁడును నెట్టి యాచారవుఁ దెన్నును బూనక కంటి సన్నయైనఁ జేయక తన కన్నుల యాకారంబుననే (యొరులెఱుఁగనైన వ్యవధి లేనట్లు క్షణమాత్రిన) భీముని (శమింప) వారించి తమ్ముఁడు చూచిన వృక్షము నెపంబుగఁ గొని భీమోద్యమము మాన్చినాఁడు.

ఇందుఁ దిక్కన ధర్మ భీమ పాత్రి పోషణంబు నేర్పునఁ గావించి యౌచిత్య ధ్వజమెత్తి చూపినాఁడు.

3. భీమ కీచక యుద్ధవర్ణనము :—

మూలమున,

"స్పర్ధయా చ బలోన్మత్తౌ తావుభౌ సూతపాండవౌ ।
నిశీథే పర్యకర్షేతాం బలినౌ నిర్జనే స్థలే ॥
తతస్తద్భవనశ్రేష్ఠం ప్రాకంపత ముహుర్ముహుః ।
బలవచ్చాపి సంక్రుద్ధావన్యోన్యం ప్రతిగర్జతామ్ ॥

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గృహీత్వా కీచకం భీమో విరురావ మహాబలః ।
శార్దూలః పిశితాకాంక్షీ గృహీత్వేవ మహామృగమ్ ॥"

—సం. భార. విరా. ౨౨-వ అధ్యా.

అని భీమ కీచకులు నిశీథమున నిర్జనస్థలమున (నాట్యశాలయందు) గర్జిల్లుచు యుద్ధము చేయునప్పుడు తద్భవనము మాటిమాటికిఁ గంపించెననియు మాంసాకాంక్షి యగు శార్దూలము మహామృగమును బట్టుకొనునట్లు భీమసేనుఁడు కీచకునిఁ బట్టుకొని (సింహమువలె) బిగ్గఱగా గర్జిల్లెననియు వర్ణింపఁబడెను. నాట్యశాల యెంత యూరికి వెలుపట నుండినను నాఁట గఱచు బాలికలకు సులభముగాఁ జేర రానంత దవ్వయి యుండదు గదా. దవ్వుగానున్నను క్రోసుల దవ్వుగాదు గదా. అందున నది నిశీథము. ప్రపంచము మాటుమడిఁగి నిశ్శబ్దంబుగా నుండునప్పుడు తద్భవనమెల్లఁ బ్రాకంప మొందఁ జేయఁదగిన

ట్లుప్పతిల్లు సింహగర్జనల కూర నెవ్వరు మేలుకొంచరో. మేలుకొని కొండప్రక్క నక్కడకుఁ బోయి కారణ మారయరో. భీమసేనుని గుఱుతింపరో. అతని కతమునఁ బాండవు లందఱకుఁ బునర్వనవాసాజ్ఞాతవాస క్లేశంబులు ఘటిల్లకుం డునో. తొలుతనే ద్రౌపది యట్టి క్లేశమునకుఁ దాము కారణము గారాదని భీముని వేఁడికొన్నది. సమయభంగమునకు భీతిగొని భీముఁ డింత జాగ్రతమైయి నుండినను గీచకుఁడేల యూరక మూఁగవలె గర్జిల్లకుండును. ఈ సంకటపాటు దలఁగ నెట్లు చేయవలయునో ? ఈ సందర్భమునఁ దిక్కయజ్వ యనన్య సాధ్యంబగు విధమున నవలీలగా నసామాన్యప్రతిభతో సంకటము తప్పించి నాఁడు.

“ తనయగపాటొరు లెఱుఁగుదు
రనిసూతుఁడు సమయభంగమగుటకు భీముఁ
డును గొంకుచుఁ జప్పుడు సే
యని గూఢవిమర్దనప్రహారములఁ దగన్.”

ఒక్క సైరంధ్రికై కామించి చీఁకటితప్పునకై పోయి యజయ్యుఁడును సింహ బలుఁడునైన కీచకుఁడు దాని మగనిచే దెబ్బలు దినుచున్నాఁడని జను లెఱింగినఁ దనకుఁ దలయెత్తరాని యవమానమని కీచకుఁడును సమయభంగమగు నని భీమసేనుఁడును గొంకుచుఁ జప్పుడు సేయక గూఢవిమర్దన ప్రహారములతోఁ బోరినట్లు రచించి కవిబ్రహ్మ లోకసామాన్యమార్గమే వర్ణించి మూలమున కంటెను మెఱుఁగులు గూర్చి యౌచిత్యము పోషించినాఁడు.

౮. మాత్స్యగోగ్రహణకారణము :—

మూలమున

దుర్యోధనునితోడఁ బాండవుల వెదకఁబోయిన గూఢచారులు వచ్చి వారెందును గనఁబడరనియు శత్రుపరాభవము ప్రభువునకుఁ బ్రియముగా నుండుననియు నాకారణమునఁ గీచకవధవృత్తాంతమును జెప్పిరి. పిదప దుర్యో ధనుఁడు సభాసదులను జూచి పాండవు లెట్లు తెలియఁబడఁగలరో ప్రశ్నింప నందఱుఁ దమ యభిప్రాయములు తెలుపఁ బిమ్మట రథయూథపతియుఁ ద్రిగర్తదేశాధిపతియునగు సుశర్మ విరటునిచేఁ బలుమాఱు తనదేశము బాధఁ

కుండెననియుఁ గీచకుని క్రోడి తనకావిరటునితోఁ బోరాడరామి దెలిపి మఱి యప్పుడు కీచకుఁడు హతుఁడగుట నతనిదేశముపై నెత్తిపోయి యతని నోడించి యతని గోధనముఁ దెత్తమని యందఱు నది పోలునని చెప్పి నట్లును దుర్యోధనుండు దానికై తాను బూనుకొన్నట్లుగా వర్ణింపఁబడియున్నది.

ఇందు మహాసంకటము ఘటింపఁజేయు పాండవుల కజ్ఞాతవాసము గడవు కాలము తీఱవచ్చుచుండ వారిని వెదకుమార్గంబులు విడిచి సుశర్మ పగ దీర్చుటకై యతనిబాసట యగుటకై దురభిమానఖనియు స్వార్థైకపరుండును నగు దుర్యోధనుండు సమ్మతించి పనిలేని యుద్ధమునఁ గాలము వృథపుచ్చునా. ఏ కార్యమునఁ దన కనుకూలము గలుగుచో నేకా క్రియా ద్వ్యర్థకరీ బభూవ యన్నట్లు పూనుకొనునేగాని రిత్తకు రిత్త పూనునా. అంతేగాక పాండవుల విషయము నరయుచుండు వేళ దుర్యోధనునితో సామంతుఁడగు సుశర్మ యప్రకృతంబగు విషయము చెప్ప సాహసించునా. మునిఁగిపోవుచుండువాఁడు నాఁచుఁదీఁగెనైన నవలంబము గొనఁబూనునన్నట్లు కీచకవధకథ పాండవుల విషయ మరయుట కాధారపడునేమో యని దుర్యోధనునంతటి కుత్సిత ప్రజ్ఞగల వాఁడు యోజింపక యూరక ఆబొమ్మవలె స్థాణువై యుండునా. ఈ విషయములు లెస్స విమర్శించి కవిబ్రహ్మ తిక్కనసృష్టిచమత్కారము నెఱపినాఁడు.

" ఇవ్విధంబునఁ దమ తమ యెఱుఁగు తెఱఁగు
లందఱును జెప్ప విని కురునందనుండు
దగ విచారించి కార్యంబు తెగువ గాంచి
యెలమి వారలఁ గనుఁగొని యిట్టు లనియె."

" సింహబలుఁడు భీమసేనుండు శల్యుండు
హలధరుఁడు సమానబలమువార
లొండొరులను గెలుచునుత్సాహమునుగల
రుద్ధతులు భుజాసమిద్ధబలులు."

" ఈ నలువురు భుజశక్తుల
తో నెనయంజాలునట్టి దోర్బల మెందుం
గానము గావున వీరల
లోనన యొండొరుల కని గెలుపు సమకూరుఁ."

"తక్కినవార లాతనికి దవ్వుల-చోటులవారు వాయుజుం
డొక్కఁడ యింక సింహబలునుద్ధతి మాన్చిన మాన్పువాఁ డతం
డక్కడ నిల్చెఁగావలయు నాసతి ద్రౌపది గాఁగనోపు వే
ఱొక్కరుఁ డాజిఁగీచకుల నోర్వఁగఁ జాలమి మీఱెఱుంగ రే."

"గంధర్వు లనునెపంబున
నంధతమసగూఢవృత్తి ననిలసుతుఁడు గ
ర్వాంధమతియైన సూతు న
బాంధవముగఁ జంపెఁగాక పరులకు వశమే."

"పితామహుం డుపదేశించిన లక్షణంబు లద్దేశంబునం గలిగియుండు నని విందుము. పాండవులు ప్రచ్ఛన్నవేషంబున విరటుప్రోల వసియించినవారు గావలయు............నతనిపై నెత్తిపోయి తదీయ గోధనంబుల గ్రహించిన ధర్మతనయుండును దమ్ములు నడ్డపడం బఱతెంతు రయ్యవసరంబున మనము సమయభంగంబు సెప్పి వారలం గ్రమ్మఱఁ బండ్రెండు వత్సరంబులు వనవాసంబు సలుపం బుత్తమట్లైన నప్రతిహతంబుగాఁ జతురంత భూచక్రం బాక్రమించి కీర్తనీయులమై వర్తిల్లుదము. కుంతీనందను లందు లేక తక్కిన మత్స్యపతి సమస్త వస్తువులును జూఱగొందు మదియును లాభంబ..........."

అని కీచకుఁడు భీమునిచేతనే చంపఁబడి యుండవలెనని దుర్యోధనుఁడు సకారణముగా నిర్ణయించి మాత్స్యగోగ్రహణయాత్రకై యుద్యోగము సేయఁ బూని సభాస్తారుల నడుగ నప్పు డది సందుచేసికొని సుశర్మ

"కేకయసాల్వులు దోడుగ
నా కీచకుఁ డాజి నన్ను నపజితుఁ జేసెం
జూకుండ మున్న యొకపరి
నా కాతనితోడ భండనము లేదయ్యెన్."

"భంగముతోడ నున్న ననుఁ బంపు విరాటుని భూమి మీఁదికిం
జెంగట నుండు నాదయిన జీతపుటాళ్లులు సంతతంబు వా
నిం గడుగాసి సేయు నతనిం జెఱుపం దటి యయ్యె ముట్టి స
ప్తాంగముఁ జూఱ దెచ్చెద నహంకృతియెల్ల నడంచి వచ్చెదన్."

" ఉద్దవిడిన పసుల నూంచముట్టుగఁ దెత్తు
నతఁడు వెనుకవచ్చి యడ్డపడిన
-చోటఁ బాండురాజసూనుల నరయుదు
నెల్లభంగి దీని కేన తగుదు."

అని చెప్పినట్లు వర్ణించి దుర్యోధనుని పాత్రపోషణమును సుశర్మ విధే యతారూపమును జూపి కార్యకారణౌచిత్యము పోషించి రసవత్తరముగా రచించియున్నాడు.

౫. దుర్యోధనునకు సైతము నజాతశత్రుఁడగు ధర్మజునిమాట ప్రమాణము :—

ఈ విషయము మూలమున లేదు. దీనిని దిక్కన దుర్యోధన పాత్ర పోషణ మును ధర్మజుని సత్త్వశీలమును జక్కఁగాఁ దెలుపఁబూని యొక వింతకథాంశము సృష్టించినాఁడు.

కౌరవు లుత్తరగోగ్రహణము చేసినప్పుడు పోరవచ్చిన యర్జునుఁడు సమయభంగము చేసె నని దుర్యోధనుఁ డడుగఁగా భీష్ముఁ డర్జునుఁడు సమయవేళ ముగిసిన పిమ్మటనే తెలియవచ్చె నని సందేహము తీర్చినాడు.

కాని నిత్యశంకితుఁడగు సుయోధనుఁడు దానిని బ్రమాణముగాఁ గొన నిచ్ఛగింపక ధర్మజుకడకు దూతను బంపె. అతఁడును నేతెంచి ధర్మజునితో

" వాలి యజ్ఞాతవాససంవత్సరంబు
నిండకుండంగ మున్న పార్థుండు బయలు
మెఱసి సమయంబు దప్పె నీ వెఱిఁగి దీని
కేది దగు నది సేయుము మేదినీశ."

" అని పునర్వనవాసకరణంబు దోఁపనాడిన నవ్వి యధిష్ఠితసత్య వ్రతుం డయిన యుధిష్ఠిరుం డతని కిట్లనియె.

" నిండె సమయాబ్దములు నిం
కొండనలే దిపుడ చని సుయోధనుతో భీ
ష్ముండును గురుఁడును వినఁగా
నిండె ననుము నిండె నిండె నిక్కంబునకున్."

అనినట్లును మరల దానిని బ్రకాశము సేయక దుర్యోధనుఁడు నాఁటి కొల్వులో

" మనము మోసపోయి యనిమిషపతిసూతి
తోడఁ బొడిచితిమి యదోషవృత్తి
నతఁడు సమయకాల మంతయుఁ గడచిన
వచ్చెనో యెఱుంగవలయు నిజము."

"అనిన నివి యేటిమాటలు
వినువారలు నగరె యేను విన్వచ్చుఁడు న
చ్చిన యపుడ తెలుపనే వల
దనుమానము సమయకాల మటమును కడచెన్."

" అనవుడు భీష్మునిపలుకులు
విని యందఱు సమ్మతించి వెరవిడియే ఫ
ల్గునుఁ డనిరి పతియుఁ బురికిం
జనియెను మఱునాఁడు విరళసైన్యంబులతోన్."

అని తిక్కన వర్ణించి సుయోధనుని నైచ్యమును ధర్మజునియెడ నతనికిఁ గల ప్రమాణబుద్ధియుఁ బ్రకటించినాఁడు. ఇది మూలమున లేని నూతన సృష్టియై రసము లొలుకుచు నౌచిత్యము నెంతయేఁ బోషించుచున్నది గదా.

౬. మాటలతీఱునను దిక్కన యౌచిత్యముఁ బోషించువాఁడు :—

ఉత్తరుఁడు బృహన్నలను బాండవు లెక్కడ నెట్లున్నారో తెలుపుమని యడిగినపుడు మూలములో,

" అహమస్మ్యర్జునః పార్థస్సభాస్తారో యుధిష్ఠిరః ।
వల్లవో భీమసేనస్తు పితుస్తే రసపాచకః ॥
అశ్వబంధోఽథ నకులస్సహదేవస్తు గోకులే ।
సైరంధ్రీం ద్రౌపదీం విద్ధి యత్కృతే కీచకా హతాః ॥"

నే నర్జునుఁడను. సభాస్తారుఁడు యుధిష్ఠిరుఁడు. మీ తండ్రికి రసపాచకుఁడగు వల్లవుఁడు భీమసేనుఁడు. అశ్వరక్షకుఁడు నకులుఁడు. సహదేవుఁడు గోరక్షకుఁడు. ఎవతకై కీచకులు హతులైరో యా సైరంధ్రిని ద్రౌపదినిగా నెఱుంగుమని మూలమున నన్నిటికిఁ దొలిగాఁ దన విషయమే యర్జునుఁడు చెప్పినట్లు వర్ణించియున్నాఁడు.

కాని తిక్కన సోమయాజి యీ పట్టున,

“ కంకుఁడు ధర్మసుతుఁడు వల
లాంకుఁడు భీముండు గవలు హయశిక్షక గో
కింకరులు సెప్పఁ దొడఁగితి
నింకఁ గొఱఁత పెట్టనేల యే నర్జునుఁడన్.”

అని యన్న దమ్ములవరుసలోనైనఁ జెప్పింపక “యింక గొఱఁత పెట్టనేల యే నర్జునుఁడన్” అని యర్జునునిచేతఁ జెప్పించి ధీరోదాత్తవినయగాంభీర్యము వెల్లడించి యౌచిత్యము పోషించి రచించినాఁడు.

ఇట్టి వెన్నెనిఁ గలవు. మహాభారతము రత్నాకరము. తిక్కన యాంధ్ర కావ్యరత్నాకరుఁడు. రత్నపరీక్ష లెస్స యెఱింగినవారి కనువగుఁగాని నావంటి యలంతులకుఁ దద్విమర్శము సులభంబుగాదు. కాని యీ మహాత్ముని కవితాసుధారసాస్వాదనలేశవశంబున నింత వ్రాయఁబూనితిని.



శ్రీపాదరేణుప్రభావము

శ్రీ మా. రామకృష్ణకవి, ఎం. ఏ.

శ్రీతిరుపతిక్షేత్రమున శ్రీమద్వేంకటాచలపతి దర్శనము చేసికొని వచ్చుభక్తజనుల కచ్చటియధికారులు భగవత్ప్రసాద మని శ్రీపాదరేణు వని ప్రసిద్ధి వడసినసుగంధద్రవ్య మొసంగుదురు. అందుఁ బచ్చకప్పుర మధిక భాగము మిళితమైనందున దివ్యసౌరభము దానిలో నుండి ప్రసరించుచుండును. శ్రీపాదరేణుప్రభావ మనునొకకావ్యము తత్సుగంధిద్రవ్యమహిమ వర్ణించు నది రేవణూరి-వేంకటాచార్యుఁ డను కవివర్యునిచేఁ జమత్కారబంధురముగా రచియింపఁబడినది నాలుగుల్లాసములభాగము లభించెను. అయిదవ యుల్లాస మసమగ్ర మగుటయు కాక రచనాధోరణి గమనించి చూడగా నింకను రెండు మూఁడుల్లాసములభాగము మనకు లబ్ధము కాలే దని తోఁచును.

ఈ వేంకటాచార్యుఁడు గద్యమున "సంకీర్తనాచార్యదౌహిత్ర రేవణూరి - తిరుమలకొండయాచార్యసుధీవర్యసుపుత్ర" యను విశేషణములతోఁ దన్నుఁ బేర్కొనుటచే సంకీర్తనాచార్యుఁ డగుతాళ్ళపాక-యన్నమాచార్యుని దౌహిత్రుఁ డని యూహింపఁదగియున్నది. తాళ్ళపాకకవులలో నాదిమ ప్రసిద్ధుఁ డన్నమయ్య, నతనికుమారుఁడు పెద్దతిరుమలయ్యయు, నతనికొమారులు తిమ్మయ చిన్న తిరువేంగళనాథులు, వారిపుత్రులును గ్రంథకర్తలు. వారి కృతులు గానరూపమునను గావ్యరూపమునను బ్రసిద్ధములై తామ్రపట్టోట్టంకితము లయినవి తిరుపతిదేవస్థానాధిపతులచేఁ జాలభాగము ముద్రితము లయ్యె. అవి యన్నియు శ్రీవేంకటేశ్వరుల లీలావిభూతిగుణవిశేషముల వర్ణించుగీతవిశేషములుగాను గొన్ని పద్యకావ్యములునై యున్నవి. నానారాగతాళనిబద్ధము లగుగీతములలో భగవచ్ఛృంగారలీలలో లేక భక్తులయాధ్యాత్మికభావభావనావిలాసములో లేక సామాన్యధర్మదేశనములో యుల్లేఖింపఁబడి యుండును. ఇట్టి తాళ్ళపాకకవులకు సన్నిహితబంధు వగు రేవణూరి-వేంకటాచార్యుఁడును వారి నిత్యసాన్నిధ్యముచే భగవంతునకు సంకీర్తనరూపముగాఁ

గావ్యపుష్పమాల యర్పింపఁగలపాండిత్యము నలవఱచుకొని భగవత్కైంకర్యము నడపి యాంధ్రలోకమునకుఁ దా నేరినభక్తికుసుమములఁ బ్రసాదించుట యచ్చెరువు కాదు. ఇతఁడు శకుంతలాపరిణయ మనుకావ్యముసహితము రచించె.

తనపూర్వు లాడిపాడి చూపిన భక్తిమహిమమున కచ్చెరువుపడుచు వేంకటాచార్యుఁడు కథామధ్యమున నారదమహర్షి వారిని స్తుతించిన ట్లతిశయీకృతభూతభావనాసంభావనుండై చమత్కృతి చూపియున్నాఁడు.

“ వ. అనిన వెండియు హరిసంకీర్తనావిశారదుం డగునారదుం డిట్లనియె.

ఉ. శ్రీ లలరంగ మంగమను శ్రీహరికి న్నటు ధారవోయుచోఁ
దాళులపాకయన్నమయుఁ దాఁ గడిగెం బదముల్ ధరిత్రి మా
తాళులపాకచిన్నన పదంబులు పాడిన నాడె సర్వరా
ట్ప్ళలవిభుండు తత్పదరజంబును మాకు నొసంగఁజెల్లదే.”

ఉల్లా—౧.

తాళ్ళపాకయన్నమయ సాళువనరసింహరాయలచే మొదట నుపేక్షింపఁబడి పిదప భగవత్సంధానక్రియానైపుణిచే సన్మానింపఁబడె ననియుఁ జిన్నన్న రచించినయన్నమాచార్యచరిత్రమువలనఁ దెలియుచున్నది. శాసనప్రమాణములవలనను జూడఁగా నన్నమాచార్యుఁడు క్రీ॥ శకము 1500 కాలమున నుండినట్లు నిర్ధారింపనగు. రేవణూరి-వేంకటాచార్యుఁడు 1570 లేక 1580 ప్రాంతముల గ్రంథరచన చేసియుండు ననుట యసంభవము కానేరదు.

భగవత్సాన్నిధ్యము కోరుమోక్షేప్సువులకుఁ బ్రకృష్టమార్గములు నాలుగని తోఁచుచున్నది. సాత్త్వికాంగికవాచికాహార్యము లనుచతుర్భంగు లుత్తరోత్తరాపకర్షములై వెలయుచుండును. సాత్త్వికము నిర్వికల్పకసమాధిలోఁ బరమాత్మైక్యమును బ్రతిపాదించును. ఆంగికభక్తి సమూర్త్యార్చనమున భగవదాకారమునకు సమస్తోపచర్యలు చేసి తదేకనిష్ఠాత్వమున నిలుచుభక్తుని ముక్తిసోపానము నెక్కించును. వాచికము భగవద్గుణలీలావిభూతుల నానావిధశబ్దార్థగుంభనలతో వర్ణించి తల్లీలలలోఁ గ్రమక్రమముగా భక్తుఁడును బాల్గొని కలసి యనాదృతబాహ్యవ్యాపారుఁడై యుత్తమగతులఁ జెందునట్లు సేయఁగల

సరణి యని యూహింపనగు. ఆహార్యము భగవత్కింకరతాప్రకటనం బగు వేషము ధరించి తద్రక్షక మగురసభావనటన మువపాదించుకొని సులభముగా భక్తి సాధించుకొనినభక్తునిఁ జిరతరాభ్యాసకారణమున ముక్తిమార్గమున నడపించి యుత్తరోత్తరశ్రేయస్తరజన్మము నొడఁగూర్పఁజాలును. వీనిలో వాచికము ప్రౌఢమధ్యముగ్ధము లనుమూఁడుతెఱంగుల విలసిల్లును. ప్రౌఢ మార్గము భాగవతాదిమహాపురాణములఁ గృష్ణాదిభగవత్క్రీడలఁ గథారూపముల హృదయావర్జకముగా వర్ణించి యాత్మసంస్కార మలవఱచి యుత్తమానుష్ఠానభంగులఁ గథాపాత్రములచర్యలచే నేర్పి భవసాగరముఁ దరింపఁజేయును. సౌమ్యచండతామసాదిమంత్రజపసరణియుఁ బ్రౌఢమార్గము కావచ్చును. మధ్యమార్గమున సహస్రనామాదిపారాయణపరాయణుండై భక్తుఁడు భగవదనుగ్రహయాచనకుఁ జేసాచియుండును. ముగ్ధమార్గమున భగవద్రూపచేష్టావిలాసముల మనోగతులు పోయినట్లు గేయరూపమునఁ బాడుకొనుచు నాలాపస్వరరాగప్రవాహమునఁ బడి పారవశ్యము నెంది భగవత్సాయుజ్యసంభావనామహిమచేఁ దనకును బరులకును జన్మతారణక్రియోపదేశము సేయుచుండును. వ్యాసాదిమహర్షులును సత్కవులును బురాణకావ్యకథారూపములఁ బ్రౌఢమార్గమున శ్రోతృజనుల భక్తిసరణిలో నడపింతురు. శ్రోతృజనులలో వారివారిమేధావిద్యాసహవాసాదికారణముల నాత్మసంస్కారము భేదించి భిన్నాధికారు లుందురు. అతిపామరు లుచితవేషములతో నిర్వహించుగేయసౌందర్యమునకు రంజిల్లి భక్తిమార్గముఁ జొత్తురు. మనోనిగ్రహము సేయఁజాలని జనులకెల్ల గానరూప మగుసంకీర్తనము బహుజనప్రహత మగురాజమార్గమువలె నిష్కంటకమై నిరుపాధికమైనది. కావ్యమార్గమున విచిత్రరచనాశక్తిచేఁ గవులు శ్రోతలకుఁ జిత్తోల్లాసము గలిగించి రసభావప్రకర్షముచేఁ దన్మయతావస్థను సంఘటింపఁజేయుదురు. తాళ్ళపాకకవులసంకీర్తనములు గేయమార్గ మధిష్ఠింపఁగాఁ దద్బంధు వగువేంకటాచార్యుఁడు కావ్యసరణిఁ ద్రొక్కి విచిత్రఫక్కి నవలంబించి మధ్యమాధికారులకును హృదయరంజకముగా నీగ్రంథము రచించెను.

సంస్కృతద్రవిడభాషలలో భగవత్స్తోత్రప్రధానము లగుకావ్యములు పెక్కులు గలవు. ఆంధ్రమునఁ గేవలస్తోత్రకావ్యములు పెక్కులు లేకుండుటయే కాక భక్తిప్రధానము లగుకథలలోను శృంగారాతిశయముచే రసాంతరో

పరింజనము నొంది ప్రధానవిషయము తిరస్కృత మగుచుండును. కేవలాధ్యాత్మికస్తుతులు ప్రౌఢాధికారులకే యెక్కువ రుచించును. ద్రవిడభాషలో తాయుమానవర్ (మాతృభూతకవి) మొదలగుకవులు సర్వజనహృదయనిర్భేదకముగా మహర్షికల్పులై యాధ్యాత్మప్రపంచమును దేటమాటలతో వర్ణించిరి. శృంగారరసభావసంమేళితములై భక్తునిమనస్సు నాయికగాను భగవంతుఁ డనుకూలనాయకుఁడై పరివర్జితాన్యసంగుఁడై తనతోఁ గ్రీడించునట్లు భావించి సంభోగవిప్రలంభశృంగారములలో నానావస్థలు ప్రకటించుకొనుచుఁ గావ్యవినోదము నేయుగ్రంథములు ద్రవిడభాషలోఁ బెక్కులు గలవు. భగవద్వీరశృంగారచేష్టల వర్ణించునవియె యాంధ్రభాషలో సామాన్యముగాఁ గలవు. వీరనాయకవర్ణనమునకు శ్రీరాముఁడును శృంగారనాయకవిలసితములకు శ్రీకృష్ణుఁడును బ్రధానదైవము లగును. శివపార్వతీవిలాసములును కృష్ణునిబాల్యయౌవనక్రీడావిశేషములును వీరశృంగారముల రెంటికిని సందర్భము లొసఁగుచుండును. ఇవి కథారూపములు. కేవలస్తుతిగుంభనములే కావ్యముగాఁ గలవి తెనుఁగునఁ బెక్కులు లేవు. కొన్ని శతకములు గలవు కాని వానికిఁ దగినంతప్రాచుర్యము లభించినది కాదు. తద్రచయితలు భక్తిపూరితహృదయులే కాని నానాకళాశాస్త్రపరిశ్రమక్లిష్టులు కారు. కావున మనుచరిత్రాదిప్రబంధపఠనలంపటు లగు నాంధ్రులకుఁ జిత్రకవితాప్రావీణ్యము రుచించినంతమాత్రము దాశరథిశతకాదులు రంజకములు గావయ్యె. అవి క్షుద్రకావ్యములక్రిందఁ బరిగణింపఁ బడియె. అంబికాశతకాదులు శృంగారరసబంధురములై నానావస్థాప్రద్యోతకానుభావసంపన్నము లగుటచేఁ బండితులకె ప్రశంసనీయము లగుట యాశ్చర్యము కాదు. ఈ శతకములలోనిపద్యముల ముక్తకము లందురు. కథారూపముల వస్తువు బహుపద్యముల నేకాన్వయము చెంది వివిధరసభావాభివ్యంజకము లగుచుండును. ముక్తకముల నొకపద్యమునకు మఱియొకదాని కన్వయసంబంధము లేక యక్కడ కక్కడ భావములు ముగియుచు నేకదేశముగా వస్తువర్ణనము చేయుచు నుల్లేఖరీతి విలసిల్లుచుండును. కథాసందర్భము లేకుండుటచే విడివిడిగా నర్థగ్రహణము తేలిక యైనను ముక్తకగ్రంథములకు గౌరవము లభింపలేదు.

ఱెప్పలబోరుతల్పు లిసిఱింతలువాఱెడు చూపుఁగుంచియం
ద్రిప్పి తళుక్కునం దెఱచి తిన్ననిమోమునఁ గాయువెన్నెలన్

ముప్పిరిగొన్న వేడుకలు మూఁగినసి గ్గసియాడ లోన నీ
వప్పరమేశు గెల్చి తను వర్ధముఁ గొంటి పొసంగు నంబికా.

ఇందుఁ బరమేశ్వరి శివునియర్ధాంగము యాచించుఘట్టమున లజ్జావిలాస హేలాదులపరాకాష్ఠ సూచించుననుభావములు వర్ణితము లగుటచే నిది హర్ష జనకమైనను శృంగారావస్థ లనుస్యూతముగా లేక నాయకునియు సఖీజనము లయు వాక్యచేష్టాప్రతిసంధానచాతురి యభావ మగుటచే హర్షప్రవాహము గలుగదు. తాళ్ళపాకకవులకృతులు గేయరూపములును ముక్తకరూపములు నగుటచేఁ బ్రౌఢపండితజనచిత్తాకర్షములు గావని కాఁబోలు వేంకటాచార్యుఁడు ప్రబంధరచనఫక్కి ననుసరించి దీని నుల్లాసనామకములుగఁ బరిచ్ఛేదించి కేవలము ముక్తకస్వరూపము పరిహరింపఁ గథాధోరణిఁ దెచ్చిపెట్టి కొంతసంస్కార మాపాదించినను నీ గ్రంథమంతయు ముక్తకరూప మగుస్తోత్రకదంబ మని చెప్పక తప్పదు. ప్రథమోల్లాసమున దేవతాకవిప్రశంసానంతరము కవి నారదమన్మథులఁ బ్రవేశింపఁజేసి సల్లాపరూపముగాఁ బ్రతిపద్యమున శ్రీపాదరేణుప్రభావము ముక్తకరీతి వర్ణించుచున్నాఁడు. మన్మథుఁడు తనకుఁ దోచినరమణీయ వస్తువుఁ బ్రశంసింప నారదుఁడు దానిసౌభాగ్యము శ్రీపాదరజఃసంపర్కమువలననే కలిగెఁగదా యని యాక్షేపించుట ప్రతిపద్యమునఁ బూర్వోత్తరార్ధములు వేర్వేఱ గుంభింపఁబడియున్నది.

"ఉ. తియ్యనిద్రాక్షపండురుచి తియ్యనతోఁ చెఱకల్కి చొక్కపుం
దియ్యనిమోవి చక్కెరదె తియ్యనితీపు గదయ్య నారదా

అని మన్మథుఁడు సామాన్యాధరరుచిఁ బ్రశంసింపఁగా నారదుఁడు—

కయ్యపుదారి శేషగిరికూటవిహారిపదాబ్జరేణువే
తియ్యనకంటె తియ్య నగుఁ దీర్థము తోడుతఁ గ్రోలు మన్మథా"

అని మన్మథుని నధిక్షేపించుచు శ్రీపాదరజము పాదతీర్థముతో సేవింపఁ దగునని పరమార్థము వర్ణించెను.

"చ. కలకలపంచమస్వరము గ్రోల్కొనుకోకిలసుమ్ము సుందరీ
లలితగళంబు దీని నవలంబ మొనర్పఁగ నొప్పు నారదా

అని శ్రీకంఠనాదము ప్రశంసించుమన్మథునకు దేవర్షి

తెలియదు నీకుకోకిలలతెందుకు సుస్వర మిచ్చు సర్వదా
యలయురగాధిరాట్పదరజోఽధికసేవ లభింప మన్మథా."

అని మదనుకాహాళ మగుకోకిల కుద్దీపనౌషధమహిమ వర్ణించె.

ఇట్లే రెండవయుల్లాసమున—

"శ్రీరమణునిపదరేణుక
ధారచనము తుంబురుండు దత్తిలుఁడును వి
స్తారముగ వితర్కించిరి
యారయఁ దత్కావ్యకరణ మది యెట్లన్నన్."

అని తుంబురుదత్తిలులసంభాషణము నారదమన్మథసల్లాపముకంటె నించుకప్రౌఢతరముగా సమకూర్చెను.

"రంభ నటింపఁ గైశ్యభరరంజితపుష్పపరాగపుంజముల్
గుంభిత మయ్యెనేమొ దివి ఘుమ్మనివాసన గ్రమ్మెఁ దుంబురా
కుంభిని శేషశైలపతి గుప్పునఁ గ్రప్పుఁగుప్పతిప్పలన్
జృంభిలుచున్నటింపఁ బదరేణువులెల్లను గప్పె దత్తిలా."

అని దత్తిలునజ్ఞానముఁ దుంబురుండు దిద్ది శ్రీపాదరజఃప్రభావము వర్ణించెను.

మఱియొకముక్తకము—

"ఈజవరాలినృత్తమున కింద్రుఁడు సయ్యని పైనఁ జల్లెఁ బూల్
జాజులు నెట్లు పూచెనె వసంతమునం దిది వింత తుంబురా
మోజుగ నాడువేంకటునిముఖ్యపదాబ్జరజంబు గప్పఁ ద
ద్భూజములెల్లఁ దన్మహిమబోలెను మించెను మింట దత్తిలా."
అని శ్రీపాదరజంబు జాజులకు దోహద మగుట ప్రశంసించె.

తృతీయోల్లాసమున—

శ్రీహరిపదరేణువుకథ
యూహరిహయుఁ డల్లరంభయును వాదించెన్
మోహనతర మగువర్ణన
యూహించెద బుధులు వినుచు నోహో యనఁగన్

అన్నట్లు రంభయు నింద్రుఁడును శ్రీపాదరజోమహిమ వితర్కించిన ట్లుపోద్ఘాతము సూచించి కవి తత్తర్కసముదర్కమునకుఁ జొచ్చెను.

చ. కలయుచు నెంద ఱచ్చరలకన్నులఁ గన్నుల నప్పళించితో
కలితసహస్రనేత్రములఁ గాటుక లెక్కడి వోపురందరా—

అని రంభ యింద్రుని బహువల్లభాసముల్లాసంబు నెత్తిపొడువఁగా నతఁడు—

చెలియరో వేంకటేశ్వరుని శ్రీపదరేణువులెల్ల సోఁకె నేఁ
గొలిచి నమస్కరించునెడఁ గుల్కుచు రంభ మరాళగామినీ

అని విప్రలంభసందృబ్ధ మగునీర్ష్యారసమును భక్తిరసవాహినిలో స్వరూపనాశము చేసెను.

మఱియొక ఘట్టమున—

ఉ. గౌతమపత్నివాతెఱను గమ్మనితేనియ గ్రోలునీవు దు
ష్పాతకి కెట్లు యాగములభాగము లబ్బెడిరా పురందరా—

అని రంభ ధర్మఫలమర్మ మడుగఁగా నింద్రుఁడు—

పాతక మెద్ది వేంకటుని పాదరజోఽంబువు నేను గ్రోలితిన్
ఖ్యాతిగ యాగభాగములు గాంచితి రంభ మరాళగామినీ

అని శ్రీపాదరేణుమిశ్రిత మగుతీర్థసేవ మహాపాతకసంహారిణి యని సక్కాణించె.

మఱియొక స్థలమున—

నాకమునందుఁ గల్గుసుమనంబులతావుల మించి నేఁడు యీ
యాకస మేమొ తత్పరిమళాయిత మయ్యె సురేంద్ర—రంభనన్

అని రంభ యడుగఁగా—

వేఁకువఁ దాళ్ళపాక తిరువేంగళనాథుఁడు పాడ నాడ ద
ర్వీకరరాడ్గిరీశపదరేణువులెల్లను గప్పఁబోల్ సుమీ

అని యింద్రుఁడు సమాధాన మొసంగి తాళ్ళపాకచిన్నన్న శ్రీవేంకటేశ్వరుల యెదుట నొనర్చినతాండవగీతోద్రేకమును గవి శ్లాఘించెను.

చతుర్థోల్లాసమున—

శ్రీస్వామిపాదరేణువు భాస్వత్ప్రథమానసత్ప్రభావముకథ స
ర్వస్వమును నబ్జభవుఁడు సరస్వతి వాదించి రట్టిరచన దలంతున్

అని శ్రీపదరజోమహిమమును బ్రహ్మయు సరస్వతియు ముచ్చటించిన ట్లుద్దేశించెను.

చ. పదపదచాతురీనిగమపాఠములందుఁ బదాప్తి నీకు మ
త్పదములు ముద్దుగొంట గరుపాటిలె నోటికి వారిజాసనా

అని భారతీదేవి తన సౌభాగ్యవాల్లభ్యములు ప్రకటింపఁగా బ్రహ్మయు—

మదవతి వేంకటేశ్వరుని మంచిపదంబులరేణుజాలమున్
బదిలముగాఁగ మెక్కినప్రభావము సు మ్మదివో సరస్వతీ

అని దానియావనమదాభిమానమును వారించె.

మఱియొక ఘట్టమున—

ప్రాకట మైననామెఱుఁగుఁ బ్రాఁకుడుకూఁకటిసొంపు చూచి బల్
చీకటి మాటిమాటికి సృజించెదు నీ విఁక వారిజాసనా

అని సరస్వతి తనసౌందర్యపరమాణువులే కమలాసనునిసృష్టికి సామగ్రి నొసంగుచున్న దని యతని సృష్టిచాతురి నధఃకరింపఁగా నతఁడును—

శ్రీకర వేంకటప్రభుని శ్రీపదరేణుత నైనశాంబరిన్
జీకటి నే సృజించెదను జిన్నెలు పన్నకువే సరస్వతీ

అని దాని యభిమానభరమును డించుచు సృష్టిసర్వస్వము శ్రీపాద రేణుకందోద్భవ మని ప్రకటించెను.

అని యి ట్లొక్కొక్కయుల్లాసమున నిరువురిరువురు సగద్యపద్యభాగముల వితర్కము లొనర్చినపిదప వారిలో నొక్కరొక్కరు సమష్టిపై వివిధవృత్తముల శ్రీపాదరజఃప్రభావము భావింతురు. బ్రశ్నోత్తరభాగమునకుఁ దరువాత మొదటియుల్లాసమున—

సీ. కాలాగరుజధూపగతవాసనలకన్నఁ బాటీరతరుసౌరభములకన్నఁ
బారిజాతగుళుచ్ఛపరిమళంబులకన్నఁ బంకజాతామోదపటిమకన్నఁ
గర్పూరపంకసంకలితగంధముకన్నఁ గస్తూరికాస్వాదుకలనకన్న
వకుళప్రసూనజీవనపుఁదావులకన్న సాంకవప్రకటితాసవముకన్న

నధికతరమై ఘుమంఘుమాయతన మగుచు
మధురతర మైన శేషాద్రిమందిరాత్మ
పాదరేణువు నాజిహ్వపై వసించి
సుకవితారీతి వలపులు చూనుపుఁగాత

అని నారదుఁడు చెప్పినట్లు కవి తనకవితాచారుసౌరభమును జమత్కార ముగా ధ్వనితము సేసెను.

తరువాత నొక్కొకయుల్లాసమున పెక్కుతెలుఁగులరగడలును, లయగ్రాహి, అష్టకములు మొదలగు విచిత్రవృత్తరచనలతో శ్రీపాదరజమును గవి వర్ణించెను. అట్టిరచనలలోఁ గొన్నిటి నుదాహరించెద.

ద్వితీయోల్లాసమున—

సీ. ప్రణతి చేసెడివేళ బహుదివ్యరత్నసంఘటితకోటీరభాగములమీఁదఁ
బూజచేసెడువేళఁ బున్నాగమల్లికాపారిజాతాదిపుష్పములమీఁదఁ
బాద్యమిచ్చెడివేళఁ బంకజాతామోదపుష్కరనిమ్నగాంబువులమీఁదఁ
బదము లొత్తెడువేళఁ బరమరేఖాచక్ర సౌభాగ్యమృదులహస్తములమీఁద

నెలమిఁ బ్రసరించి బ్రహ్మరుద్రేంద్రముఖ్య
దేవగణములకోర్కెలు దీర్చునట్టి
వేంకటేశ్వరుశ్రీపాదపంకజాత
దివ్యరేణువు మాకోర్కెఁ దీర్చుఁగాత

మఱియొకచో —

గెలుపుం గాంచిన కేలుమీఁదుగఁ ద్రిలోకీదానచారిత్రుఁడౌ
బలిదైత్యాహ్వయచక్రవర్తికి శిరోభాగస్థరత్నంబులై
ఫలితామోదమహేంద్రనందకుసుమప్రాంత్యత్పరాగంబులై
చెలువందెన్ ఫణిరాజశైలనిలయశ్రీపాదభూరేణువుల్

అనియు స్థలాంతరమున,

సీ. నడిసుళ్ళఁ బెట్టెటివనిత యల్లది నడిసుళ్ళఁ బెట్టనిది యీసుందరాంగి
భంగసంగతి గల్గుపడఁతి యల్లది భంగసంగతి లేని దీసరసిజాక్షి
పంకజాతాప్తి దప్పైవదలి పంకజాతాప్తిఁ గాంచనిది యీ యభ్రవేణి
తలయేఱు పట్టించుతరుణియల్లది తలయేఱ్పట్టఁజేయ దీయిగురుఁబోఁడి

యనుచు నెఱిఁగియు సర్వజ్ఞుఁ డైనశివుఁడు
సతిసుగుణశాలి యగుగౌరి కంక మొసఁగి
యవగుణారోప యగుగంగ నౌఁదల నిడు
నహిగిరీశాంఘ్రియుగరేణు వంటఁగాదె.

అని శివుఁడు పార్వతికంటెను గంగ కుత్తమాంగ మొసఁగుటకు గారణ మది విష్ణుపాదోద్భవయై తద్రజఃసంపర్కముచే సన్మాన్య యయ్యె నని కవి సూచించెను.

ఇట్లే ముక్తకములలో వర్ణింపఁదగినశ్రీపాదరేణుమహిమమును భంగ్యంతరముగా వృత్తివైచిత్రిఁ జూపుచుఁ బ్రబంధమునకువలెఁ బరిచ్ఛేదసంవిభాగము నెలకొల్పి యిక్కావ్యము నిక్కవి క్రొత్తరీతి సమర్థించె ననుట యించుక శ్లాఘాస్పద మయ్యును మాటిమాటి కపశబ్దవ్యాకరణకావ్యదోషములు భక్తిరసమధురప్రవాహమునఁ దీయనచెందక కొట్టుకొనిపోక పదచారులకు

శర్కరాశుకాలోపలములవలె సుకుమారగతికిఁ బ్రత్యూహము గలిగించుచుండును. ఇట్టిదియే పరిమితాలంకారహారియుఁ బ్రసన్నవ్యాహారియు నగుప్రాచీనశ్లోక మొక్కటి దేవీపాదరజోమహత్త్వము ప్రకటించునది యతిప్రసంగమైనను మనో ధర్మభంగుల భేదము సూచింపఁ గ్రింద నుదాహరణముగా నిచ్చుటకు క్షమా పణము గోరుచున్నాము.

లక్ష్మీవశీకరణచూర్ణసహోదరాణి త్వత్పాదపఙ్కజరజాంసి శివే జయన్తి
యాని ప్రణామమిళితాని నృణాం లలాటే లుంపన్తి దైవలిఖితాని దురక్షరాణి ॥

గ్రంథము సంపూర్ణముగా లభించునేని గవిపరిశ్రమము కృతార్థ మగు నట్లు దాని లోకమునకుఁ బ్రకటింపఁగలము.



ANNALS

THE INSTITUTE AND THE COLLEGE

Rao Bahadur K. V. Rangaswami Aiyangar, M.A., resigned his Directorship of the Institute on the 18th of September, 1940 and Sarasvatīhṛdayālankāra, Śāradāvilāsa &c., M. Krishnamachariar, M.A., M.L., Ph.D. who was appointed in his place, took charge on 10th December 1940.

Mahamahopadhyaya A. Chinnaswami Sastri resigned his post as Principal, and Mr. T. A. Venkatesvara Dikshitar was appointed in his stead and he took charge of the Principalship on 17th September 1940.

The annual Prize Distribution of the Sanskrit College for the year ending with 30th June 1940 was celebrated on 11th April 1941, under the presidency of Sri. T. A. Ramalingam Chettiar, B.A., B.L.. M. L. C., President of the Tirumalai-Tirupati Devasthanams Committee. Mr. T. C. Srinivasa Aiyangar, B.A., B.L., M. L. C., Member, T. T. Devasthanams Committee, delivered the valedictory address.

Mr. P. K. Narayana Pillai, M.A., representative of the University of Travancore visited the Institute on a study tour on 6-6-1941.

Printed and Published by S. Narasimhachari, B A at Tirumalai-Tirupati Devasthanams Press, 13-14, Second Line Beach, G.T , Madras.

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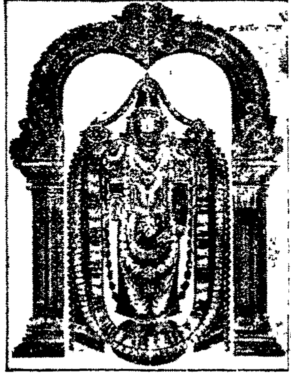
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VOL II

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JULY—DECEMBER, 1941

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शाब्दापरोक्षवादः

ŚĀBDĀPAROKSAVĀDA

BY

Vedāntaviśārada T. A. VENKATESWARA DIKSITAR, Siromani

(Principal, Sanskrit College, Tirupati.)

प्रसिद्धाः खलु धर्मार्थकाममोक्षाख्याः चत्वारः पुरुषार्थाः; तेषु मोक्ष एव परमः पुरुषार्थः। परमत्वं च नित्यत्वं 'न स पुनरावर्तते' इति श्रुतेः। अन्येषां मध्ये धर्मस्य श्रुत्या, इतरयोः प्रत्यक्षेण चानित्यत्वावगमात्। "अक्षय्यं ह वै चातुर्मास्ययाजिनः सुकृतं भवति" इतिश्रुत्या कर्मफलानां नित्यत्वप्रतिपादनेऽपि "यत्कृतकं तदनित्य"मिति न्यायोपेतं, "तद्यथेह कर्मचितो लोकः क्षीयते एवमेवामुत्र पुण्यचितो लोकः क्षीयते" इतिश्रुत्या "आभूतसंप्लवं स्थानममृतत्वं हि भाष्यते" इति न्यायेन च तस्य चिरकालस्थायित्वपरतया उपपत्तेः। स च मोक्षः महावाक्यजन्यैक्यविषयकनिर्विकल्पकसाक्षात्काराधीन इति शाब्दापरोक्षवादः प्रस्तूयते।

ननु शब्दजन्यज्ञानसामान्यस्य परोक्षतायाः सर्वमि[illegible]सिद्धतया कथं शाब्दापरोक्षवाद उच्यते? न च वेदान्तवाक्यादपरोक्षज्ञानानङ्गीकारे तज्जन्यज्ञानस्य परोक्षत्वेन अपरोक्षाज्ञानानिवर्तकत्वापत्त्या मुक्त्यभावप्रसङ्ग इति वाच्यम्; तज्जन्यज्ञानसंस्कारसहकृतान्तःकरणपरिणामात्मकवृत्त्या अज्ञाननिवृत्त्यभ्युपगमात्। न च तिक्तो गुड इति भ्रमस्य आप्तोक्तमधुरो गुड इतिवाक्यजन्यप्रतीत्या निवृत्तावपि तदनन्तरं तिक्तो गुड इति भ्रमानुवृत्तिर्न स्यादिति वाच्यम्; तत्रापि अपरोक्षज्ञानस्यैव तदुपादानाज्ञाननिवर्तकतया अज्ञानानुवृत्त्या भ्रमानुवृत्तिसंभवात्। न च "यन्मनसा न मनुते येनाहुर्मनो मतम्" इति श्रुत्या ब्रह्मणो मनोगम्यत्वप्रतिपादनेन अज्ञानानिवृत्तिप्रसंग इति वाच्यम्, तस्या अनवहितमनोविषयकत्वप्रतिपादकत्वेन विरोधाभावात्। न च शुद्धस्य वृत्तिविषयत्वाभावेन संस्कृतमनोगम्यत्वमपि न संभवतीति वाच्यम्; शुद्धस्याविषयत्वेऽपि अखण्डाकारवृत्त्युपहितज्ञानस्य स्वोपहितान्याविषयकत्वे सति स्वोपहितविषयकत्वेनाज्ञाननिवर्तकत्वसंभवात्। न च उपहितज्ञानस्य निवर्तकत्वे तस्य बाधितविषयकत्वेनाप्रमात्वापत्त्या अनिवर्तकत्वमिति वाच्यम्; अबाधितसंबन्धिवृत्त्युपहितं रूपं यस्य ज्ञानस्य विषयः

तत्त्वेन निवर्तकत्वस्य ब्रह्मानन्दीयादावुक्तत्वात् । न च शुद्धं स्वप्रकाशमिति वाक्यजन्यबोधनिरूपितविषयत्वस्य शुद्धेऽनङ्गीकारे शुद्धस्य स्वप्रकाशता न सिद्ध्येदिति वाच्यम्; शुद्धं स्वप्रकाशमिति वाक्यस्य लक्षणयाऽशुद्धत्वमस्वप्रकाशत्वव्यापकमित्यर्थपरत्वेन शुद्धेऽशुद्धत्वव्यावृत्त्या स्वप्रकाशता पर्यवस्यति, यथा धर्मितावच्छेदकतासम्बन्धेन धूमे वह्न्यभावव्यापकीभूताभावप्रतियोगित्वनिश्चये धूमवान् वह्न्यभाववानिति ज्ञानं न जायते, एवमस्वप्रकाशत्वव्यापकीभूताभावप्रतियोगि अनुपहिततत्त्वरूपशुद्धत्वमिति निश्चये तदवच्छिन्नविशेष्यकास्वप्रकाशत्वप्रकारकबुद्धिर्न जायते । एवञ्च शुद्धं स्वप्रकाशमिति वाक्यस्य शुद्धत्वम् अस्वप्रकाशत्वव्यापकीभूताभावप्रतियोगित्वरूपस्वप्रकाशत्वनिरूपितव्यतिरेकव्याप्तिमत् इत्यर्थ इति स्वप्रकाशत्वं शुद्धे पर्यवस्यति । एवं चापरोक्षवृत्तेर्मनोजन्यत्वेऽपि न शब्दजन्यत्वमिति चेन्न । दशमस्त्वमसीत्यादौ शब्दाज्जायमानज्ञानस्यापरोक्षत्वानुभवात् । न च तत्रापीन्द्रियादेवापरोक्षज्ञानमुत्पद्यते; शब्दस्तु तत्सहकारीति वाच्यम्; अन्धस्य दशमस्त्वमसीति वाक्यादहं दशम इति प्रत्यक्षदर्शनेन चक्षुरिन्द्रियसाहित्याच्छब्दात् ज्ञानं जायते तत्रेन्द्रियस्याप्रयोजकतया शब्दस्यैव करणत्वसंभवात् । अन्यथा तादृशशब्दं विनाऽपि तादृशप्रत्यक्षापत्तेः । ननु "यत्तदद्रेश्य"मिति श्रुत्या ब्रह्मणो वृत्तिविषयत्वनिषेधेन कथं ब्रह्मविषयकं ज्ञानं शब्दाज्जायते । न च "दृश्यते त्वग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभि"रिति श्रुत्यनुरोधेन पूर्वोक्तायाः श्रुतेः फलव्याप्यत्वनिषेधपरत्वात् फलव्याप्यत्वञ्चावरणभङ्गविशिष्टचिद्विषयत्वं, तच्च ब्रह्मणि नास्त्येवेति न पूर्वोक्तश्रुतिविरोधापत्तिः । न च ब्रह्मणः शब्दजन्यवृत्तिविषयत्वे तस्य मिथ्यात्वप्रयोजकत्वेन ब्रह्मणोऽपि मिथ्यात्वापत्तिरिति वाच्यम्; तादृग्वृत्तिविषयत्वस्य मिथ्यात्वाप्रयोजकत्वेन शब्दाजन्यवृत्तिविषयत्वस्यैव तत्प्रयोजकत्वेन मिथ्यात्वापादनारम्भवात् । न च शब्दैकगम्यसत्यकामत्वादौ शब्दाजन्यवृत्तिविषयत्वाभावेन मिथ्यात्वं न स्यादिति वाच्यम्; स्वसमानसत्ताकज्ञानविषयत्वं मिथ्यात्वप्रयोजकम्; ज्ञाने स्वसमानसत्ताकत्वञ्च स्वानाशकज्ञाननाश्यत्वम् । तथा च स्वनिष्ठनाशकतासंबन्धावच्छिन्नप्रतियोगिताकाभाववज्ज्ञाननाश्यत्वप्रकारकाद्वैत्यभिमतज्ञानविषयत्वसंबन्धावच्छिन्नस्वनिष्ठावच्छेदकताकप्रतियोगिताकभेदवत् ज्ञानविषयत्वतादात्म्योभयसंबन्धेन किञ्चिद्विशिष्टत्वं मिथ्यात्वप्रयोजकम्; तच्च शुक्तिरूप्ये घटादौ सत्यकामत्वादौ च वर्तते; ब्रह्मणि नास्ति; तथा हि— स्वं शुक्तिरूप्यं स्वनाशकं शुक्तिज्ञानं तद्भिन्नं घटादिज्ञानं तदनाश्यं यदिदं रजतमिति ज्ञानं तद्विषयत्वं शुक्तिरूप्यादौ वर्तते, एवं घटादावपि— स्वं घटः स्वनाशकं पटज्ञानं तदनाश्यं यत् ज्ञानं इच्छापूर्ववृत्तिघटादिज्ञानं तद्विषयत्वं घटादावस्ति—एवं सत्यकामत्वादौ । ब्रह्मणि तन्नास्ति । स्वं ब्रह्म स्वनाशकं ब्रह्मज्ञानं, तदनाश्यज्ञानाप्रसिद्धेः उक्तानुपपत्तेरनवकाशात् । न च स्वनाशकज्ञानानाश्येच्छापूर्ववृत्तिब्रह्मज्ञानमादाय ब्रह्मणि मिथ्यात्वप्रसंगो दुर्वार इति चेन्न, स्वानाशकज्ञाननाश्यस्वस्वोपादानान्यतरकत्वेनाद्वैत्यभिमतं यत् तदन्यज्ञानविषयत्वस्य विवक्षणात् । इच्छापूर्ववृत्तिब्रह्मज्ञानस्य इच्छानाश्यत्वेऽपि तदुपादानस्य ब्रह्मज्ञाननाश्यत्वेनाद्वैतिमतसिद्धतया तदन्यत्वाभावात् । न च तत्प्रयोज्यं मिथ्यात्वं दुर्वचमिति वाच्यम् । स्वप्रकारकधीविशेष्यताव्यापकाभावप्रतियोगित्वस्य सुवचत्वात् । तथा हि येन रूपेण येन संबन्धेन यद्रूपविशिष्टसंबन्धितया यद् ज्ञातं तत्संबन्धतद्रूपावच्छिन्नतन्निष्ठाभावप्रतियोगित्वं मिथ्यात्वम्; तस्य चायमनुगमः—प्रकारताविशिष्टप्रतियोगितावत्त्वं, प्रतियोगितायां प्रकारतावैशिष्ट्यं स्वावच्छेदकधर्मसंबन्धोभयावच्छिन्नत्वस्वाविशिष्टाभावीयत्वोभयसंबन्धेन । अभावे स्ववैशिष्ट्यं स्वसमानाधिकरणभेदप्रतियोगितावच्छेदकत्वसंबन्धावच्छिन्नस्वनिष्ठावच्छेदकताकप्रतियोगिताकभेदवत्त्वसंबन्धेन स्वाधिकरणतास्वावच्छेदकावच्छिन्नप्रकारतानिरूपितविशेष्यतावत्त्वसंबन्धावच्छिन्नाऽभेदप्रतियोगितावच्छेदकता स्वरूपसंबन्धावच्छिन्ना इत्यन्यत्र विस्तरः ।

अथ—शब्दस्यापरोक्षज्ञानजनकत्वं नास्तीति वदतः किं नाम प्रत्यक्षत्वम् । न चेन्द्रियजन्यज्ञानत्वं प्रत्यक्षत्वम्; अनुमितावतिव्याप्तेः ईश्वरप्रत्यक्षे चाव्याप्तेश्च । न चेन्द्रियत्वेन इन्द्रियजन्यज्ञानत्वं प्रत्य-

क्षत्वम् अनुमितौ मनस्त्वेन इन्द्रियजन्यत्वसत्त्वेऽपि इन्द्रियत्वेन तज्जन्यत्वाभावात् नातिव्याप्तयव्याप्ती भवत इति वाच्यम्; मनस इन्द्रियत्वे मानाभावात्। न च "मनःषष्ठानीन्द्रियाणी"ति गीतावचनं प्रमाणमिति वाच्यम्; तद्वचनस्य अनिन्द्रियेणापि मनसा इन्द्रियगतषट्त्वसंख्यापूरकत्वं संभवति। यथा "यजमानपञ्चमाः इडां भक्षयन्ती"त्यत्र चत्वारः ऋत्विज इति वचनप्राप्तर्त्विग्गतपञ्चत्वसंख्यापूरकत्वं अनृत्विजाऽपि यजमानेन, तथा प्रकृतेऽपि संभवात्। न च ब्राह्मणत्वेन यजमानस्यापि ऋत्विक्साजात्यमस्तीति वाच्यम्; यद्यत्पदावगतं तत्तद्गतसंख्यापूरकं तत्तत्पदार्थतावच्छेदकरूपेण तत्सजातीयमिति व्याप्त्या यजमानपञ्चमा इत्यत्र ब्राह्मणपदाभावेन तेन रूपेण साजात्याभावात्। न च तत्र ब्राह्मणपदाध्याहारेण तत्पदार्थतावच्छेदकब्राह्मणत्वरूपेण साजात्यं संभवतीति वाच्यम्; चत्वार ऋत्विज इति वाक्ये श्रुतं ऋत्विक्पदं विहाय ब्राह्मणपदाध्याहारे मानाभावात्। न चार्थाध्याहारपक्षे साजात्यं संभवतीति वाच्यम्; "वेदानध्यापयामास महाभारतपञ्चमा"नित्यत्र अवेदेन भारतेन वेदगतपञ्चत्वसंख्यापूरणसंभवेन मनस इन्द्रियत्वासंभवात्। अस्तु वा मनस इन्द्रियत्वं, तथाऽपि प्रत्यक्षत्वं प्रकारान्तरेण दुर्वचम्। न च ज्ञानकरणाजन्यत्वं प्रत्यक्षत्वमिति वाच्यम्; स्मृतौ लिङ्गज्ञानकारणतामते अनुमितौ चातिव्याप्तेः। न च ज्ञानाजन्यज्ञानत्वं तदिति वाच्यम्; विशेषणज्ञानजन्ये विशिष्टप्रत्यक्षेऽव्याप्तेः। न च भवत्सिद्धान्ते विशेष्येन्द्रियसन्निकर्षविशेषणासंसर्गाग्रहस्य कारणत्वेऽपि विशिष्टज्ञानत्वेन कार्यकारणभावानंगीकारेणाव्याप्त्यभाव इति वाच्यम्; तथाऽप्यसंभवापत्तेः; सर्वस्यापि ज्ञानस्येश्वरज्ञानजन्यत्वस्य स्वीकारात्। नच ज्ञानाकरणकज्ञानत्वं तदिति वाच्यम्, अनुभवस्य संस्कारोपक्षीणत्वेन स्मृत्यकरणतया तत्रातिव्याप्तेः। संस्कारद्वारा अनुभवस्य स्मृतिकरणत्वे प्रत्यभिज्ञायामव्याप्तेः। तस्मात् पररीत्या प्रत्यक्षत्वस्य दुर्निरूपत्वात् शब्दात्प्रत्यक्षं न जायत एवेति चेन्न, प्रमाणचैतन्यस्य विषयचैतन्याभिन्नत्वं प्रत्यक्षत्वप्रयोजकम्। तच्च शब्दात्संभवत्येव। अथ न तच्छब्दात्संभवति अन्तःकरणं चक्षुर्द्वारा बहिर्निर्गत्य विषयदेशं गत्वा विषयाकारं भवति तदा उपाध्योरेकदेशस्थत्व उपाधेयाभेदप्रयोजकम् इति न्यायेन प्रमाणचैतन्यस्य विषयचैतन्याभिन्नत्वं वक्तव्यम्। एवं च अन्धस्याहं दशम इति प्रत्यक्षं कथं स्यात् इन्द्रियाभावादिति चेन्न; तदा चक्षुरभावेऽपि त्वगिन्द्रियसत्त्वेन अन्तःकरणस्य बहिर्निर्गमनाभावेन च शाब्दापरोक्षज्ञानोत्पत्तौ बाधकाभावात्। अथ यद्युक्तरूप प्रत्यक्षत्व तदा हृदयनाडीधर्माधर्मादि गोचरशाब्दवृत्तिः अन्तःकरणे शरीरव्यापिनि जायमाना दैवात् हृदयनाड्यवच्छिन्ना अन्तःकरणप्रदेशे यदि जायेत तदा हृदयादिरूपविषयावच्छिन्नचैतन्यस्य हृदयादिगोचरशाब्दवृत्त्यवच्छिन्नस्य चाभेदात् शाब्दवृत्तेः प्रत्यक्षत्वापत्तिरिति चेन्न। प्रमाणचैतन्यस्य अनावृतविषयचैतन्याभिन्नत्वस्य विवक्षितत्वात्। किंच अपरोक्षार्थविषयकत्व ज्ञानप्रत्यक्षत्वम्। विषयप्रत्यक्षत्वं तु प्रमात्रभिन्नत्वमिति परिष्कारे भावनासहकृतशब्दात् अपरोक्षज्ञानोत्पत्तौ न कोऽपि दोषः। किञ्च शब्दस्यापरोक्षज्ञानजनकत्व श्रुतिसिद्धम्। तथा हि—"तद्धास्य विजज्ञौ", "तस्मै मृदितकषायाय तमसः पारं दर्शयति भगवान् सनत्कुमारः", "वेदान्तविज्ञानसुनिश्चितार्थाः, आचार्यवान्पुरुषो वेद तन्त्वौपनिषदं पुरुषं पृच्छामि" इत्यादौ आचार्योपदेशानन्तरमेव ब्रह्मसाक्षात्कारः श्रूयते। प्रथमवाक्यस्य अयमर्थः। अस्योद्दालकस्य तत् तस्मात् तत्त्वमसीति वाक्योपदेशात् आत्मानं ज्ञातवान् श्वेतकेतुरिति। मृदितकषायाय नारदाय सनत्कुमारः तमसः पारम् अज्ञानतत्प्रयुक्ताद्विलक्षणं सर्वाधिष्ठानम् अनवच्छिन्नानन्दं दर्शयति साक्षात्कारयति। वेदान्तवाक्यात् यद्विशेषाविषयकम् अद्वितीयत्वाद्युपलक्षणेन व्यावृत्त्याधिष्ठानमात्रविषयकं ज्ञानं तेन सुनिश्चितः तदभिन्नस्य अपरोक्षस्याप्रमाणत्वेन अगृह्यमाणस्य विषयीकृतः वेदान्तवाक्यार्थः अखण्डब्रह्मात्मैक्यरूपः यैस्ते वेदान्तविज्ञानसुनिश्चितार्थाः। न च तद्धास्य विजज्ञावित्यत्र परोक्षज्ञानेनाप्युपपत्तेः अपरोक्षज्ञानं न संभवतीति वाच्यम्; तमसः पारं दर्शयतीत्युत्तरवाक्यस्थदर्शयतिपदानुरोधेनापरोक्षत्वस्यैव युक्तत्वात्। न च ग्राममार्गोपदेष्टारं ग्रामं दर्शयतीतिवत् परम्परया उपचारः किं न स्यादिति वाच्यम्; नारदसनत्कुमाराख्यायिकायाम् उपदेशं विना कारणान्तरस्याश्रवणात्। न च सुपदस्याप्रामाण्यशङ्काऽकलङ्कि-

तत्त्वपरत्वसम्भवे साक्षात्कारत्वपरत्वं न युक्तमिति वाच्यम्, निश्चितपदेनैव अप्रामाण्यशङ्काऽकलङ्कितत्वबोधनेन सुपदस्य पौनरुक्त्यापत्त्या साक्षात्कारत्वपरत्वस्यैव युक्तत्वात्। न च 'यतो वाचो निवर्तन्ते अप्राप्य मनसा सह' इति श्रुत्या विरोधेन ब्रह्मज्ञानपरत्वं कथं घटत इति वाच्यम्; तस्याः शक्त्या बोधासामर्थ्येपि शक्यसंबन्धरूपलक्षणया बोधे बाधकाभावात्। न च वाक्ये शक्त्यभावात्कथं लक्षणयाऽपि बोध इति वाच्यम्, अस्मन्मते स्वबोध्यसम्बन्धस्यार्थवादस्थलानुरोधेन लक्षणापदार्थत्वाङ्गीकारसंभवात्। न च निस्संबन्धे ब्रह्मणि स्वबोध्यसंबन्धोऽपि कथं घटत इति वाच्यम्, तात्त्विकसंबन्धाभावेऽपि कल्पितसंबन्धाविरोधात्। न च पदे लक्षणायाः प्रामाणिकत्वेऽपि वाक्ये तस्य अप्रामाणिकत्वमिति वाच्यम्; अर्थवादस्थले विनिगमनाविरहेण पदे लक्षणायाः वक्तुमशक्यत्वात्। न च सांप्रदायिकमते विशिष्टशक्तिस्वीकारेण तदुपस्थितेः शाब्दबोधजनकत्वं न संभवतीति वाच्यम्, "इच्छन्ति हि आकाशादिपदान्निर्विकल्पकं स्मरण"मिति मणिकारोक्तरीत्या शुद्धस्मृतेस्संभवात्। न च मन्मतमाश्रित्य विशिष्टे एकपदलक्षणयैवोपपत्तौ लक्षणात्रयकल्पनं न युक्तमिति वाच्यम्; तात्पर्याद्धि वृत्तिः न तु वृत्तेस्तात्पर्यमित्यभियुक्तोक्त्या तात्पर्यलिङ्गोपेताद्वैतश्रुतेः तत्कल्पने बाधकाभावात्। किं च परिभाषाकारमते शक्त्यैव ब्रह्मणो बोधसंभवः, घटोऽनित्य इत्यत्र घटत्वस्यानित्यत्वे अन्वयासंभवेन तदंशपरित्यागेन शक्त्युपस्थितविशेष्यस्यैवान्वयः। घटो नित्य इत्यत्र तु घटत्वान्वयार्थं घटपदेन घटत्वस्य स्वातन्त्र्येण बोधार्थं घटत्वे लक्षणा। एवञ्च महावाक्यस्थले विरुद्धपरित्यागेन शक्त्युपस्थितविशेष्यान्वये न किञ्चिद्बाधकम्। न च महावाक्ये लक्षणेति प्रवादविरोधः एकदेशत्यागमात्रेण लक्षणेति व्यपदेशात्। नच महावाक्ये शक्तिस्वीकारे 'यतो वाचो निवर्तन्ते' इति वचनविरोध इति वाच्यम्, तस्य लौकिकवाक्यपरत्वात्, 'तन्त्वौपनिषद' मिति श्रुत्यनुसारेण विशेषणात्यागेन विशिष्टबोधकत्वनिषेधपरत्वस्य वा बोधनात्, न च "अतीतः पन्थानं तव च महिमा वाङ्मनसयोः अतद्व्यावृत्त्याऽयं चकितमभिधत्ते श्रुतिरपि। स कस्य स्तोतव्यः कतिविधगुणः कस्य विषयः पदे त्वर्वाचीने पतति न मनः कस्य न वचः॥" इति स्मृतिवचनविरोधेन अतद्व्यावृत्त्या ब्रह्मबोधनसंभवेन शब्दस्यापरोक्षज्ञानजनकत्व न युक्तमिति वाच्यम्; न हि अतद्व्यावृत्तिर्नाम प्रमाणान्तरम्, किंतु कानिचन वचनानि विधिमुखेन ब्रह्मबोधकानि 'सत्यं ज्ञानमनन्तं ब्रह्म,' 'सदेव सोम्येदमग्र आसीत्,' 'एकमेवाद्वितीयं ऐतदात्म्यमिदं सर्वम् "असङ्गो ह्ययं पुरुष" इत्यादीनि; कानिचित्तु "नेतिनेति आत्मा, अस्थूलमनणु अह्रस्वमदीर्घम्" इत्यादीनि निषेधमुखेन ब्रह्मबोधकानि। न तावता तत्त्वमस्यादि वाक्यानामबोधकत्वप्रसङ्गः। सगुणपक्षे न तद्व्यावृत्तिः अतद्व्यावृत्तिः अभेदेनेत्यर्थः। सर्वं खल्विदं ब्रह्म, सर्वकामः सर्वगन्धः सर्वरसः' इत्यादिना सर्वाभेदेन भगवन्तं प्रतिपादयति, न तु एकैकशो महिमानं वदतीत्यर्थः। निर्गुणपक्षे तु न तत् अतत् अविद्या तत्कार्यात्मकमुपाधिद्वयमिति यावत्, तद्व्यावृत्त्या तत्परित्यागेन जहदजहल्लक्षणया मायाविद्योपहितं शक्तं तत्पदम्, तत्कार्यबुद्ध्याद्युपहितचैतन्यशक्तम्, त्वम्पदमुपाधित्यागेनानुपहितचैतन्यस्वरूपं स्वप्रकाशमपि तदाकारवृत्तिमात्रजननेनाविद्यातत्कार्यनिवृत्त्या बोधयत्येवेत्यर्थः। किंचानुमानमपि शब्दस्यापरोक्षज्ञानजनकत्वे मानम्, तथा हि—अपरोक्षत्व तत्त्वमस्यादिवाक्यजन्यज्ञानवृत्ति अपरोक्षज्ञाननिष्ठात्यन्ताभावाप्रतियोगित्वात् ज्ञानत्ववत् न च अप्रयोजकत्वं, तत्त्वमस्यादिवाक्यमपरोक्षज्ञानजनकं न चेत् स्यात्, अपरोक्षभ्रमनिवर्तकं न स्यादित्यनुकूलतर्कसद्भावात्। न च अपरोक्षत्वं तत्त्वमस्यादिवाक्यजन्यज्ञानावृत्तिज्ञाननिष्ठात्यन्ताभावाप्रतियोगित्वात् कर्मकाण्डजन्यज्ञानवदिति सत्प्रतिपक्षस्स्यादिति वाच्यम्; अप्रयोजकत्वात्। परोक्षज्ञानस्य अपरोक्षभ्रमनिवर्तकत्वं न स्यादिति प्रतिकूलतर्कपराघातेनास्या बाधकत्वात्। न च पर्वतो वह्निमान्, धार्मिकस्त्वमसीत्यादिवत् दशमस्त्वमसीत्यादावपि दशमत्वे परोक्षत्वमेवेति वाच्यम्, परोक्षत्वे अपरोक्षभ्रमानिवृत्तिप्रसङ्गः। न च शब्दस्यापरोक्षज्ञानजनकत्वं किं स्वाभाविकमुत अपरोक्षविषयनिमित्तकम्? नाद्यः, अतिप्रसङ्गात्, न द्वितीयः, जीवाः परमात्मनो न भिद्यन्ते आत्मत्वादित्यादिना जायमानानुमितेः श्रवणात्प्रागापाततः वेदान्तवाक्यजन्यायाः भाषाप्रबन्धादिजन्यायाश्चैक्यप्रतीतेः, आपरोक्ष्यप्रसङ्गाच्च।

किं च अर्थस्यापरोक्ष्यं न तावदपरोक्षबुद्धिविषयस्वरूपम्। ब्रह्मण्यस्य सत्त्वेऽपि दशमत्वादौ तदभावात्, नाप्यपरोक्षव्यवहारविषयत्वम्, व्यवहारापरोक्ष्यस्य तादृगर्थविषयकत्वरूपत्वे अन्योन्याश्रयात्। अपरोक्षोऽयम् इत्येवंरूपत्वेऽज्ञानावृतेऽपि तदभावात्। त्वयाऽपि न प्रकाशत इति व्यवहारार्थमेवावरणकल्पनात्। उक्तव्यवहारयोग्यत्वरूपत्वे व्यवहितघटे शब्दादपरोक्षधीप्रसङ्गात्। तस्मादर्थस्यापरोक्षधीविषयत्वमेवापरोक्षत्वं वाच्यम्; तथा च अन्योन्याश्रय इति वाच्यम्। ज्ञानापरोक्ष्यं प्रमाणचैतन्यस्य विषयचैतन्याभिन्नत्वम्, तद्विषयत्वं विषयापरोक्ष्यम्। यद्वा प्रमात्रभिन्नत्वं विषयप्रत्यक्षत्वं तद्विषयकत्वं ज्ञानप्रत्यक्षत्वमित्युक्तत्वात्। तस्माच्छब्दात् अपरोक्षज्ञानोत्पत्तौ न कोऽपि दोषः। अत एव 'शास्त्रदृष्ट्या तु उपदेशो वामदेववत्' इति सूत्रे शास्त्रात् दृष्टिः शास्त्रदृष्टिः शब्दजन्यं ज्ञानमिति कल्पतरूक्तं संगच्छत इति शिवम्॥

SUMMARY

All philosophers do not accept that verbal expression (Śabda) can produce direct perception. But some Advaitins hold that Śabda is capable of producing direct perception. According to them salvation (mokṣa) is the complete annihilation of the feeling of the unreal Universe which is the product of Avidyā (nescience) and Avidyā can be removed only by knowledge (jñāna). The illusion of a real Universe is perceptive. Hence the destruction of that illusion can be caused only through knowledge derived from Śabda having the nature of perception. Objections of the opponents are met and reasons are stated to affirm the Advaitic view by vāda, that is, in the Śāstraic way.

॥ सामानाधिकरण्यवादः ॥

SĀMĀNĀDHIKARAṆYAVĀDA

BY

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यदुक्तं वेदान्तमहावाक्यजन्यैक्यविषयकज्ञानं शब्दाज्जायत इति, तदुपपन्नम् । ननु तज्ज्ञानमैक्यविषयकं न भवितुमर्हति ; " द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते । तयोरन्यः पिप्पलं स्वाद्वत्ति अनश्नन्नन्योऽभिचाकशीति " इति श्रुत्या, जीवपरमात्मानौ भिन्नौ सर्वज्ञत्वकिंचिज्ज्ञत्वरूपविरुद्धधर्मवत्त्वात् तुहिनमिहिरवदित्यनुमानेन, नाहमीश्वरः नाहं निर्दुःखः इति प्रत्यक्षेण च भेदस्य सिद्धत्वात् कथं तत्त्वमस्यादिसमानाधिकरणवाक्यैरैक्यसिद्धिः ? न च " व्याप्तेश्च समञ्जस " मिति सूत्रे ' ओमित्येतदक्षरमुद्गीथमुपासीत ' इत्यत्राक्षरोद्गीथशब्दयोः श्रूयमाणे सामानाधिकरण्ये अध्यासापवादविशेषणविशेष्यभावैकत्वपक्षाणां प्रतिभानादिति भाष्येण सामानाधिकरण्यस्थले चतुर्धा सामानाधिकरण्यं प्रतीयते । तथा हि—इदं रजतमित्यत्राध्यासे सामानाधिकरण्यम् , स्थाणुः पुमानित्यत्र बाधायां, नीलमुत्पलमित्यत्र विशेषणविशेष्यभावे तत्त्वमसीत्यत्र चैक्ये सामानाधिकरण्यं प्रतीयते । अबुद्धिपूर्वकाभेदारोपोऽध्यासः यथा इदं रजतमिति । अत्रेदंपदार्थे रजताभेदः तादात्म्येन रजतं वा आरोप्यते । अतः " इदमर्थवस्त्वपि भवेद्रजते परिकल्पितं रजतवस्त्विदमि । रजतभ्रमेऽस्य च पारिस्फुरणान्न यदि स्फुरेन्न खलु शुक्तिरिव ॥" इति संक्षेपशारीरकोक्तिस्संगच्छते । बाधोऽपवादः ; एकत्वं वास्तवैक्यम् ; विशेषणं व्यावर्तकम् ; एवं च समानविभक्तिकपदद्वयसमभिव्याहारस्थले ऐक्यं प्रतीयते । किंचोपक्रमोपसंहारैक्यरूपतात्पर्यलिङ्गानुरोधेन तत्त्वमसीति समानाधिकरणस्थले ऐक्यं भासते । तथा हि छान्दोग्ये—" सदेव सोम्येदमग्र आसीत् एकमेवाद्वितीय " मित्युपक्रम्य " ऐतदात्म्यमिदं सर्वं तत् सत्यं स आत्मा तत्त्वमसी"ति श्रूयते । तत्रोपक्रमे एकमेवाद्वितीयमित्येभिः पदैः सजातीयविजातीयस्वगतभेदशून्यं ब्रह्मेति प्रतीयते । ऐतदात्म्यमित्यस्य च एषः आत्मा स्वरूपं यस्य सः एतदात्मा, एतदात्मैव ऐतदात्म्यं (स्वार्थे ष्यञ्) । तत्त्वमसीत्यत्र सामानाधिकरण्यप्रतीतिबलाच्चैक्यं उपक्रमोपसंहारैकरूप्यतात्पर्यलिङ्गात्प्रतीयते । तत्त्वमसीति नवकृत्वोऽभ्यासः, ऐक्यस्य प्रमाणान्तराप्राप्तत्वादपूर्वता ; एकविज्ञानेन सर्वविज्ञानप्रतिज्ञा फलम् , सृष्ट्यादिवाक्यजातमर्थवादः ; मृदादिदृष्टान्त उपपत्तिः इत्येवंरूपषड्विधतात्पर्यलिङ्गोपेतवाक्यस्यैक्यपरत्वं केन वार्येत इति वाच्यम् ; यद्युपक्रमोपसंहारयोरुक्तार्थकत्वं स्यात्तदैक्यं भवेदेव ; नतु उक्तार्थपरत्वमुपपद्यते ; तथा हि—उपक्रमो भेदपर एव, एके मुख्यान्यकेवलाः इति कोशेनैकशब्दस्य मुख्यपरत्वस्य, एवकारस्य अस्मिन्देशे राजैवास्ते इत्युक्ते राजसदृशो नास्तीत्यर्थः ; नतु राजभिन्नो नास्तीति ; एवमद्वितीयपदस्य, ' असिद्वितीयोऽनुससार पाण्डव ' मित्यत्र असिसहाय इतिवत् ब्रह्म असहायमित्यर्थः । एवं चोपक्रमो नैक्यविषयः ; एवमुपसंहारोऽपि । ऐतदात्म्यमित्यत्र एष चासावात्मा च एतदात्मा, तस्य संबन्धि ऐतदात्म्यमिति भेद एवार्थः । तत्त्वमसीत्यादौ ' वसन्तादिभ्यष्ठक् ' इति सूत्रे वसन्तशब्दस्य वसन्तसहचरिताध्ययने प्रयोगवत् तत्सहचरितोऽसीति वा, तस्य त्वं तत्त्वम् इति व्युत्पत्त्या उपास्योपासकभावसंबन्धेन तत्संबन्धीति वा, अतत्त्वमिति पदच्छेदेन तदभिन्नोऽसीति वा, सारूप्यादिति जैमिनिसूत्रे आदित्यो यूप इत्यत्र यूप आदित्यसदृश इतिवत् चेतनत्वेन जीवः तत्सदृश इति वाऽर्थसंभवेनोपक्रमोपसंहारयोरैक्यपरत्वासंभवादिति चेन्न, उत तमादेशमप्राक्ष्यो येन अश्रुतं श्रुतं भवति अमतं मतमित्येकविज्ञानेन सर्वविज्ञानप्रतिज्ञाविरोधेन भेदपरत्वस्य वक्तुमशक्यत्वेनास्मदुक्तार्थस्यैव समञ्जसत्वात् । नच द्वासुपर्णेत्यत्रापि षड्विधतात्पर्यलिङ्गोपेतत्व-

मस्ति । आथर्वणे द्वासुपर्णेत्युपक्रमः परमं साम्यमुपैतीत्युपसंहारः तयोरन्यः अनश्नन्नन्यः अन्यमी मित्यभ्यासः, शास्त्रैकगम्येश्वरप्रतियोगिकभेदस्य कालत्रयाबाध्यस्य शास्त्रं विना अप्राप्तेरपूर्वता, पुण्यपा विधूयेति फलम् , अस्य महिमानमिति वीतशोकः इति स्तुतिरूपोऽर्थवादः, अत्ति, अनश्नन्नन्य इत्युपपत्ति इत्येवंविधषड्विधतात्पर्यलिङ्गोपेतभेदश्रुत्यनुरोधेन भेदपरत्वं कुतो न स्यात् ? अतएव परमते विभिन्नप्रवृ निमित्तकयोः शब्दयोर्विशेषणभेदबोधकत्वे सति स्वरूपाभेदबोधकत्वम् ; नीलो घट इत्यादौ नील घटत्वयोर्भेदबोधकत्वं आश्रयाभेदबोधकत्वम् । नैयायिकानामपि समानाधिकरणप्रतीतिस्थले विशेष भेदतदाश्रययोरभेदबोधकत्वं नतु अत्यन्ताभेदे अत्यन्तभेदे वा सामानाधिकरण्यम् , अतएव घटो घ घटः पटः इति वा न सामानाधिकरण्यम् । तद्धर्मनिष्ठप्रकारतानिरूपितविशेष्यतावच्छेदकतासंबन्धेन शा बोधं प्रति तद्धर्मभेदः कारणमिति नियमश्च सङ्गच्छते इति वाच्यम् , प्रथममुण्डके कस्मिन्नुभगवो विज्ञ सर्वमिदं विज्ञातं भवतीति शौनकप्रश्नानन्तरं द्वे विद्ये वेदितव्ये इति विद्याद्वयमवतार्य ऋग्वेदादिलक्षण मपरां विद्यामुक्त्वा, अथ परा यया तदक्षरमधिगम्यते इत्यादिना परविद्याविषयमक्षरं प्रश्नानुसारेण प्र पादयता अभेदस्यैवोपक्रान्तत्वात् ; द्वितीयमुण्डके पुरुष एवेदं विश्वं ब्रह्मैवेदं विश्वमिदं वरिष्ठमि मध्ये परामर्शात् ; तृतीयमुण्डकान्ते "परेऽव्यये सर्व एकीभवन्ति । स यो ह वै तत्परमं ब्रह्म ब्रह्मैव भवति" इत्यैक्यलक्षणफलोपसंहाराच्च मुण्डकत्रयात्मिकायाः उपनिषदः ऐक्यपरत्वे सि सन्दंशन्यायेन मध्यवाक्यस्यापि तत्परत्वसंभवात् ; द्वा सुपर्णेति वाक्यस्य पैङ्गरहस्यब्राह्मणे तयोरन पिप्पलं स्वाद्वत्ति इति सत्त्वम् अनश्नन्नन्य इति ज्ञः तावेतौ सत्वक्षेत्रज्ञाविति व्याख्यातत्वेन अ वाक्यस्य भेदपरत्वासंभवात् । निरञ्जनः परमं साम्यमुपैतीत्यत्र परम साम्यमत्यन्ताभेद एव, अन्य परमपदवैयर्थ्यापत्तेः । 'न च पृथगात्मानं प्रेरितारं च मत्वा जुष्टस्ततस्तेनामृतत्वमेति' इति वच भेदसिद्धिरिति वाच्यम् । अस्य शरीरत्रयवैलक्षण्यपरतयाप्युपपत्तेः । ननु उपक्रमोपसंहारयोरैकरूप्यानङ्ग कारे बाधकाभावाद्भेदपरत्वमेवास्तामिति चेन्न, जातेष्ट्यधिकरणविरोधापत्तेः ; तथा हि – तत्र वैश्वानरं जाते इत्युपक्रम्य यस्मिञ्जाते...भवति इत्युपसंहारैकरूप्यसंपत्तेः मध्यगताष्टाकपालादिवाक्येषु विधायक नाङ्गीकृतम् , अन्यथा तेषामपि विधायकत्वं स्यात् । अतः एकवाक्यत्वावश्यकतया ऐक्यपरत्वस्य स वेत्यादिवाक्यस्य वक्तव्यत्वेनैक्यसिद्धौ न बाधकम् । न च एकवाक्यत्वभङ्गपरिहाराय मध्यस्थाष्टाकपाला वाक्यानां न विधायकत्वत्यागः, किंतु अष्टाकपालादिवाक्येषु विध्यश्रवणाद्यच्छन्दोपबन्धेन अनुवादक स्यैव प्रत्ययात् । यस्मिञ्जात इति वाक्ये पूतत्वादीनां समुच्चयावगमेन व्यवस्थिताष्टाकपालादिफलत्व योगाच्च न विधायकत्वम् , किन्तु अवयुत्यानुवादतैवेति तदधिकरणविरोधाभावेनैक्यं न सिध्यतीति चे येन उपक्रम्यते येनोपसंहृत इति न्यायसहितं षड्विधतात्पर्यलिङ्गं प्रबलमिति तै रैक्यसिद्धौ न किञ्चिद्बाध मिति ऐक्ये सामानाधिकरण्यं समीचीनमेव । एवं विशेषणविशेष्यभावोऽपि सामानाधिकरण्यप्रतिपाद्य तथा हि—नीलमुत्पलं,नीलो घटः, शुक्लः पटः इत्यादावद्वैतिमते सांख्यमीमांसकमतयोरपि विशेषणप्र योगिकभेदोपलक्षिताधिकरणवृत्तित्वविशिष्टाभेदो घटो घट इति वाक्याच्छाब्दबोधवारणायोपेयते । तद्धर्मनिष्ठप्रकारतानिरूपितविशेष्यतावच्छेदकतासंबन्धेन शाब्दबोधे तद्धर्मभेदस्य कारणत्वकल्पनयैवो पत्तौ उक्ताभेदकल्पनं व्यर्थमिति वाच्यम् , कार्यकारणभावकल्पनापेक्षया अत्रैव लाघवात् । न विशिष्टकेवलयोर्भेदे विशिष्टसत्ता न सत्तेति प्रत्ययापत्तिरिति वाच्यम् ; समानविभक्तिकप्रतियोग्यनुयो वाचकपदसमभिव्याहृतनञः प्रतियोगिविरोध्यभावबोधकत्वमिति नियमे विशिष्टशुद्धसत्तयोर्भेदस्य भेदाविरोधितया तथाप्रत्ययानुपपत्तेः । न च घटाभावो घटाभाववान् इति प्रत्ययस्य प्रमात्वानुपपत्ति घटाभावे घटाभावभेदाभावादिति वाच्यम् ; अभावाधिकरणकाभावस्य अभावस्याधिकरणीभूताभा रूपत्वेनाभेदेऽपि अधिकरणीभूताभावस्य घटप्रतियोगिकत्वेनाधेयभूताभावस्य घटविरोध्यभावत्वेन भेदसं वेन प्रमात्वाविरोधात् । न च घटाभावस्तद्वानिति प्रत्ययस्य प्रमात्वानुपपत्तिः, तच्छब्दस्य प्रक्रान्तप मर्शित्वादिति वाच्यम् ; ग्रामं गच्छति चैत्र इतिवत् स्वं गच्छति चैत्रः इति प्रयोगवारणाय परसमवे

क्रियाजन्यफलशालित्वरूपकर्मत्वाविवक्षाया आवश्यकतया चैत्रः जानाति स्वमलङ्करोति इत्यादिप्रतीतेर् प्रामाणिकत्ववारणाय कर्मत्वशरीरे यथाकथंचिद्भेदमङ्गीकृत्य प्रमात्वोपपादनवद्घटाभावस्तद्वानित्यादौ सुब-र्थैकत्वविशेषितरूपेणाधिकरणीभूतघटाभावस्य तच्छब्देन घटविरोध्यभावत्वेन च परामर्शसंभवेन तत्प्रतीतेः प्रमात्वानुपपत्त्यभावात् । न च विशिष्टशुद्धयोर्भेदाभेदरूपतादात्म्यस्वीकारे केवलघटे तत्क्षणविशिष्टघट-भेदस्यावश्यकतया केवलस्य क्षणसंबन्धित्वे भेदासिद्धिः; असंबन्धित्वे तस्य क्षणासंबन्धितया तुच्छत्वापत्तिरिति वाच्यम्; कालस्य क्षणासंबन्धित्वेन तुच्छत्वापत्तेः; किंतु निस्स्वरूपत्वं तुच्छत्व-प्रयोजकम्, केवलस्य घटस्य क्षणासंबन्धित्वेऽपि स्वरूपाङ्गीकारान्न तुच्छत्वापत्तिः । एवं स्थाणुः पुमा-नित्यादौ पुरुषत्वबाधः— इति सामानाधिकरण्यपदार्थः ॥ एवमिदं रजतमित्यादौ अध्यासबोधकं सामा-नाधिकरण्यम् । इदं रजतं रजतमिदमिति प्रतीत्या इदंपदार्थे रजततादात्म्यं रजतत्वसंसर्गः इदं-तादात्म्यं इदंत्वसंसर्गश्च जायेते; तत्रेदंपदार्थस्य स्वरूपतोऽध्यासे तस्यापि कल्पितत्वेन शून्यवादापत्तिभिया तादात्म्योपहितरूपेणेदंपदार्थस्याध्यासः । न च रजते इदंपदार्थस्य स्वरूपतो नाध्यासे अनिर्वचनीयवाद-विरोध इति वाच्यम् । तादात्म्योपहितत्वरूपेण तस्य कल्पितत्वपरतया अनिर्वचनीयवादविरोधाभावात् । परमते तु सामानाधिकरण्यं भेदाभेदबोधकमेव । परं तु विशेषणभेदबोधकत्वं, न तु विशेष्यभेदबोध-कत्वम् सर्वत्रेवेति । अत्यन्ताभेदे अत्यन्तभेदे च सामानाधिकरण्यासंभवात् अत्यन्ताभेदे भेदाभेदबोधकत्वं सामानाधिकरण्यस्य सिद्धम् । एवं च नाहमीश्वरः इति प्रत्यक्षविरुद्धलिङ्गवद्विरुद्धानुमानयोः व्यावहा-रिकपरतया तात्त्विकत्वाविरोधित्वेन श्रुत्या जीवब्रह्मणोरैक्यमिति सिद्धम् ॥

SUMMARY

One of the four Mahāvākyas, तत्त्वमसि, conveys absolute identity of the Jīva with the Paramātman. There is the sāmānādhikaraṇya (co-existence) in the sentence तत्त्वमसि. The above conveys four varieties of significances. Here Advaitins hold that the sāmānādhikaraṇya signifies abheda (absolute identity) as distinguished from others. In this article the objections of different schools are met and the Advaitic view is affirmed by vāda, that is, in the Śastraic way.

॥ अद्वैतसिद्धान्तः भगवद्भक्तिश्च ॥

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अयि भोः सहृदयवरेण्याः !

सुप्रसिद्धं ह्येतत् यन्निखिलैरपि श्रेयोऽर्थिभिः भगवद्भक्तिस्सर्वथाऽनुष्ठेयैवेत्यस्मिन्नर्थे अद्वैतसिद्धान्तप्रवर्तकानां श्रीभगवत्पादप्रभृतीनामाचार्याणां स्वकीयगोष्ठ्यां वा इतरवैदिकसिद्धान्तिभिर्वा न मात्रयाऽप्यभिप्रायभेदो वर्तत इति। एवं स्थिते वस्तुतत्त्वे केचन मेधाविनो लौकिकाः अविशेषज्ञाः पण्डिताश्चैवमभिमन्वते—भक्तेः क्षुद्रफलार्थिभिरधमाधिकारैरनुष्ठीयमानत्वेऽपि मुमुक्षूणामुत्तमाधिकारिणां अद्वैतसिद्धान्तरीत्या न तथा काचिदप्युपकृतिर्वर्तत इति।

एषा च विपरीतमतिः अस्मद्देशीयेषु केषुचिल्लब्धोदया सत्यपि देशान्तरवासिनां मानसमप्याक्रम्य विहरतीव। श्रुणुमस्तावदेवम्--अभिज्ञेन केनचित्पाश्चात्येन "ज्ञातृज्ञेयविभागविदूरं निर्गुणं परं ब्रह्मैकमेव तत्त्वमित्यद्वैतसिद्धान्तसारतया चेतनद्वयमध्यजायमानप्रीत्यात्मिकाया भक्तेः अस्मिन् सिद्धान्ते नास्त्येवावकाशलेशोऽपीति सोपपत्तिकमनुशास्यत" इति। एवंविधोऽनर्थहेतुः प्रलापः अद्वैतशास्त्रप्रमेयानभिज्ञतामूल एव।

> "अज्ञस्यार्धप्रबुद्धस्य त्वहं ब्रह्मेति यो वदेत्।
> महानिरयजालेषु स तेन विनिपातितः॥"

इति प्राचीनगाथा काचिद्वर्तते किल। सेदानीमस्मत्स्मृतिपथमधिरोहति। सिद्धान्तप्रवर्तकाः सर्वेऽप्याचार्याः अनितरदृष्टिगोचरमलौकिकमर्थं हिरण्यनिधिमिवोपलभ्य प्रेक्षावतां क्षेमाय स्वरचितनिबन्धनमुखेन तं प्रकाशयन्ति। अनधिगततदाशयसाराः पण्डितंमन्याः केचित् तेनैव रन्ध्रेण लब्धप्रवेशा विपरीतवादाटोपेन क्षोदयन्ति साधुजनमनांसि। ब्रह्माद्वैतविज्ञानमद्वैते विशिष्टाद्वैते च शरणागतिः इतीत्थं तत्तत्र सिद्धान्ते समर्थितं प्रथितवैभवं श्रेयस्साधनमेवैते कापुरुषाः स्वविपरीताशयपूरणायावकाशप्रदं मन्वत इव॥

> कर्मप्रसङ्गे ब्रह्माऽहं जीव एवास्मि भोजने।
> व्रतकाले प्रपन्नस्स्यां विप्रवर्यो निमन्त्रणे॥

इति हि कुटिलगतयस्सञ्चरन्ति। कुतो वा एतदपि न स्मृतिमागच्छत्येतेषाम्। कामं भवतु ब्रह्मैकमेव तत्त्वं सजातीयविजातीयभेदरहितं परमार्थतः। नैतावता व्यावहारिकयोरन्योन्यानुरागकरणे कश्चन बाधो भवेत्। अद्वैतवादेऽपि गुरुशिष्य--पितृपुत्र—पतिपत्नी— स्वामिभृत्य— सुवर्णलोष्टप्रभृतिषु व्यवस्थितो भेदो भूयसाऽङ्गीक्रियते। तथा सति किमपराद्धं जीवेश्वरभेदमात्रेण। अभिमानमज्ञानं वा विहाय न किमपि प्रमाणमत्र पश्यामः। अनभिज्ञजनैर्गेमाणमप्येतच्छ्रुत्वा अद्वैतसिद्धान्तोत्कर्षवेदिनः केचन सात्त्विका महान्तः एवंविधैर्दुरालापैः प्रजानामद्वैतसिद्धान्तगता बहुमतिरीषत् शिथिलिता भवेदित्यपि बिभ्यति। वयमेतान् "न तिमिङ्गलवालघातेन क्षोदमवाप्नुयादुदन्वा"निति समादध्महे। ततश्च अद्वैतसिद्धान्तस्थापकैरखिलैरप्याचार्यवर्यैरेकरस्येन सामोदमनुष्ठीयमानां छात्रनिवहेभ्यश्चावश्यंभाविमोक्षपर्यन्तफलतयोपदिश्यमानां चैनां भगवद्भक्तिमधिकृत्य प्रजानां मनसि एतादृशी विपरीतमतिरूपा विषवल्लरी मा प्ररोहत्विति श्रीभगवत्पादप्रभृतीनामद्वैताचार्याणां भगवद्भक्तिसंबन्धिनीं हार्दां बहुमतिं सुविशदं प्रकाशयामः।

एषा च भगवद्भक्तिः नराणां पशुपुत्रगृहारामक्षेत्रादीनैहिकान् स्वर्गभोगादीनामुष्मिकांश्च पुरुष यथाभिमतं प्रसूत इति तत्रतत्र तैरेव जोघुष्यमाणतया उभयलोकानुबन्धिनां सर्वेषामपि प्रेमसामिषा दयितेत्यत्र इतरवैदिकसिद्धान्तिभिस्सह सहजसौहार्दमेव वहन्त्येते । तस्मादमुष्मिन् प्रमेये परस्परमाशयभेदस्य लेशोऽपि शक्यं केनचित्प्रदर्शयितुम् । भगवद्भक्तेः निखिलश्रेयस्साधनत्वं भगवत्पादैरप्याहि । यथा—" यदुक्तमल्पफलश्रवणाच्च न ब्रह्मेति तदयुक्तम् । न हि इयतं फलाय ब्रह्माश्रयणं इयतं न इति कश्चन नियमहेतुरस्ति । यत्र निरस्तसमस्तविशेषं परं ब्रह्मैवात्मत्वेनोपदिश्यते, तत्रैकरूपफलं मोक्ष इत्यवगम्यते । यत्र तु गुणविशेषसंबद्धं प्रतीकविशेषसंबद्धं वा ब्रह्मोपदिश्यते तत्र संसारगोचराण्येवोच्चावचानि फलानि दृश्यन्ते ' अन्नादो वसुदानः विन्दते वसु य एवं वेद ' इत्याद्यासु श्रुतिषु " ।

नैतावदेव, सकलकल्याणगुणगणसमलङ्कारेण विभ्राजमानं सगुणं ब्रह्माभिसम्पद्य अपरिच्छिन्नानुभवात्मकः यो महापुरुषार्थस्तस्यावाप्तिं प्रत्यपि भगवद्भक्तेरेव निरुपमनिदानत्वेनैतैरेव निर्धारिततया प्रत्यपि भगवद्भक्तिरेवासमानं साधनमित्यद्वैताचार्याणामाशयसार इति चातिरोहितमेव । अनुजगृहुश्चाचार्या " सर्वकारणत्वात्तु विकारधर्मैरपि कैश्चिद्विशिष्टः परमेश्वरः सर्वकर्मा सर्वकामः सर्वगन्धस्सर्वरस इत्युपास्यत्वेनतया निर्दिश्यत इति अवरस्मिन् ब्रह्मणि प्रवर्तमाना गतिश्रुतयः" इति चैवमादिषु ।

यद्यप्येवं तथाऽपि निर्गुणेन परेण ब्रह्मणा एकीभावरूपा या परमा मुक्तिः ब्रह्मात्मैकत्वावबोधज्ञानस सा तु नैनां भक्तिमपेक्षेतेति चेत् हन्त तत्रापि चेयमव्यभिचारिणी ।

यद्यपि ब्रह्मात्मैकत्वविज्ञानादेव ब्रह्मभावरूपः प्रकृष्टो मोक्षः, तथाऽपि तादृशं विज्ञानं अनाराधितहरिचरणाब्जानां भक्तिरसनिष्यन्दसेकविधुरे पाषाणकल्पे चेतसि नैवाङ्कुरमप्यादधातीति अद्वैताचार्यडिण्डिमाघातः । श्रीमद्भगवद्गीतायां " तेषां सततयुक्तानाम् (१०—१०)" इति श्लोकस्य व्याख्यानेनित्यमभियुक्तानां मद्भजनं विना क्षणमप्यात्मधारणमसहमानानां भक्तानामात्मत्वेन मदुपगमहेतुं सम्यग्दर्शनलक्षणं बुद्धियोगमहं ददामि इति मुक्तिसाधनीभूतो बुद्धियोगः भगवद्भक्त्येकलभ्य इति सुव्यक्तं प्रथीयते निखिलैरद्वैतव्याख्यातृभिः ।

अत्रेदमवधातव्यम् । निर्दिष्टं ज्ञानं न केवलपरीक्षणजनितमल्पकशरीरम् । किंतु यथावच्छास्त्रपर्यालोच्य तेषां प्रमेयसारमवगाह्य भगवति पुरुषोत्तमे निरुपाधिकां भक्तिं चिरात् कुर्वते कस्मैचित् धौरेयाय तद्भक्तिवशीकृतेन परमात्मना सामोदं प्रदीयमानपारितोषिकवेषमशेषरसभरितमपूर्वं किञ्चिद्भ्रुवोरन्तरा विद्योतमानमनर्घं ज्ञानमेव । ततश्च चिरानुवृत्ता भगवद्भक्तिरेव ज्ञानविशेषोत्पादनद्वारा आत्यन्तिकाया अपि मुक्तेर्हेतुर्भवतीति सुव्यक्तं प्रतिभासते हि । अपि च अस्यामेव गीतायां " सर्वगुह्यतमं भूयः (१८—६४) इति श्लोके अत्यन्तरहस्यं प्रकृष्टं मम वाक्यमिदं भूयः शृणु ; मयि अव्यभिचारिणीं प्रीतिमानिति ते कथयिष्यामि इति प्रबलपीठिकारचनपुरस्सरं भगवता प्रतिपिपादयिषिताऽपि भगवद्भक्तिरेव ।

" मन्मना भव मद्भक्तः (१८—६५)" इत्यनन्तरश्लोकेन विशदीक्रियतेऽयं वाक्यार्थः । अत तस्पद्यभाष्यावसाने श्रीभगवत्पादाचार्याः " एवं भगवतस्सत्यप्रतिज्ञत्वं बुद्ध्वा भगवद्भक्तेरवश्यंभाविमोक्षफलतामवधार्य भगवच्चरणैकपरायणो भवेदिति वाक्यार्थः " इति कण्ठोक्तीकुर्वन्ति स्म प्रकृतं प्रमेयं " सर्वधर्मान् परित्यज्य (१८—६६)" इत्यनन्तरश्लोकावतरणभाष्येऽपि मुक्तिसाधनीभूतं सर्ववेदान्तसम्यग्दर्शनं भगवदेकशरणतासमधिगम्यम्- इत्यमुमेवार्थमाभिप्रयन्त्याचार्याः ।

तत्र हि " कर्मयोगनिष्ठायाः परमं रहस्यमीश्वरशरणतामुपसंगृह्य अथेदानीं कर्मयोगनिष्ठासम्यग्दर्शनं सर्ववेदान्तसारं विहितं वक्तव्यमित्याह, सर्वधर्मान् " इति दृश्यते भाष्यश्रीसूक्तिः ।

अपरोऽप्यत्र कश्चन विशेषोऽवधारणीयो मेधाविभिः। भगवत्पादाचार्यैः ज्ञानपरतया व्याख्यातस्यापि सर्वधर्मानिति श्लोकस्य श्रीमधुसूदनसरस्वतीस्वामिनः भक्तिपरतामेव व्यक्तीचक्रुः। एषा हि तदीया व्याख्यानपङ्क्तिः—"धर्मास्सन्तु न वा। किन्तैरन्यसापेक्षैः। भगवदनुग्रहादेव त्वन्यनिरपेक्षादहं कृतार्थो भविष्यामीति निश्चयेन परमानन्दघनमूर्तिमनन्तं श्रीवासुदेवमेव भगवन्तमनुक्षणभावनया भजस्व ; इदमेव परमं तत्त्वम्। नातोऽधिकमस्तीति विचारपूर्वकेण प्रेमप्रकर्षेण सर्वानात्मचिन्ताशून्यया तैलधारावदविच्छिन्नया सततं चिन्तयेत्यर्थः" इति। एतां व्याख्यानपङ्क्तिं सकृत्पठतामपि व्याख्यातृहृदये पूरोत्पीडं प्रवहन् भक्तिरसनिष्यन्दः प्रत्यक्षितो भवति हि।

एव भगवद्भक्तेरखिलपुरुषार्थसाधनत्वबोधनकृते अहमहमिकया प्रवर्तमानानां अद्वैतसिद्धान्तप्रवचनाचार्याणां पावनतमायां गोष्ठ्यां भगवद्भक्तिरुपेक्ष्यते इत्यनाकलिताचार्यहृदयगाम्भीर्यस्य कस्यचिदपि वचनमुन्मत्तप्रलपनमित्युपेक्षणीयमेव।

अथात्र भगवत्पादभक्तानां सुमनसामियमाशङ्का जायेत। भाष्यकारव्याख्यानसरणिमुत्सृज्य सरस्वतीस्वामिनां मार्गान्तरपरिग्रहस्समुचितो वा, तत्परित्यागस्य वा किं निदानमिति। सत्यम्, अत्र परित्यक्तैवाचार्यपादपद्धतिस्स्वामिना। न केवलं परित्यक्ता अपितु आक्षिप्ताऽपि। तथा ह्युपरितनानि वचांसि—"एतेनेदमपास्तम्—सर्वधर्मान् परित्यज्येत्युक्ते नाधर्माणां परित्यागो लभ्यते। अतो धर्मपदं कर्ममात्रपरमिति"। एतेन वाक्यखण्डेन भगवत्पादभाष्यप्रोक्तः "धर्मशब्देनात्राधर्मोऽपि गृह्यते नैष्कर्म्यस्य विवक्षितत्वात्" इत्यर्थः आक्षिप्तो भवति, उपरिष्टाच्चास्याक्षेपस्य हेतुरपि प्रदर्श्यते। यथा "न चात्र सर्वधर्मपरित्यागो विधीयते। संन्यासशास्त्रेण प्रतिषेधशास्त्रेण च लब्धत्वादेव। नचेदमपि संन्यासशास्त्रम्। भगवदेकशरणताया विधित्सितत्वात्" इति "सर्वेषां तु शास्त्राणां परमं रहस्यं ईश्वरशरणतैवेति तत्रैव परिसमाप्तिः भगवता कृता" इति च।

अत्र पूर्ववाक्येन 'नाविरतो दुश्चरितात्, त्यज धर्ममधर्मं च' इत्यादिश्रुतिस्मृत्यनुसारेण सर्वधर्मानित्यस्य भगवत्पादकृतः सर्वकर्मसंन्यासरूपोऽर्थः न मनोहरः। संन्यासविधायकाधर्मप्रतिषेधकशास्त्राभ्यामेव तस्य सिद्धत्वादित्युक्त्वा भवत्वेतस्यापि संन्यासशास्त्रत्वमिति मध्यस्थशङ्कामुद्भाव्य अपेक्षितस्य भगवदेकशरणत्वस्य विधानावश्यंभावे सति अन्यत्र विहितस्य अर्थान्तरस्य अत्र पुनर्विधानं अनुवादो वा अनुचित इति साऽपि निराकारि। उत्तरवाक्येन च सर्वेषां तु शास्त्राणामित्यादिना भगवद्गीतायाः स्वामिप्रायरीत्या भक्तिप्रधाननिबन्धनत्वेन प्रबन्धपरिसमाप्त्यवसरे तदैदंपर्यवद्भगवद्भक्तिप्रतिपादनेन पूरणमेव समुचितमिति स्वकीयव्याख्यानस्यौचित्यमपि प्रदर्शयति स्वामी।

अत्र प्रसंगात् भगवत्पादसरस्वतीस्वामिनोः हृदयतलं स्पृशन् कश्चन अभिप्रायभेदो विशदीक्रियते—अस्मद्देशसमुद्भवेषु अध्यात्मनिबन्धनेषु कानिचित् भक्तिप्रधानानि, अन्यानि तु कानिचित् ज्ञानप्रधानानीति कश्चन प्रभेदो वर्तते। उभयविधयोरप्येतयोर्ग्रन्थयोः क्रमेण भक्तिं ज्ञानं च प्राधान्येनावलम्ब्य प्रवृत्तत्वेऽपि, भक्तिग्रन्थेन ज्ञानं वा ज्ञानग्रन्थेन भक्तिर्वा तिरस्क्रियेतेति न युक्तं शङ्कितुमपि। उभयत्र उभयोरपि प्रतिपादनस्य परिदृश्यमानत्वात् प्राधान्यमप्राधान्यमित्यत्रैव विशेषः।

श्रीभागवतादीनि भक्तिपराणीत्यत्र नैवास्ति विवादः। श्रीभगवद्गीता तु कुत्रान्तर्भावमर्हतीत्यस्मिन्नर्थे ज्ञाननिबन्धनेष्विति भगवत्पादाः, भक्तिप्रबन्धेष्विति सरस्वतीस्वामिनश्चाभिप्रयन्ति। अत एव ग्रन्थपरिसमाप्त्यवसरस्थस्य सर्वधर्मानिति श्लोकस्य ज्ञानपरतया भगवत्पादाः भक्तिपरतया सरस्वतीस्वामिनश्च व्याख्यानं व्यरचयन्नाम। समुचिता हि प्रधानार्थकथनेन ग्रन्थपरिसमाप्तिः। अन्योन्यनैरपेक्ष्येण स्वहृदयाविसंवाद्यर्थजातं जनतायाः हेयोपादेयविभागायाविष्कुर्वन्ति यथाभातार्थचिख्यापयिषव आप्ततमा इति नास्मिन् प्रस्तावे स्वामिनि दोषलेशस्याप्यवकाशः।

ततश्च कामं भवतु भगवद्गीतायाः ज्ञानभक्तिप्रधानभावे प्रत्याशयभेदो भगवत्पादसरस्वतीस्वामिनोः। भगवद्भक्तेः मुमुक्षुभिरवश्यानुष्ठेयतायां तु न मात्रयाऽपि विसंवाद इति सुविशदमेतत्। एवं स्थिते प्रमेयसारे अद्वैतिनां भगवद्भक्तिरनपेक्षिता असंभाविनीति वा क्रियमाण आटोपः नैव मनीषिमान्यो भवेत्।

अत्रायमपरो विशेषोऽवधारणीयः—उपाये ब्रह्माद्वैतविज्ञानादपि भगवद्भक्तिं उपेये ब्रह्मभावादपि सगुणानुभवरूपां मुक्तिमेव च बहुमन्यन्ते अद्वैतप्रतिष्ठापनाचार्या बहवः। ब्रह्मानन्दगिर्याख्यायां भगवद्गीताव्याख्यायां "तेषामेवानुकम्पार्थम् (१०—११) इति श्लोकस्यावतरणिका एवंरूपा सन्दृश्यते—" यद्यपि

या निर्वृतिस्तनुभृतां तव पादपद्मध्यानाद्भवज्जनकथाश्रवणेन वा स्यात्।
सा ब्रह्मणि स्वमहिमन्यपि नाथ मा भूत् किंत्वन्तकादिलुलितात् पततां विमानात्॥
न योगसिद्धीरपुनर्भवं वा वाञ्छन्ति यत्पादरजःप्रपन्नाः।"

इति मद्भजनैकप्रयोजनाः भक्ताः मद्भजनातिरेकेणान्यन्न कामयन्ते तथाऽपि अहमेव तेषां बुद्धियोगं ददामीत्याह तेषामिति" इत्येषा अवतरणपङ्क्तिः, "अहमेव तैरप्रार्थितस्तेऽपि ददामीति" व्याख्या। भक्तैरप्रार्थितमपि बुद्धियोगं किमर्थं तेभ्यः प्रयच्छसि इत्यत्र मुख्यं हेतुमाह, "आत्मभावस्थ" इति। आत्मनो भावः आत्मभावः, तादात्म्यं, तत्रैव तिष्ठतीत्यात्मभावस्थः तदेकनिष्ठः तदासक्त इति यावत्, तद्भेदमसहमानः तत्तादात्म्यलिप्सया तेषां मद्भावापत्तिरूपमोक्षहेतुज्ञानयोगं ददामीत्यर्थः—इति च तच्छ्लोकव्याख्यानपङ्क्तिः।

अत्र जीवब्रह्मणोः दासेशभावरूपस्य भेदस्य काल्पनिकत्वेऽपि मङ्गलमयस्याद्भुतस्य स्वप्नस्येव तस्य बाधप्रसक्तिमपि न सहेरन् किल भागवताः। तथा सति तादृशस्य भेदस्यापि विनाशहेतुं विरसं ज्ञानं कथं वा तेऽभिलिप्सेरन्। अनपेक्षितप्रदाने च अनर्थकारीति खलु भवान् पर्यवस्येत् इत्याशङ्कां द्वारीकृत्य श्लोकोऽयमवातारि। युक्तं चैतत् "आत्मारामाश्च मुनयो निर्ग्रन्था अप्युरुक्रमे। कुर्वन्त्यहैतुकीं भक्तिमित्थंभूतगुणो हि सः" ॥ इति खलु सुप्रसिद्धो भगवतः कल्याणगुणमहिमा ब्रह्मभावाभिलाषिणां चित्तमपि हठादाकर्षति इति।

उपरितनेन "तेषां मद्दास्यैकसक्तमनस्कत्वेऽपि अहं तावत् तत्तादात्म्यमेव बहुमन्ये। ततः मम भक्तात्मभावप्रतिपत्तिसिद्ध्यर्थं तेषां ब्रह्मात्मभावप्रतिपत्तिं ददामि" इति व्याख्यानभागेन प्रस्तुता शङ्का निराकारि।

इतोऽपि "यदृच्छयापि संस्पृष्टो दहत्येव हि पावकः" इति न्यायेन तेषां ब्रह्मात्मभावप्रतिपत्तिश्चेत् कथंचित्संजाता तर्हि तया निर्दग्धेव तेभ्यो निरवधिसुखवितरणशीला दासेशबुद्धिरिति महदपकृतं किल भवेत्तेष्विति चोदनायां, नहि नहि, सत्यं ददाम्येवाहं तादृशीं प्रतिपत्तिम्। तेऽपि दीयमानस्यार्थस्यानाकांक्षितत्वेऽपि दातरि मयि बहुमानात् तामाददति च। अथापि दासेशप्रमितिविनाशनपर्यन्तपचेलिमानं विनैव तां संस्कृत्य भर्तृवितीर्णपारितोषिकप्रतिगृहीतृकुलवधून्यायेन मत्पादमूल एव मद्दत्तामपि समर्पयन्ति। अतः न दासेशभेदबुद्ध्यपगमः तन्मूलानन्दानुभवलेशविनाशो वा संभवेतां इति शङ्कासमाधानादिकं तद्व्याख्यात्रभिमतं सुधीभिर्विभावनयिम्।

एषा हि दासनिवहशैली—यत् स्वामिनां वितरणाभिलाषायाः भङ्गपरिहाराय स्वान्तरङ्गेण अनाकांक्षितस्याप्यर्थस्य सबहुमानमादानं स्वकीयमनोरथानिरोधाय तस्य कार्यसंप्रयोगं विनैव संरक्षणं चेति।

कौशिकमुनिस्तावत् रामभद्राय बह्वीरस्त्रविद्याः प्रदाय तत्कालीनां वीरश्रीसमुज्ज्वलां तस्य शोभामास्वादितुकामः तन्मुखमण्डलमैक्षत। न तत्रोल्लासः कश्चिदपि दृष्टः। परं तु स्वाभाविकशोभायाः ह्रासोऽप्यल्पीयांस्तत्रोपालभ्यत। तस्य निदानं किमिति राघवमेव पप्रच्छ महर्षिः। राघवोऽपि "महामुने नाहमस्त्रै-

श्शत्रून् जिघांसामि । परं तु आयुधकथामपि देशादस्मादपाकर्तुमभिलषामि " इति प्रत्युवाच । महर्षिस्तु राघवायास्त्रप्रदानं विरक्ताय कन्यादानमिवानालोच्य कृतमिति मत्वा तत्पार्श्वस्थं सौमित्रिमपश्यत् । महत्या वीरश्रिया समुज्ज्वलविग्रहाय तस्मै वितीर्णा चेदस्त्रविद्येयं विजयफला भवेदिति मन्वानोऽपि "गुरुश्च मम राघवः" इति वसिष्ठस्याचार्यतामपि प्रत्याचक्षाणाय तस्मै दातुं शङ्कमानस्तूष्णीमातिष्ठत् । तदाशयं राघवोऽभिजज्ञे । एतावद्वा गुरोर्वाञ्छितं पूरयामीति मत्वा "महर्षे ममानुजाय एतान्यस्त्राण्युपदेष्टुमहमभिलषामि । तदभ्यनुजानातु भवान्" इति रघुनन्दनः प्रार्थयामास । बाढमित्याह महर्षिः । राघवोऽपि तानि दिव्यान्यस्त्राणि अनुजन्मने प्रादात् । सौमित्रिरपि दातरि राघवे बहुमानादेव तानि प्रत्यग्रहीत् । अथापि अवसरेषु तानि न प्रायुङ्क्त नाम । इन्द्रजिदादिवधेऽपि "धर्मात्मा सत्यसन्धश्च रामो दाशरथिर्यदि" इति श्रीराममहामन्त्राभिमन्त्रितमेव हि विशिखं विससर्ज स महामतिः इति कथाऽत्रानुसन्धेया ॥

एतेन परमभागवतोत्तमानां बहूनां अद्वैताचार्यवरिष्ठानां उपाये ब्रह्मात्मैकत्वविज्ञानादपि भगवद्भक्तावेव नितरां बहुमतिरिति पूर्वप्रतिज्ञातः प्रमेयभागो निर्धारितः । इतःपरं उपेयविषये परब्रह्मभावादपि भगवत्पारार्थ्यमेव प्रकृष्टतरं पुरुषार्थं मत्वा तदेव तेऽनवरतं प्रार्थयन्त इत्यमुमप्यर्थभागं तत्सूक्तिप्रमाणेनैव निरूपयामः ।

परमाद्वैतसिद्धान्तसमर्थनधुरीणैः ब्रह्मानन्दसरस्वतीश्रीपादैः अभिलाषाष्टकमिति स्वाभिमतमहापुरुषार्थप्रार्थनारूपं किंचन निबन्धनं निबद्धं वर्तते । यस्य च भगवतोऽष्टमूर्तेर्महादेवस्येव अष्टधा प्रविभक्ता श्रीमती दिव्या तनूः । तद्गताविमौ श्लोकौ निर्दिष्टमर्थं सम्यक्समर्थयतः । तौ यथा—

कदा मे हृत्पद्मे भ्रमर इव पद्मे प्रतिवसन्
सदा ध्यानाभ्यासात्सविधमुपहूतो विभुरसौ ।
स्फुरज्ज्योतीरूपो रविरिव रमासेव्यचरणः
हरिष्यत्यज्ञानाज्जनिततिमिरं तूर्णमखिलम् ॥

कदा हित्वा जीर्णां त्वचमिव भुजङ्गस्तनुमिमां
चतुर्बाहुश्चक्राम्बुजदरकरः पीतवसनः ।
घनश्यामो दूतैर्गगनगतिनीतो नतिपरैः
गमिष्यामीशस्यान्तिकमखिलदुःखान्तकमिति ॥ इति ॥

इमौ तद्ग्रन्थस्य पूर्वोत्तरभागयोः अन्तिमौ श्लोकौ । अत्र प्रथमपद्ये सरस्वतीश्रीपादाः "मम हृदयस्य त्वामन्विष्याधिगन्तुं न विद्यते सामर्थ्यम् । नहि भ्रमरमन्वेषयति पङ्कजम्, सरोजमेवान्विष्यापतति द्विरेफः । तद्वत् त्वमेवागच्छ मदन्तिकम्, नच मे त्वत्परिसरोपसर्पणप्रयासं प्रतीक्षस्व । कोटिसूर्यसन्निभेन दिव्यमङ्गलविग्रहेणोपेतः भवदनुरूपरूपगुणविभवैश्वर्यशीलाद्यनवधिकातिशयासंख्येयकल्याणगुणगणनिलयया श्रीकमलया परिचर्यमाणचरणारविन्दस्समागच्छ । एवंविधशुभाश्रयप्रदर्शनेन मां वशीकृत्य मन्मनस्येव सुष्ठु प्रतिष्ठितः ध्यानाभ्यासं वर्धयित्वा अज्ञानजनितं चिरन्तनं तिमिरजालं निखिलमपि तूर्णमेवापाकुरु । नाथ! स दिवसस्समीपस्थो भवेद्वा इति प्रार्थयामासुरज्ञाननिवर्तनेन सम्यग्ज्ञानं स्वामिनः ।

द्वितीयेन तु 'त्वया प्रार्थ्यमानं सम्यग्ज्ञानं किं ब्रह्मभावापादकं ब्रह्मात्मैकत्वविज्ञानं, आहोस्वित् सकलकल्याणगुणगणसमलंकृतस्य भगवतो मम वासुदेवस्य परिपूर्णानुभवानन्दसम्पादकं मद्भक्तिरूपं ज्ञानं' इति भगवति कृतप्रश्ने भक्तिरूपापन्नं ज्ञानमेवेति स्वानुसंहितभक्तिनिष्पाद्यफलविशेषोपवर्णनप्रार्थनाभ्यां स्वामिनः प्रतिवदन्ति ।

अत्र ब्रह्मभावरूपो मोक्षो नापेक्ष्यते स्वामिभिः । "पिण्डः पततु वा मा वा मुक्त एव न संशयः" "अत्र ब्रह्म समश्नुते" इत्यादिभिस्तस्य देहपातनैरपेक्ष्यावधारणात् । अत्र तु स्वच्छन्दगतिविरोधिनीं त्वचं भुजंग इव त्वदन्तिकागमनप्रतिरोधि इदं वर्ष्म कदा वाहं त्यक्ष्यामीति तत्त्यागः प्रतीक्ष्यते । ब्रह्मभावमापन्नानां न पुनश्शरीराधिगमः । अत्र च भगवद्दिव्यमङ्गलविग्रहसरूप दिव्यशरीरमभिवाञ्छ्यते । ब्रह्मभावरूपा मुक्तिः गतिनिरपेक्षा, देशविशेषप्राप्त्यनपेक्षा च । ईशस्यान्तिकं गमिष्यामीति पुरुषोत्तमस्यात्मनाथस्य सविधोपसर्पणं परमपदाभिधतदीयदिव्यमङ्गलगेहनिवासश्च सोत्कण्ठमनुसन्धीयते । तत्र सर्वभेदविलयः अत्र तु दासेशभावादिभेदपरिकर्म । अपि च अखिलदुःखान्तकमित्यनेन भगवन्तमुपसम्पन्नस्य सकलक्लेशनिवृत्तिपूर्वकपुरुषोत्तमश्रीचरणारविन्दयुगलैकान्तिकात्यन्तिकपरिचर्यासाम्राज्यसम्पदवाप्त्यात्मकस्वाभाविकरूपाविर्भावोऽपि अभिलष्यते स्वामिभिरिति सुष्ठु भणितम् भगवद्भक्तया सगुणब्रह्मानुभवमेवाभिलषन्त्यद्वैताचार्यवर्या बहव इति ।

एवंभूते अद्वैतसिद्धान्ते हि नापेक्ष्यते भगवद्भक्तिरिति प्रलप्यते दुर्भगैः ।

यद्यपि अद्वैतसिद्धान्तरीत्यां ब्रह्मभाव एव निष्कृष्टः चरमः पुरुषार्थः । ब्रह्माद्वैतविज्ञानमेव तं प्रत्यविकलं साधनं च । तथाऽपि अद्वैताचार्यवर्योणां बहूनां सकलकल्याणगुणपरिपूर्णस्य भगवतः पुरुषोत्तमस्य निरन्तरानुभवात्मकसगुणब्रह्मावाप्तिरूपायामेव मुक्तौ हार्दोऽभिलाष इति, ये च ब्रह्मभावरूपां निष्कृष्टां परममुक्तिमभिलषन्ति, तेऽपि तत्साधनभूतसम्यग्ज्ञाननिष्पत्त्यर्थमादृतायामपि भगवद्भक्तौ तद्रसभरवशीकृताः तस्यामेव चिरं रमन्ते इति च प्रदर्शितैः प्रमाणैः सुव्यक्तं प्रतीयते ।

अथात्र अन्यत्किमपि श्रीमैथिलीतद्वयस्ययोस्सल्लापात्मकं वस्तूदाहृत्य प्रकृतोपपादनं समग्रयामः। यस्मिन् परशेषतैकरसस्य चेतनस्य भगवदनुस्मृतिरूपायां देवतरङ्गिण्यामृतपूरं प्रवहन् भगवद्दास्यरसनिष्यन्दः प्रत्यक्षगोचरतामियात् । पद्यं यथा—

> रामं न जातु विजिहासति मानसं मे
> का वात्र भीस्तव महान् खलु लाभ एषः ।
> रामो भवेयमयि सोऽपि भवेद्धि सीता
> हा त्याजिता पदसरोजनितान्तसेवा ॥

अस्मिन् पद्ये सख्या सह सरससल्लापे श्रीजानकी "सखि राघवानुस्मृतिः अविच्छेदेन मां सततमनुवर्तते । किं करोमि" इति किंचिदुपालम्भगर्भितमिव वचो व्याजहार ।

सखी तु "प्रेयसि, किमिति नामैवं सनिर्वेदमिव भाषसे । प्रभुचिन्ता चित्तभूमौ न प्रतितिष्ठतीति किल नितरां परितप्यन्ते भावुकाः । तादृशी च चिन्ता दैवात् अविनाभूता त्वन्मानसमाधितिष्ठति चेत् हन्त नितरामयं तव भाग्यपरिणामः, इति प्रत्यब्रवीत् ।

सीता तु भ्रमरकीटतत्कृत्वादिकं न्यायमनुस्मृत्य, 'भीतास्मि । यदि वा कदाचिदहं रामएव भवेय'-मित्याह ।

सख्यपि "मुग्धे, ब्रह्मविद्ब्रह्मैव भवतीत्युक्ता निरतिशयोत्तमदशा हि सा । तदवाप्तौ सुष्ठु संपन्नः पुरुषार्थः । रामद्वितये दाम्पत्यसौख्यं भज्येतेत्यपि मा शंकिष्ठाः । यतः त्वं तमिव सोऽपि त्वामनवरतमनुसन्धत्ते । तव रामभावकाले सोऽपि सीताभावं भजेत" इति समादधे ।

जानकी तु सोपहासं तां प्रत्याह, "अयि मुग्धे, तदा हि मम दास्यसाम्राज्यसंपत् परित्याज्या भवेत् । अनभिज्ञा हि त्वं गुणवत्तरे महापुरुषधौरेये परतन्त्रीभूय तदाभिमतपारचर्यप्रभवमहानन्दस्य, इति सुव्यक्तममुमेवार्थं व्याजहार ।

यद्यपि पारतन्त्र्यं दुःखात्मकमेव प्रतिभाति प्रायशः स्वामिनां गुणदौर्भिक्ष्याल्लोके । परमार्थतस्तु गुणोत्तरपुरुषोत्तमपारतन्त्र्यमेव परमं सुखमिति रसज्ञनिवहानुभवाधिगततया सगुणब्रह्मानुभवानन्दस्याभ्यर्थनीयता भगवद्भक्तेरेव सम्यग्दर्शन इव तत्रापि साधनत्वेन अवश्यानुष्ठेयता चेति श्रीमच्छङ्करभगवत्पादमधुसूदनब्रह्मानन्दसरस्वतीवेङ्कटनाथप्रभृतिकाद्वैताचार्यशिष्यपरम्परायां सामोदमभ्युपगतोऽयमर्थः ॥ इति सर्वं शुभम् ॥

उपाये भगवद्भक्तिरुपेये तस्य दासता ।
वशीकरोति हृदयमद्वैताचार्यसन्ततेः ॥
सम्यग्विभाव्य तत्सूक्तीस्सारं संगृह्य तद्गतम् ।
समर्पयति साधुभ्यो नरसिंहस्सतां मुदे ॥

॥ इति श्रीः ॥

श्रीवेंकटेशाय नमः
श्रीमते रामानुजाय नमः

॥ वि द्वैतसङ्ग्रहः ॥

VIŚIṢṬĀDVAITASAṄGRAHA

BY

SRI T. A. P. KRISHNAMACHARYA

अत्र प्रमुखानि दर्शनानि अष्टादश ॥

१. चार्वाकदर्शनम्
२. जैनदर्शनम्
३. वैभाषिकदर्शनम्
४. सौत्रान्तिकदर्शनम्
५. योगाचारदर्शनम्
६. माध्यमिकदर्शनम्
७. नैयायिकदर्शनम्
८. वैशेषिकदर्शनम्
९. पाशुपतदर्शनम्
१०. सांख्यदर्शनम्
११. योगदर्शनम्
१२. भाट्टदर्शनम्
१३. प्राभाकरदर्शनम्
१४. मायावादिदर्शनम्
१५. भास्करीयदर्शनम्
१६. यादवदर्शनम्
१७. एकायन(माध्व)दर्शनम्
१८. विशिष्टाद्वैतदर्शनम् इति ॥
(रामानुजदर्शनमित्यपि नामान्तरम्)

तत्र चार्वाकदर्शनप्रभृतीनि योगदर्शनान्तानि एकादशदर्शनानि सकललोकसकलशास्त्रप्रसिद्धवेदप्रामाण्यमनङ्गीकृत्य तदुक्तान् सकलानर्थान् परित्यज्य तदत्यन्तविरुद्धात्यन्ताभासार्थान्तरकल्पनात् वेदबाह्यानि ॥

भाट्टदर्शनप्रभृतीनि एकायनदर्शनान्तानि षट् दर्शनानि वेदतात्पर्यविप्रतिपत्तिमूलानि ।

'या वेदबाह्याः स्मृतयः याश्च काश्च कुदृष्टयः ।
सर्वास्ता निष्फलाः प्रेत्य तमोनिष्ठा हि ताः स्मृताः ॥

इति मनुवचनमत्रानुसन्धेयम् । प्रेत्य निष्फलाः—पारलौकिकप्रयोजनशून्याः ॥

"बाह्याः कुदृष्टय इति द्वितयेऽप्यपारं घोरं तमस्समुपयन्ति न हीक्षसे तान् ।
जग्धस्य काननमृगैर्मृगतृष्णिकेप्सोः कासारसत्त्वनिहतस्य च को विशेषः" ॥

इत्याद्यप्यत्रानुसन्धेयम् ।

अत्र चार्वाकः—पृथिव्यादीनां भूतानां चतुर्णां पञ्चानां वा समुदाये चैतन्यं नाम कश्चन धर्मो जायते। क्रमुकफलताम्बूलदलाद्यवयवसमुदाये रागोदयवत्। पृथिव्यादिभूतसमुदायस्य देहस्यैव सुखं स्वर्गः, दुःखं नरकः। पृथिव्यादिभूतसमुदायस्य विश्लेषे चैतन्यं नाम धर्मो नश्यति। एतदपेक्षया अन्ये स्वर्गनरकमोक्षाः न सन्ति इति सिद्धान्तयति। चार्वाकदर्शनस्य लोकायतदर्शनमिति च प्रसिद्धिः। लोके आयतं विस्तृतमिति।

'अथ लोकायतम्—पृथिव्यापस्तेजो वायुरिति तत्त्वानि तेभ्यश्चैतन्यं किण्वादिभ्यो मदशक्तिवत्' इत्यारभ्य बृहस्पतिरस्य मतस्य प्रवर्तकः। किण्वं सुराप्रकृतिभूतं द्रव्यम्। देहमेवात्मानं प्रत्यक्षतः प्रतिपद्यामहे, अहं जानामीति ज्ञातुरात्मनः अहमिति भानात्। देह एव हि अहमिति प्रत्ययगोचरः, स्थूलोऽहं कृशोऽहमिति दर्शनात्। स्थौल्यकार्श्ये देहस्यैव भवतः। अतः स्थौल्यकार्श्यसमानाधिकरणतयाऽयमहङ्कारः देहविषय एवेत्यवश्याश्रयणीयम्। क्रमुकदलताम्बूलावयवादिषु प्रत्येकमविद्यमानस्यापि रागस्य अवयवसमुदाये संयोगविशेषादाविर्भाववत् देहारम्भकपरमाणुसंश्लेषविशेषादेव पृथिव्यादिषु प्रत्येकमविद्यमानस्यापि चैतन्यस्य तत्समुदाये देहे नानुपपन्नः आविर्भावः इति तदाशयः।

'प्रत्यक्षगम्यमेवास्ति नास्त्यदृष्टमदृष्टतः।
अदृष्टवादिभिश्चापि नादृष्टं दृष्टमुच्यते॥
क्वापि दृष्टमदृष्टं चेत् अदृष्टं ब्रुवते कथम्।
नित्यादृष्टं कथं सत्स्यात् शशशृङ्गादिसन्निभम्॥
न कल्प्यौ सुखदुःखाभ्यां धर्माधर्मौ परैरिह।
स्वभावेन सुखी दुःखी भवेन्नान्यद्धि कारणम्॥
शिखिनश्चित्रयेत्को वा कोकिलान् कः प्रकूजयेत्।
स्वभावव्यतिरेकेण विद्यते नास्य कारणम्॥
इहलोकात्परो नान्यः स्वर्गोऽस्ति नरको न वा।
शिवलोकादयो मूढैः कल्प्यन्तेऽन्यैः प्रतारकैः॥
स्वर्गानुभूतिर्मृष्टाष्टिर्ष्टवर्षवधूगमः।
सूक्ष्मवस्त्रसुगन्धस्रक्चन्दनादिनिषेवणम्॥
नरकानुभवो वैरिशस्त्रव्याध्याद्युपद्रवः।
मोक्षस्तु मरणं प्राणसंज्ञवायुनिवर्तनम्॥
ततस्तदर्थं नायासं कर्तुमर्हति पण्डितः।'—इति सर्वसिद्धान्तसङ्ग्रहे॥

अथ आर्हत(जैन)दर्शनम्। जैनस्तावत्—जगत् नित्यानित्यं, भिन्नाभिन्नं, सत्यासत्यं च भवति। सर्वं वस्तुजातं द्रव्यपर्यायात्मकम्। द्रव्यं कारणं, पर्यायाः द्रव्यस्यावस्थाविशेषाः

द्रव्यात्मना नित्यम्, अभिन्नं, सत्यं च भवति। पर्यायात्मना अनित्यं, भिन्नम् (अनेकं) असत्यं, च भवति। असत्यं विकारि, सत्यमविकारि। आत्मानः कर्मानुरूपशरीरसमपरिमाणाः भवन्ति। संसारोऽनादिः। मलधारणादिभिः आत्मज्ञानेन च प्रकृतेर्विनिर्मुक्ताः ऊर्ध्वगतिं प्राप्नुवन्ति। प्रकृतिविनिर्मुक्तिपूर्वकोर्ध्वगतिप्राप्तिरेव मोक्षः। जगच्चेदं सप्तभङ्गीविशिष्टम्। स्यादस्ति (१) स्यान्नास्ति (२) स्यादस्ति च नास्ति च (३) स्यादवक्तव्यं (४) स्यादस्ति चावक्तव्यं च (५) स्यान्नास्ति चावक्तव्यं च (६) स्यादस्ति च नास्ति चावक्तव्यं चे(७)ति सर्वत्र सप्तभङ्गीनयावतारात्। स्यादित्यव्ययं कथञ्चिदित्यर्थे। अतः स्यादस्ति कथञ्चिदस्तीत्यर्थः। कथञ्चिदित्युक्त्या नास्तित्वमपि सूचितम्। एवं स्यान्नास्ति कथञ्चिन्नास्तीत्यर्थः। पूर्वस्मिन् क्षणेऽस्तित्वस्य उत्तरस्मिन् विवक्षया स्यादस्ति च नास्ति चेति। एकस्मिन्नेव क्षणेऽस्तित्वनास्तित्वयोः विवक्षा चेत् वाचः क्षणे नास्तित्वस्य च क्रमवर्तित्वेन युगपदुभयस्य च वक्तुमशक्यत्वात् स्यादवक्तव्यमिति। अत्र स्याच्छब्दः अस्तित्वनास्तित्वयोरुभयोरुक्तत्वात् अनुज्ञामात्रपरः। पूर्वस्मिन् क्षणेऽस्तित्वस्य उत्तरस्मिन् क्षणे अवक्तव्यत्वस्य च विवक्षया स्यादस्ति चावक्तव्यञ्चेति ब्रूयात्। पूर्वस्मिन् क्षणे नास्तित्वस्य उत्तरस्मिन् क्षणेऽवक्तव्यत्वस्य च विवक्षया स्यान्नास्ति चावक्तव्यं चेति ब्रूयात्। तथा पूर्वस्मिन् क्षणेऽस्तित्वनास्तित्वयोः उत्तरस्मिन् क्षणेऽवक्तव्यत्वस्य च विवक्षया स्यादस्ति च नास्ति चावक्तव्यं चेति ब्रूयादिति। जीवोऽसङ्ख्यातप्रदेशो देहपरिमाणः सङ्कोचविकासधर्मा क्षुद्रशरीरे सङ्कोचं प्राप्नोति, महति शरीरे विकासम्, प्रदीप इव घटमठयोरिति सिद्धान्तयति। अत्र सर्वसिद्धान्तसङ्ग्रहः।

'स्वदेहमाना ह्यात्मानः मोहाद्देहाभिमानिनः।
कृमिकीटादिहस्त्यन्तदेहपञ्जरवर्तिनः ॥' इति।
'प्राणिजातमहिंसन्तो मनोवाक्कायकर्मभिः।
दिगम्बराश्चरन्त्येव योगिनो ब्रह्मचारिणः' ॥
मयूरपिञ्छहस्तास्ते कृतवीरासनादिकाः।
पाणिपात्रेण भुञ्जाना लूनकेशाश्च मौनिनः ॥
सदा श्रमणकाचार्यकृतमन्त्रदुरासदाः।' इति।
'गुरूपदिष्टमार्गेण ज्ञानकर्मसमुच्चयात्।
मोक्षो बन्धविरक्तस्य जायते भुवि कस्यचित्' ॥ इति च ॥

अथ वैभाषिकदर्शनम् ॥ बौद्धशिष्येषु वैभाषिकसौत्रान्तिकयोगाचारमाध्यमिकेषु वैभाषिकः—बाह्यं जगत् परमाणुसङ्घातरूपं प्रत्यक्षसिद्धं क्षणिकं च। चित्तचैत्तरूपाभ्यन्तरं जगत् अनुमानसिद्धम्। चित्तं मनः। चैत्तं मानसं सुखादि। जगद्विषयकं ज्ञानमपि क्षणिकम्। क्षणिकज्ञानसन्ततिरेवात्मा। क्षणिकेषु स्थिरत्वबुद्धिः संसारहेतुः। जगद्विषयकक्षणिकत्वबुद्धिरेव

मोक्षहेतुः। आकाशादिकं नास्ति। रूपरसस्पर्शगन्धस्वभावाः पार्थिवपरमाणवः। रूपरसस्पर्शस्वभावाः आप्याः परमाणवः। रूपस्पर्शस्वभावाः तैजसाः। स्पर्शस्वभावाश्च वायवीयाः परमाणवः। ते च परमाणवः प्रत्येकं पृथिव्यप्तेजोवाय्वात्मकभूतरूपेण संहन्यन्ते। तेभ्यश्च भूतेभ्यः शरीरेन्द्रियरूपभौतिकसङ्घाता भवन्ति। तत्र च शरीरान्तर्वर्ती ग्राहकाभिमानारूढः विज्ञानसन्तान एवात्मा। तत एव सर्वो लौकिको व्यवहारः प्रवर्तते। अभिमान एव संसारः। तन्निवृत्तिरेव च मोक्षः—इति सिद्धान्तयति॥

अथ सौत्रान्तिकदर्शनम्॥ सौत्रान्तिकस्तु—जगत् ज्ञानवैचित्र्यादनुमेयम्। घटादिः पदार्थः स्वाकारं ज्ञाने समर्प्य गच्छति। तेनतेनाकारेण ज्ञानं घटपटाद्याकारमनुभूयते। एवं च ज्ञानाकारैर्विचित्रैः तदाकारहेतवो घटपटादयः अनुमीयन्ते—इति वदति। अयमेव वैभाषिकमतादस्य विशेषः॥

योगाचारस्तावत्—ज्ञातृज्ञेयादिप्रपञ्चः भ्रान्तिसिद्धः, ज्ञानमेव सत्यं, तदपि क्षणिकं, तत्र क्षणिकत्वबुद्धिरेव मोक्षसाधनमिति सिद्धान्तयति॥

माध्यमिकाः पुनः 'न सन्नासन्नसदसत् न चाप्यनुभयात्मकम्'। अतः चतुष्कोटिविनिर्मुक्तं तत्त्वं वदन्ति। तथा हि—प्रतीत्योत्पन्नं सत्, नष्टम् उत्पत्स्यमानं च असत्। उभयात्मकं सदसत्। सदसद्विलक्षणात्मकं सम्प्रति सत्याख्यम् अनुभयात्मकम्। एभिश्चतुर्भिरपि प्रकारैः विनिर्मुक्तं सर्वथा निस्स्वभावं शून्यं असत् तुच्छमिति व्यवहृतं तत्त्वम्। सतः उत्पत्तेः प्रयोजनाभावात् सत् तत्त्वं न भवति। उत्पत्त्यसंभवादेवासदपि निरस्तम्। तत एव सदसदपि। अनुभयात्मकं तु भ्रान्तिपरिकल्पितत्वेनाभ्युपगतमिति न तत्त्वं भवति। तस्माच्चतुष्कोटिविनिर्मुक्तं तत्त्वम्। तस्मात् प्रमाणं प्रमेयं प्रमाता च नास्तीति तज्ज्ञानं भ्रम एव। शून्येन साधनेन (अर्थाच्चतुष्कोटिविनिर्मुक्तेन साधनेन) जगच्चतुष्कोटिविनिर्मुक्तमिति ज्ञानमेव मोक्षसाधनमिति॥

नैयायिका वैशेषिकाश्च—जगत उपादानकारणानि परमाणवः। ईश्वरः जगन्निमित्ततयाऽनुमानेनैव सिध्यति। संसारोऽनादिः। ईश्वरोपासनेन सुखदुःखज्ञानानां विनाशो मोक्षः। मोक्षश्चैकविंशतिभेदभिन्नस्य दुःखस्यात्यन्तिकी निवृत्तिः। शरीरं, षडिन्द्रियाणि, षड्विषयाः, षड् बुद्धयः, सुखं, दुःखञ्चेति एकविंशतिदुःखानि। दुःखाविनाभावात् सुखमपि दुःखमेवेति वदन्ति। नैयायिकवैशेषिकयोः पदार्थविषये विवादसत्त्वेऽपि पूर्वोक्तविषयेष्वविवाद एव॥

पाशुपतास्तु—परमाणवः जगदुपादानकारणानि। शैवागमसिद्धः ईश्वरः (पशुपतिः) जगन्निमित्तकारणम्। संसारोऽनादिः।

'कण्ठिका रुचकश्चैव कुण्डलं च शिखामणिः ।
भस्म यज्ञोपवीतं च मुद्राषट्कं प्रचक्षते ॥'

इत्यागमोक्तमुद्रिकाषट्कधारणादिकर्मानुष्ठानेन पशुपतिसारूप्यप्राप्तिरेव मोक्ष इति वदन्ति । अत्र शैवागमः—

मुद्रिकाषट्कतत्त्वज्ञः परमुद्राविशारदः ।
भगासनस्थमात्मानं ध्यात्वा निर्वाणमृच्छति ॥
कण्ठिका रुचकश्चैव कुण्डलं च शिखामणिः ।
भस्म यज्ञोपवीतं च मुद्राषट्कं प्रचक्षते ॥
आभिर्मुद्रितदेहस्तु न भूय इह जायते ।
रुद्राक्षकङ्कणं हस्ते जटा चैका च मस्तके ॥
कपालं भस्मना स्नानं ध्यानं प्रणवपूर्वकम् ।
दीक्षाप्रवेशमात्रेण ब्राह्मणो भवति क्षणात् ॥
कापालं व्रतमास्थाय यतिर्भवति मानवः । इति ।

उक्तकर्मानुष्ठानेनैव जीवस्य मलमयैः कमभिः तिरोहितस्याणुस्वरूपस्य मलमयकर्मनिवृत्तौ पशुपतिसारूप्यं संभवति । पशुपतिसारूप्यमेव च मोक्ष इति तेषामाशयः ॥

साङ्ख्याः योगिनश्च अब्रह्मात्मकप्रधानस्य जगदुपादानत्वे संसारस्वरूपे मोक्षस्वरूपे च न विप्रतिपद्यन्ते । उभयेऽप्येवं वर्णयन्ति— ' प्रकृतिरेव स्वतन्त्रा जगदुपादानं भवति । तया प्रकृत्या आत्मनोऽनादिसंबन्धः संसारः । प्रकृतिपुरुषविवेको मोक्षः । प्रकृतिपुरुषविवेको नाम प्रकृतेः पुरुषस्य विवेकः । प्रकृतिविनिर्मुक्ततेति यावत् '—इति । अयमाशयः—तनुभुवनादिकं कृत्स्नं जगत् विचित्रसन्निवेशम् । तच्च विचित्रसन्निवेशादेव कार्यम् । कार्यत्वादेव स्वसरूपकारणकम् । कार्यस्य हि सर्वस्य स्वसरूपकारणादुत्पत्तिः स्वसरूपकारण एव लयश्च दृश्यते । यथा घटमकुटादेः । तथैव जगत् प्रधानकारणकम् । गुणलयसाम्यरूपं प्रधानद्रव्यमेव सत्त्वरजस्तमोमयसुखदुःखमोहात्मकस्य जगतः सरूपं कारणम् । प्रधानस्य देशकालाभ्यामपरिमितत्वात् महदहङ्कारादिभेदानां परिमितत्वात् कृत्स्नजगदुत्पत्तौ अपरिमितस्यैव प्रधानस्य कारणत्वमिति निश्चीयते । एवं पुरुषस्तु निष्परिमाणत्वेन न कस्यचित्प्रकृतिः, नापि कस्यचिद्विकृतिः । तत एव निर्धर्मकः चैतन्यमात्रवपुः नित्यो निष्क्रियः सर्वगः प्रतिशरीरं भिन्नश्च । निर्विकारत्वात् निष्क्रियत्वाच्च तस्य कर्तृत्वं भोक्तृत्वं च न संभवति । एवंभूतेऽपि तत्त्वे मूढाः प्रकृतिपुरुषसन्निधिमात्रेण पुरुषस्य चैतन्यं प्रकृतावध्यस्य प्रकृतेश्च कर्तृत्वं पुरुषेऽध्यस्य चेतनोऽहं करोमीति मन्यन्ते । एवमज्ञानाद्भोगः, तत्त्वज्ञानाच्चापवर्गः प्रकृतिपुरुषविवेकरूपः इति साङ्ख्याः कापिलाः, योगिनः

पातञ्जलाः। जगत्कारणविषये मोक्षविषये आत्मनः कर्तृत्वादिविषये जगतः स्थिरत्वे सत्यत्वे मोक्षोपायादौ च वेदविरुद्धत्वात् इमानि दर्शनानि वेदबाह्यानीत्युच्यन्ते ॥

भट्टमतानुसारिणः प्रभाकरमतानुसारिणश्चेतरविषये विवदमाना अपि आत्मविषये जगद्विषये संसारे मोक्षे तद्धेतौ चेश्वरानभ्युपगमे च परस्परं न विप्रतिपद्यन्ते, ते चोभये, 'नित्याः अनेके सर्वगताश्चात्मानः कर्मभिस्संसरन्ति, जगत् प्रवाहरूपेण नित्यम्, प्राकृतप्रलयो नास्ति, फलाभिसन्धिवैधुर्येणानुष्ठितवेदविहितकर्मजन्यापूर्वमेव (नित्यापूर्वमेव) कर्मसंन्बन्धनिवृत्तिपूर्वककेवलात्मप्राप्तिरूपमोक्षहेतुः, ईश्वरो नास्ती'ति सङ्गिरन्ते। अत्र सर्वसिद्धान्तसङ्ग्रहः—

'बुद्धीन्द्रियशरीरेभ्यो भिन्न आत्मा विभुर्ध्रुवः।
नानाभूतः प्रतिक्षेत्रमर्थज्ञानेषु भासते' ॥ इति।
'बद्धयते स हि लोकस्तु यः काम्यप्रतिषिद्धकृत्।
काम्यकर्माणि कुर्वाणैः काम्यकर्मानुरूपतः ॥
जनित्वैवोपभोक्तव्यं भूयः काम्यफलं नरैः।
कृमिकीटादिरूपेण जनित्वा तु निषिद्धकृत् ॥
निषिद्धफलभोगी स्यादधोधो नरकं व्रजेत्।' इति।
यथाऽद्य जगतो वृत्तिस्तथा कालान्तरेष्वपि।
प्रवाहो नित्य एवैष कः कर्तेति च केचन ॥

इति इतिहाससमुच्चये पुण्डरीकनारदसंवादे मतान्तरोपन्यासावसरे ॥ 'वेदैकविहितं कर्म मोक्षदं नापरं मत'मिति कर्मापूर्वस्य मोक्षहेतुत्वे सर्वसिद्धान्तसङ्ग्रहः। तथेश्वरानभ्युपगमे सर्वसिद्धान्तसङ्ग्रहः—

'कर्ममात्रैकशरणाः श्रेयः प्राप्स्यन्त्यनुत्तमम्।
न देवता चतुर्थ्यन्तविनियोगादृते परा ॥' इति।

एवं भाट्टप्राभाकरदर्शने सङ्ग्रहेणेतिहाससमुच्चये सर्वसिद्धान्तसङ्ग्रहे चानूद्येते ॥

अद्वैतिषु मायावादिनः पुनः—ब्रह्म, सजातीयभेदविजातीयभेदस्वगतभेदै रहितम्। सजातीयभेदो नाम जीवब्रह्मभेदः। विजातीयभेदो नामाचिद्ब्रह्मभेदः। स्वगतभेदो नाम ब्रह्मणः ज्ञानशक्त्यादिगुणानां च भेदः। चिन्मात्रं, कार्त्स्न्येन स्वयंप्रकाशम्। एवंभूतं ब्रह्म मायाशबलं मायाशब्दवाच्येनानाद्यज्ञानेनाच्छादितं विक्षिप्तं च, विविधज्ञातृज्ञेयभेदं ज्ञानादिभेदं च पश्यति। एतादृशभेददर्शनमेव संसारः अनाद्यज्ञानं मिथ्याभूतमेव संसारहेतुः। ज्ञातृ ज्ञेयादिरूपः प्रपञ्चः मिथ्याभूतः। 'तत्त्वमसि, अयमात्मा ब्रह्म, आत्मेत्येवोपासीत, त्वं वा अहमस्मि भगवो देवते अहं वै त्वमसि तद्योऽहं सोऽसौ योऽसौ सोऽहम्, नेह नानास्ति किञ्चन' इत्यादिवाक्येन श्रवणमनननिदिध्यासनानन्तरं जायमानेन प्रत्यक्षात्मकेन ज्ञानेन

प्रपञ्चासत्यत्वब्रह्मात्मैकत्वविषयेण भेददर्शनात्मकप्रपञ्चभ्रमस्य निवृत्तिरेव मोक्ष इति व्याचक्षते। अद्वैतिषु भास्करीयास्तु अपहतपाप्मत्वादिसमस्तकल्याणगुणोपेतमपि ब्रह्म सत्यभूतेन केनचिदुपाधिविशेषेण बुद्धीन्द्रियदेहादिरूपेण मिश्रं कर्मवश्यजीवभावमनुभवति। घटादिनाऽऽकाश इव बुद्ध्यादिना निरवयवेऽपि सर्वगते ब्रह्मणि भेदस्संभवत्येव। उपाधिसंबन्धश्चानादिः। उक्तरीत्या उपाधिसंबद्धब्रह्मांश एव जीवः। उपाध्युपहितस्य ब्रह्मणः जीवभावसुखदुःखादिभ्रम एव संसारः। स च पारमार्थिक एव। स्ववर्णस्वाश्रमोचितधर्मोपेतेन तत्त्वमसि इत्यादि ब्रह्मात्मैकत्वप्रतिपादनपरवाक्यजन्यज्ञानपूर्वकेण उपासनात्मकज्ञानेन उपाधिनाश एव मोक्षः। एतेनोपासनज्ञानेन उपाधिसंबन्धनाशे सति तदुपहितांशस्य जीवस्य अनुपहितांशेन ब्रह्मणा एकीभावो भवति। स एव मोक्षः—इति प्रतिपादयन्ति।

तेष्वेव यादवप्रकाशाः—ब्रह्मैव सत्यभूतचिदचिदीश्वररूपेण परिणतं सत् स्वाभिन्नेषु चिदचिदीश्वरेषु स्वभिन्नत्वं भ्रमति। तस्य ब्रह्मणः तथाविधं भेदज्ञानमेव संसारः। स्ववर्णस्वाश्रमोचितकर्मभिः फलाभिसन्धिं विनाऽनुष्ठितैः बन्धे निवृत्ते तत्त्वमसीत्यादिवाक्यजन्यज्ञानेन ब्रह्मात्मैकत्वप्राप्तिः इति ज्ञानकर्मभ्यां उभाभ्यां बन्धनिवृत्तिः ब्रह्मप्राप्तिः इति द्वे साध्ये भवतः। कर्मसाध्यबन्धनिवृत्तिपूर्वकज्ञानसाध्यब्रह्मात्मैकत्वप्राप्त्यैव पूर्वोक्तस्य भेदस्यापगमसिद्धिः। स्वपरिणामरूपत्वात् स्वांशभूतेषु चिदचिदीश्वरेषु स्वस्यानुवर्तमानभेदज्ञाननिवृत्तिरेव मोक्ष इत्युक्तं भवति—इति निरूपयन्ति।

एकमयनं शेषिभूतं येषां ते एकायनाः। लक्ष्मीनारायणाख्यमिथुनशेषत्वमनभ्युपगच्छन्तः एकायना इति मिथुनायनैरुच्यन्ते। एते—ब्रह्म जगत्कारणमित्यङ्गीकुर्वन्ति। परंतु ब्रह्मणः सर्वभावानुगामिनीं सृष्ट्यादिसर्वशक्तीनां नायिकां लक्ष्म्याख्यशक्तिमनादृत्य ब्रह्मणः सृष्ट्यादिशक्तिविशिष्टत्वमात्रमुररीकुर्वन्ति। अयमेव वक्ष्यमाणरामानुजदर्शनात् अस्य मुख्यो भेदः। ब्रह्मणो याः शक्तयस्सन्ति तासां सर्वासां लक्ष्मीदेवी प्रधानशक्तिः। तस्याः शक्तिशब्दवाच्यत्वं शक्त्यन्तराणामपि निर्वाहकत्वम्। सृष्ट्यादिसर्वकार्येष्वधिकृतस्य पुरुषोत्तमस्य एतत्संबन्धेनोत्कर्षवत्त्वं लक्ष्मीतन्त्रे अहिर्बुध्न्यसंहितायां च स्पष्टतरमभिधीयते—

"शक्तिभिस्सेविता नित्यं सृष्टिस्थित्यादिभिः परा।
द्वात्रिंशच्छतसाहस्रसृष्टिशक्तिभिरावृता॥
वृता तद्द्विगुणाभिश्च दिव्याभिः स्थितिशक्तिभिः।
तथा तद्द्विगुणाभिश्च पूर्णा संहृतिशक्तिभिः॥
नायिका सर्वशक्तीनां सर्वलोकमहेश्वरी।"

"एकं तत्परमं ब्रह्म षाड्गुण्यस्तिमितं महः।
भावाभावमयी तस्य शक्तिरेकाऽनपायिनी॥
तद्धर्मधर्मिणी दिव्या ज्योत्स्नेव हिमदीधितेः।

नैव शक्त्या विना कश्चित् शक्तिमानस्ति कारणम् ॥
न च शक्तिमता शक्तिः विना काऽप्यवतिष्ठते ।
तत्तद्गौरवमाश्रित्य तत्त्ववेदान्तपारगैः ॥
जगद्धेतुतया देवावेकैकाविव दर्शितौ । '' इति ।

एतानि भाट्टप्रभृतीनि षड् दर्शनानि वेदप्रामाण्यश्रद्धावद्भिः प्रवर्तितान्यपि वेदतात्पर्यापर्यालोचनमूलानि । एवं सप्तदशापि दर्शनानि यथासंभवं वेदबाह्यानि वेदतात्पर्यापर्यालोचनमूलानि चेति त्रयीवृद्धैरश्रद्धेयानीत्यभियुक्ता मन्यन्ते ।

॥ अथाष्टादशं रामानुजदर्शनम् ॥

इदमेव विशिष्टाद्वैतदर्शनमित्युच्यते । द्वयोर्भावो द्विता, द्वितैव द्वैतम् भेद इत्यर्थः । द्वैतस्याभावः अद्वैतम् अभेदः, ऐक्यमिति यावत् । विशिष्टस्य चिदचिद्विशिष्टस्य ब्रह्मणः अद्वैतम् ऐक्यम् । तथाच चिदचिद्विशिष्टं ब्रह्म एकमेव तत्त्वमिति फलितम् । "सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्, तत्त्वमेको महायोगी हरिर्नारायणः स्मृतः," इति श्रुतिपुराणानुरोधिनीयं व्युत्पत्तिः । यद्वा विशिष्टं च विशिष्टं च विशिष्टे विशिष्टयोरद्वैतम् । अत्रैकं विशिष्टपदं स्थूलचिदचिद्विशिष्टब्रह्मपरम्, अपरं च सूक्ष्मचिदचिद्विशिष्टब्रह्मपरम्, तयोरद्वैतमभेद इत्यर्थः, कार्यकारणयोरनन्यत्वमिति । इयं व्युत्पत्तिः "सर्वं खल्विदं ब्रह्म, आत्मैवेदं सर्वं, ज्योतींषि विष्णुर्भुवनानि विष्णुः" इत्यादिश्रुतिपुराणवचनानुरोधिनी । एतद्दर्शने चिदचिदीश्वराख्यानि त्रीणि तत्त्वानि (द्रव्याणि) । तत्रेश्वरश्चिदचितोस्तत्त्वयोः सर्वदा आत्मभूत एव वर्तते । चिदचित्तत्त्वे च स्थूलावस्थायां सूक्ष्मावस्थायां च सर्वदा तच्छरीरतयैव वर्तेते । तस्माद्विशिष्टसङ्घातस्यैक्येन एकमिति व्यपदेशार्हत्वेऽपि तत्तत्स्वरूपभेदेन त्रीणि तत्त्वानि (द्रव्याणि) भवन्ति । अद्रव्याणि तु दशधा भवन्ति । त्रीण्यपि द्रव्याणि नित्यान्येव । तत्र अचिद्द्रव्यस्य स्थूलावस्था सूक्ष्मावस्था चेति अवस्थाद्वयमस्ति । तादृशस्थूलावस्थापत्तिरेव परिणाम इत्युच्यते । चिद्द्रव्यस्य तु स्वरूपे अवस्था न सन्ति । तस्य स्वभावभूते ज्ञानधर्मे कर्मणा सङ्कोचः विकासश्चेत्यवस्थाद्वयं वर्तते । धर्मभूतज्ञानमपि द्रव्यमेव । चेतनोऽपि ज्ञानरूपद्रव्यमेव । प्रदीपप्रभयोरिवानयोरपि धर्मधर्मिभावः । प्रभाया इव च धर्मभूतज्ञानस्य कर्मावरणादिना सङ्कोचविकासादिकं भवति । तच्च देहसंबन्धादिद्वारेण भवति । अचिद्द्रव्यस्य सूक्ष्मावस्थायामपि अचिद्द्रव्ये चिद्द्रव्यं चिद्द्रव्ये परमात्मा इति त्रितयं सङ्घातरूपमेव कारणं भवति । स्थूलावस्थायामप्येवमेव त्रितयं सङ्घातात्मकं कार्यं भवति । विशिष्टस्यैव कार्यत्वात् कारणत्वाच्च तत्र च ब्रह्मण एव मुख्यतया 'यथा सतः पुरुषात्केशलोमानि तथाऽक्षरात्संभवतीह विश्वम्' इत्युक्तदिशा ब्रह्मैव कार्यं कारणं चोच्यते । 'क्षरं प्रधानममृताक्षरं हरः, क्षरात्मानावीशते देव एकः, (हरः—जीवः) भोक्ता भोग्यं प्रेरितारं च मत्वा' इति श्रुतिः तत्त्वत्रये प्रमाणम् । तत्राचिद्द्रव्यं सत्त्वरजस्तमोरूपगुणत्रयात्मकम्, नित्यम्, नित्य-

विभूतेरधोदेशे व्यापकं सततपरिणामयुक्तम्, सुखदुःखमोहादिहेतुत्वेन मुमुक्षोर्हेयत्वेन ज्ञातव्यं भवति । 'अजामेकां लोहितशुक्लकृष्णां, गौरनाद्यन्तवती सा जनित्री भूतभाविनी. अचेतना परार्था च नित्या सततविक्रिया । अनन्तस्य न तस्यान्तः सङ्ख्यानं चापि विद्यते. जहात्येनां भुक्तभोगामजोऽन्यः' इत्यादिकमत्र प्रमाणम् । चेतनाः नित्याः अणुपरिमाणाः स्वयंप्रकाशकाः ज्ञानानन्दस्वरूपाः, ज्ञानगुणकाः, एकरूपाः, भगवच्छेषभूताश्च भवन्ति । 'नित्यो नित्यानां चेतनश्चेतनानाम्, एषोऽणुरात्मा चेतसा वेदितव्यः, योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः, ज्ञानानन्दमयस्त्वात्मा शेषो हि परमात्मनः, निर्वाणमय एवायमात्मा, विज्ञातारमरे केन विजानीयात्, अमृताक्षरं हरः, यस्मास्मि न तमन्तरेमि, योऽहमस्मि स सन्यजे, दासभूतास्स्वतः सर्वे ह्यात्मानः परमात्मनः' इत्यादिकमत्र प्रमाणजातमनुसन्धेयम् । चिदचिन्निर्वाहक ईश्वरः । चेतननिर्वाहकत्वं चेतनसमाश्रयणीयत्वतत्तदधिकारानुगुणफलप्रदत्व-रूपम् । अचिन्निर्वाहकत्वं तत्तत्कर्मानुगुणभोग्यभोगोपकरणभोगस्थानत्वेनाचित्परिणामहेतुत्वम् । अयं च वेदशास्त्रैकगम्यः । 'प्रधानक्षेत्रज्ञपतिर्गुणेशः, संसारबन्धस्थितिमोक्षहेतुः, यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत्प्रयन्त्यभिसंविशन्ति, तद्विजिज्ञासस्व, तद्ब्रह्मेति' इत्यादिप्रमाणबलात् जगज्जन्मस्थितिलयहेतुः चेतनाचेतन-निर्वाहकः संसारिणां संसारहेतुः मोक्षहेतुश्च भवति । 'नित्यं विभुं सर्वगतं सुसूक्ष्मम्' इति प्रमाणानुरोधान्नित्यो विभुश्च भवति । 'समस्तकल्याणगुणात्मकोऽसौ, ज्ञानशक्तिबलैश्वर्य वीर्यतेजांस्यशेषतः । भगवच्छब्दवाच्यानि विना हेयैर्गुणादिभिः ।' इत्यादि प्रमाणानुरोधेन षाड्गुण्यपरिपूर्णो निरस्तनिखिलदोषश्च, उपासकानुग्रहार्थं परिगृहीतदिव्यमङ्गलविग्रहः हृद-यादिस्थानेषु स्थित्वा कर्मज्ञानभक्तिप्रभृतिभिरुपायैराराधितः सुप्रसन्नः मोक्षपर्यन्तानि सर्वा-ण्यपि फलानि यथामनोरथं प्रयच्छति ।

'देवेन्द्रस्त्रिभुवनमर्थमेकपिङ्गः संसिद्धिं त्रिभुवनकां च कार्तवीर्यः ।
वैदेहः परमपदं प्रसाद्य विष्णुं सम्प्राप्तः सकलफलप्रदो हि विष्णुः ॥

इति विष्णुधर्मोक्तेः । अस्मिन्दर्शने जीवानामनादिपुण्यापुण्यरूपकर्मबलेन ज्ञानसङ्कोचः, तन्मूल-कदेवतिर्यङ्मनुष्यादिदेहसंबन्ध एव संसारः अनभिसंहितफलानुष्ठितकर्मयोगादिभिः पुण्या-पुण्यकर्मसंबन्धरूपबन्धनिवृत्तिरेव मोक्षः । मोक्षे च जीवानां कर्मसंबन्धरूपबन्धनिवृत्तौ ज्ञानसङ्कोचकाभावात् ज्ञानं विकस्वरमेव वर्तते । 'सर्वं ह पश्यः पश्यति, सर्वमाप्नोति सर्वशः' इत्युक्तप्रकारेण यथामनोरथं सर्वज्ञाः सर्वानुभवशीलाश्च मुक्तात्मानो भवन्ति । एवमेव यथाभिलषितम् इच्छया गृहीताभिमतैकानेकशरीराः, शरीरविधुरा वा स्वात्यन्ताभि मतलक्ष्मीनाराणाख्यमिथुनकैङ्कर्याणि तद्गुणानुभवांश्च कुर्वन्ति । पुनः कर्मबन्धरूपदुःख-मयसंसारं कथंचिदपि नाप्नुवन्ति । सर्वेष्वपि लोकेषु अप्रतिहतसञ्चारा भवन्ति—इत्यातिष्ठन्ते ।

अस्मिन्दर्शने ‘ ब्रह्मविदाप्नोति परं, सोऽन्वेष्टव्यस्स विजिज्ञासितव्यः, परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते, तमेवं विद्वानमृत इह भवति, तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति’ इत्यादिभिः प्रतिपादितस्य जीवब्रह्मणोः परस्परं भेदस्य “ नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् ” इत्यादिना प्रतिपादितस्य जीवानां परस्परं भेदस्य,

‘ अजामेकां लोहितशुक्लकृष्णां बह्वीं प्रजां जनयन्तीं सरूपाम् ।
अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ॥

‘ क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः, भोक्ता भोग्यं प्रेरितारं च मत्वा, प्रधानक्षेत्रज्ञपतिर्गुणेशः’ इत्यादिना प्रतिपन्नस्य जीवेश्वराभ्यामचित्तत्त्वभेदस्य च त्रयाणामपि तत्त्वानां स्वरूपभेदाङ्गीकारेण परिरक्षणात्, “एकमेवाद्वितीयं ब्रह्म, तत्वमसि, सर्वं खल्विदं ब्रह्म, नेह नानास्ति किञ्चन ” इत्यादिना प्रतिपन्नस्य चिदचिदीश्वराभेदस्य चिदचितोरीश्वरस्य च शरीरशरीरिभावाङ्गीकारेण शरीरशरीरिणोरभेदव्यवहारस्य सर्वसिद्धत्वेन ‘यः पृथिव्यां तिष्ठन्, य आत्मनि तिष्ठन्’ इत्यादिना प्रमाणेन चिदचितोरीश्वरस्य च शरीरशरीरिभावस्य प्रामाणिकत्वोपपादनेन च परिरक्षणात्, ‘ पराऽस्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च, यस्य ज्ञानमयं तपः, यः सर्वज्ञः सर्ववित् ’ इत्यादिना प्रतिपन्नस्य कल्याणगुणाकरत्वस्य निर्गुणं, निष्कळं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् इत्यादिना प्रतिपन्नस्य निर्गुणत्वस्य च हेयगुणरहितत्वरूपस्य, ‘ अपहतपाप्मा विजरो विमृत्युर्विशोकः विजिघत्सः अपिपासः सत्यकामः सत्यसङ्कल्पः’ इति श्रुत्यनुरोधेनाङ्गीकारेण सगुणनिर्गुणश्रुत्योः विरोधस्य परिहरणेन च सकलवेदान्ततदुपबृंहणानुगुणमिदं दर्शनमिति त्रयीवृद्धाः व्यवहरन्ति ॥

॥ शुभमस्तु ॥

श्रीः

श्रीमते श्रीनिवासपरब्रह्मणे नमः

॥ वैशेषिकव्याख्याविमर्शः ॥

VAIŚESIKAVYĀKHYĀVIMARSA

BY

Sri T. VIRARAGHAVACHARYA, Siromani.

नमश्शेषाद्रिनाथाय सनाथाय सदा श्रिया ।
निस्तुलज्ञानसंपद्भ्यो गुरुभ्यश्च नमोनमः ॥

सूत्रस्थितिं प्रायश आह्निकार्थं विमृश्य वैशेषिकदर्शनस्य ।
सूत्रार्थवैशद्यविधित्सयाऽद्य व्याख्याविमर्शेऽस्मि कृतप्रयत्नः ॥

तत्र श्रीमता शङ्करमिश्रेण कृतः साक्षात्सूत्रव्याख्यानरूपः उपस्कारग्रन्थ एव विमर्शस्य मुख्यो विषयः । तदुपयोगितया पुनः सत्यामावश्यकतायां प्रशस्तपादभाष्यं श्रीमदुदयनाचार्यकृता किरणावली, भट्टश्रीधराचार्यविरचिता कन्दली, अन्यच्च तत्रतत्र यथोचितं विमर्शपथमानेष्यन्ते ।

"धर्मविशेषप्रसूताद्द्रव्यगुणकर्मसामान्यविशेषसमवायानां पदार्थानां साधर्म्यवैधर्म्याभ्यां तत्त्वज्ञानान्निःश्रेयसम्" इति चतुर्थसूत्रेण शास्त्राभिधेयं दर्शयिष्यन्महर्षिः कणादः आदौ "अथातो धर्मं व्याख्यास्यामः" "यतोऽभ्युदयनिःश्रेयससिद्धिः स धर्मः" "तद्वचनादाम्नायस्य प्रामाण्यम्" इति त्रिसूत्रीं निबबन्ध । अत्र आदिमसूत्रदर्शने कृत्स्नमिदं शास्त्रं सकलधर्मनिरूपणैदम्परमिति प्रेक्षका भ्राम्येयुरिति मत्वेव प्रशस्तदेवापरनामा प्रशस्तपादो महर्षिः पदार्थधर्मसङ्ग्रहनामकं भाष्यं प्रबध्नन् "द्रव्यगुणकर्मसामान्यविशेषसमवायानां षण्णां पदार्थानां साधर्म्यवैधर्म्यतत्त्वज्ञानं निःश्रेयसहेतुः । तच्चेश्वरचोदनाभिव्यक्ताद्धर्मादेवे"ति चतुस्सूत्र्यर्थं व्युत्क्रमेण भाषमाणः अभिधेयं प्रथमवाक्येन दर्शयामास । तत्र साधर्म्यवैधर्म्यापेक्षया तत्त्वमन्यन्न भवति ; तस्य भावो हि तत्त्वम् , तन्निष्ठो धर्मः इति व्युत्पादनाय, "साधर्म्यवैधर्म्याभ्यां तत्त्वज्ञाना" दिति सूत्रखण्डं साधर्म्यवैधर्म्यतत्त्वज्ञानमित्यन्ववादीत् । व्याख्याच्च कन्दलीकारः, 'साधर्म्यवैधर्म्ये एव तत्त्वम् , तस्य ज्ञान'मिति ।

तत्र प्रथमसूत्रे 'अथ'शब्दः शिष्यप्रश्नानन्तर्यपरः । तथाच शिष्यप्रश्नानन्तरं उत्तमाधिकारिणां शिष्याणां उपसंपन्नत्वाद्धर्मव्याख्यानं करिष्याम इति सूत्रार्थः ।

सोऽयं उपस्कारदृष्टोऽर्थः श्रीमत्पार्थसारथिमिश्रविरचितप्राचीनतम[1]शास्त्रदीपिकादिग्रन्थादपि अवसीयते। द्वितीयसूत्रार्थवैशद्याय तु किञ्चिदिदं विमृश्यते—किं सूत्रकारः द्वितीयेन सूत्रेण धर्मविशेषं लक्षयामास, उत धर्मसामान्यम्; धर्मश्च किं निःश्रेयसं प्रति तत्त्वज्ञानेन समुच्चितं साधनम्, उत परम्परयेति।

कन्दलीकारः समुच्चितं साधनमिति कथयन् तत्त्वज्ञानमात्रस्य निःश्रेयससाधनत्वे, यतोऽभ्युदयनिःश्रेयससिद्धिरिति सूत्रविरोध इत्युद्भाव्य तत्परिहाराय "तच्चेश्वरचोदनाभिव्यक्ताद्धर्मादेव" इति भाष्यवाक्यमिति वदन् व्याख्याति— "तत् निःश्रेयसं ईश्वरेच्छाविशेषेण कार्यारम्भाभिमुखीकृताद्धर्मादेव भवती"ति। इदं तावन्न रुचिरम्। 'तत्त्वज्ञानं निःश्रेयसहेतु'रिति पूर्ववाक्यनिर्दिष्टं तत्त्वज्ञानं हि तच्छब्देन परामर्शनीयम्। तच्छब्दो हि प्रधानप्रकृतपरामर्शीति वाक्यविदः। अनुभवश्च तथैव। अतः तत्त्वज्ञानं धर्माद्भवतीति स्वरसार्थः। धर्मविशेषप्रसूतात्—तत्त्वज्ञानात्—इति सूत्रयतो महर्षेरपि सम्मतिरत्र स्पष्टा। ईश्वरचोदनाशब्दोऽपि 'चोदनालक्षणोऽर्थो धर्म' इति जैमिनिसूत्र इव आम्नायपरो युज्यते। एवं हि सति 'तद्वचनादाम्नायस्य प्रामाण्यमिति तृतीयसूत्रार्थोऽपि भाष्ये सङ्गृहीतो भवतीत्यौचित्यमपि। अतो न सामान्यत इच्छावचनः। वैदिकलिङर्थोऽपीश्वरेच्छैवेत्याशयेन वा तथोक्तं स्यात्। किरणावल्यां पुनः यथावस्थित एवार्थः प्रादर्शि। तत्—तत्त्वज्ञानम्, ईश्वरचोदना—उपदेशः वेद इति यावत्, तत्प्रतिपादिताद्धर्मादिति तत्र व्याख्यानात्। अत्र तत्त्वज्ञानं न धर्मसमुच्चितं सत् साधनम्, किन्तु तत्त्वज्ञानसाधनं धर्मः। तत्त्वज्ञानादेव मुक्तिरित्युदयनः। आह हि—"सत्त्वशुद्धिद्वारेण आरादुपकारकं कर्म, सन्निपत्योपकारकं ज्ञानमिति मन्तव्यम्; नापि—ज्ञानेन धर्मो जन्यते विहितत्वादिति धर्मस्यैव प्राधान्यम्, दृष्टद्वारेणोपपत्तौ अदृष्टकल्पनानवकाशात्; अन्यथा भेषजादिष्वपि कल्प्येते"त्यादि। प्रशस्तपादभाष्ये तु धर्मप्रकरणे, "आचार्यमुपसङ्गम्य उत्पन्नषट्पदार्थतत्त्वज्ञानस्याज्ञाननिवृत्तौ—रागादिनिवृत्तौ निवृत्तिलक्षणो धर्मः परमार्थदर्शनजं सुखं कृत्वा निवर्तते। तदा—शरीरादिनिवृत्तिः। पुनः शरीराद्यनुत्पत्तौ दग्धेन्धनानलवदुपशमो मोक्ष" इति धर्मस्य तत्त्वज्ञानजन्यत्वमुक्तं प्रतीयते।

तदत्र तत्त्वस्थितिरुच्यते—तत्त्वज्ञानं अदृष्टजनकं न भवतीति किरणावल्यर्थस्य, तत्त्वज्ञानं निवृत्तिलक्षणधर्मविशेषहेतुरिति भाष्यार्थस्य च न मिथो विरोधः। तत्त्वज्ञानं द्विविधं श्रवणादिरूपं साक्षात्काररूपञ्च। तत्र निदिध्यासनजन्य आत्मगुणो धर्मः। तज्जन्यश्च

1 १-१-१ अधिकरणे। न्यायरत्नाकरेऽपि 'यथा शास्त्रान्तरेषु अथातो धर्मं व्याख्यास्याम इत्यादिषु शिष्यप्रश्नानन्तर्यरूपसंबन्धोऽभिधीयते' इति।

साक्षात्कार इति ज्ञानस्य धर्मजन्यत्वं धर्मस्य ज्ञानजन्यत्वञ्चोपपन्नमिति न विरोधः । तत्र निवृत्तिलक्षण इति सात्त्विककर्मजन्यादृष्टमपि गृह्यते । अतश्च कर्मणस्तज्जन्यधर्मेणचा साक्षात्कारः केवलं मुक्तिहेतुरिति किरणावलीकार आह । कर्मणश्च श्रवणात्मकतत्त्वज्ञान-जन्यतया प्रशस्तभाष्ये तत्त्वज्ञानानन्तरं निवृत्तिलक्षणधर्मकथनमपि संजाघटीति । तत्र भाष्ये— ' दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानानामुत्तरोत्तरापाये तदनन्तरापायादपवर्ग ' इति न्यायसूत्रोक्तरीत्या तत्त्वज्ञानादेरज्ञाननिवृत्त्यादिक्रमस्य प्रतीयमानतया दृष्टद्वारेणोपयोग एव भाष्यसंमत इति युक्तमिति विभाव्य, निवृत्तिलक्षणो धर्मो नादृष्टम् . न वाऽदृष्टजनकं कर्म. किंतु रागद्वेषादिदोषाभावाद्भवन् काम्यनिषिद्धकर्मगोचरप्रवृत्त्यभाव एव निवृत्तिरिति यद्यप्युच्येत. अथापि धर्मशब्दस्वारस्यात् धर्माख्यगुणप्रकरणाच्च काम्यनिषिद्धविलक्षणकर्मध्यानादिजन्यो धर्मो निवृत्तिलक्षण इत्यभिप्रेत्यैतावदुक्तम् ॥

एवं कर्मणां साक्षात्कारे उपयोगः यथा, ' कर्माणि त्वनुत्पन्नतत्त्वज्ञानस्य तत्त्वज्ञाना-र्थिनस्तत्प्रतिबन्धकधर्मतिरोधानद्वारेण प्रायश्चित्तवदुपयुज्यन्ते । उत्पन्नतत्त्वज्ञानस्य तु अन्तरा लब्धवृष्टेः प्रारब्धकारीरीष्टिपरिसमाप्तिवत् प्रारब्धाश्रमधर्मसमापनं लोकसंग्रहार्थमिति युक्तमुत्पश्यामः' इति किरणावलीवाक्याद्विशदमवगम्यते, तथा—' तत्त्वतो ज्ञातेषु बाह्या-ध्यात्मिकेषु विषयेषु दोषदर्शनाद्विरक्तस्य समीहानिवृत्तावात्मज्ञस्य तदर्थानि कर्माण्यकुर्वत-स्तत्परित्यागसाधनानि च श्रुतिस्मृत्युदितान्यसंकल्पितफलान्युपाददानस्यात्मज्ञानमभ्यस्यतः प्रकृष्टविनिवर्तकधर्मोपचये सति परिपक्वात्मज्ञानस्यात्यन्तिकशरीरवियोगभावात् ' इति कन्दलीतोऽप्यवसीयत एव ।

अत्रात्यन्तिकशरीरवियोगेति कथनम् , ' तदभावे संयोगाभावोऽप्रादुर्भावश्च मोक्षः (५-२-१८) इति कणादसूत्रस्वारस्यदृष्ट्या जन्माभावो मोक्ष इति मनसिकृत्य । गौतमस्तु जन्मापेक्षया दुःखस्य स्वतःप्रतिकूलत्वेन हेयतरत्वाज्जन्माभावसाध्यो दुःखाभावो मोक्ष इति दुःखजन्मेत्यादिसूत्रैः परिष्करोति । अर्वाचीनास्तु एकविंशतिदुःखध्वंसो मोक्ष इति सर्वं घटयन्त आहुरित्यन्यदेतत् ।

तदद्य तत्त्वसाक्षात्कारः श्रवणाद्यात्मकतत्त्वज्ञानजनितनिवृत्तिधर्मबलनिष्पादितो निःश्रेयसं प्रसूत इति सिद्धम् । तत्र च कन्दलीकारस्स्वाभिमतस्य निःश्रेयस एव धर्म-जन्यत्वस्याकरसंपिपादयिषया, ' तच्चेश्वरचोदनाभिव्यक्ताद्धर्मादेवे 'ति भाष्यवाक्ये तमर्थं व्युदपीपदत् । अत्र किरणावल्युक्तार्थ एव स्वारस्यं प्रागेवादर्शि । एवं तत्त्वसाक्षात्कारस्य धर्मजन्यत्ववत् निःश्रेयसस्यापि धर्मजन्यत्वं अस्ति न वेति विचार्यम् ।

अयमत्र संग्रहः—

नाभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि ।
इत्याद्यागमसारस्यात्र ज्ञानात्कर्म नश्यति ॥
तत्त्वे प्रत्यक्षतो दृष्टे धर्माधर्मौ च पश्यता ।
सर्वं सौभरिदेश्येन नानाकायेन भुज्यते ॥
त्यक्तकाम्यनिषिद्धस्य पुण्यपापे न रोहतः ।
नित्यनैमित्तिकात्यागात्प्रत्यवायोऽपि नोद्भवेत् ॥
अतश्च सञ्चिते भुक्ते प्रत्यग्रे चाप्ररोहति ।
हेत्वभावादसौ देहं नाश्नुतेऽतश्च मुच्यते ॥
तत्र नित्यानि कर्माणि प्रत्यवायनिरोधनात् ।
तत्त्वज्ञानाय कल्पन्त इत्येतत्सर्वसंमतम् ॥
उत्पन्नतत्त्वप्रत्यक्षो योगे मग्नोऽपि जातुचित् ।
बहिस्संवित्तिकाले स्वं कुर्यात्कर्माप्रमादतः ॥
तल्लोकसंग्रहार्थं स्यादित्यौदयनभाषितम् ।
तच्चेत्कर्म त्यजेद्योगी बद्धश्चेत प्रत्यवायतः ॥
इति निःश्रेयसार्थत्वं कर्मणः श्रीधरोऽब्रवीत् ।
लोकसंग्रहवादेऽपि धर्माणां परिवर्जने ॥
प्रत्यवायोऽनुमन्तव्यस्ततो बन्धो न चेत् वृथा ।
तत्त्वादृष्टिदशाजातं कर्माप्येवं न किं भवेत् ॥
रागादिप्रतिबन्धेन पुण्यपापनिवारकम् ।
तत्त्वज्ञानं, नित्यकर्म प्रत्यवायनिरोधकम् ॥
सञ्चितानामदृष्टानां भोगेनैव परिक्षयः ।
अदृष्टप्रतिबन्धे तु प्रवृत्तिरुभयोस्समा ॥
अतोऽशरीरतारूपकैवल्यप्रतिरोधिनः ।
प्रत्यवायस्य हरणान्मुक्त्यै कर्मेति तन्मतिः ॥
न लोकसंग्रहत्यागे पापं किञ्चिदुदेष्यति ।
तथाऽपि तु स्वयं तप्तः क्रमशः प्राप्य सद्दशाम् ॥
महाकारुणिको योगी पश्यन् दुःखोल्बणं जगत् ।
कथं संग्राहकं कर्म जनाग्रे जातु संत्यजेत् ॥
अथवा प्रत्यवायोऽत्र बन्धहेतुर्भवन् मुनेः ।
तत्त्वप्रत्यक्षमग्नत्वं निरुणद्धीति भाव्यते ॥

न ह्यसौ प्रत्यवायोऽपि तत्त्वज्ञाने स्थिरे स्थिते ।
मिथ्याज्ञानादिमार्गेण बन्धं जनयितुं प्रभुः ॥
तदतस्तत्त्वसंवित्तिविच्छेदभयविह्वलः ।
भिक्षादिवत्प्रवर्तेत प्रारब्धाश्रमकर्मसु ॥
अतो न साक्षान्मुक्त्यर्थं कर्मेत्यौदयनी मतिः ।
तस्मात्सूत्रार्थगत्यामप्यस्ति द्वैविध्यसंभवः ॥
न चात्र तत्त्वप्रत्यक्षजन्मा जीवात्मनो गुणः ।
निःश्रेयसकरस्सूत्रे मत इत्यपि सांप्रतम् ॥
अदृष्टमन्तरेणैव दृष्टप्रक्रियया यतः ।
मिथ्याज्ञानादिभङ्गेन मुक्तये तत्त्वधीः स्थिता ॥

तथा च धर्मादभ्युदय इव निःश्रेयसमपि साक्षादित्येकं मतम् । तथा च कन्दली— 'आत्मतत्त्वज्ञानस्य विहितानां च कर्मणां बन्धहेतुकर्मप्रतिबन्धव्यापारादस्ति संभूयकारिता' इति । धर्मोऽभ्युदयसाधनमेव । निःश्रेयसे प्रणाड्या हेतुरित्यन्यन्मतम् । अत्र च तत्त्वज्ञानधर्मजन्यतामात्रस्य भाष्ये कथनात् पृथक्सकलधर्मसामान्यलक्षणस्यावर्णनात् सूत्रकारविसूत्र्यपि तत्त्वज्ञानसाधनधर्मपरैवेति, मन्ये, भावयन्तः किरणावलीप्रकाशकारवर्धमानोपाध्यायादयः अभ्युदयस्तत्त्वज्ञानमिति व्याख्याय सूत्रमप्यभ्युदयमात्रसाधकधर्मपरतयैव व्याख्येयमिति किरणावलीहृदयं प्रकाशयामासुः । साक्षाद्धर्मस्य निःश्रेयससाधनत्वे चाभ्युदयसाधनत्वं निःश्रेयससाधने, तत्साधनत्वञ्चैतत्साधने धर्मेऽव्याप्तमिति किरणावल्यां दूषणमभ्यधायि । इदं वृत्तिकृन्मतदूषणमित्युपस्कारः । कन्दलीदूषणमिदमिति तु ज्ञायत एव । उपस्कारकृत्पुनः, 'पुरुषार्थसाधनं धर्म इत्येव लक्षणमभिप्रेतम् । सुखदुःखाभावरूपार्थद्वयविवेकप्रदर्शनाय पुनः पृथङ्निर्देशस्सूत्रे इत्याशेते । 'यतोऽभ्युदयसिद्धिस्स धर्म इत्येतावतैव लक्षणे सिद्धे पारम्पर्येण निःश्रेयसेऽप्यस्य हेतुत्वं प्रतिपादयितुं निःश्रेयसग्रहण'मिति किरणावलीस्वारस्यमनुसृत्य तु अभ्युदयशब्देन निःश्रेयसव्यतिरिक्तं वृष्टिस्वर्गतत्त्वज्ञानादिरूपं सर्वं गृहीत्वा तत्साधनत्वं धर्मलक्षणमित्युदयनाचार्या मन्यन्त इति वक्तुं साम्प्रतम् । एवं धर्मसामान्यलक्षणकथनपरत्व एव 'तद्वचनादाम्नायस्य प्रामाण्य'मिति तृतीयसूत्रं कृत्स्नाम्नायग्राहि भवेत्; तदनन्तरसूत्रे च धर्मविशेषप्रसूतादिति निवृत्तिधर्मरूपतत्प्रभेदग्रहणाय विशेषपदघटनमप्याञ्जस्येनोपपद्येत । (अत्र धर्मशब्दः तार्किकप्रसिद्धादृष्टवाची वा स्यात्; मीमांसकप्रसिद्धकर्मपरो वा, तद्वचनादिति वचनशब्देन साक्षाद्वेदोक्तकर्मतात्पर्यप्रतीतेः । तत्र परस्पराविनाभूते नातीव एकत्र निर्भरः कार्यः ।)

यथा जैमिनिः धर्मं प्रतिज्ञाय, 'चोदनालक्षणोऽर्थो धर्म' इति द्वितीयसूत्रेण लक्षयित्वा ' तस्य निमित्तपरीष्टि' रिति प्रमाणपरीक्षणेऽवतीर्य, सत्संप्रयोगादित्यादिना प्रत्यक्षादेस्तत्र प्रसरा

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शक्तिमुपपाद्य चोदनाया आम्नायस्यैव प्रामाण्यं निरणैषीत्, तथाऽयमपि धर्मं प्रतिज्ञाय, लक्षयित्वा, तद्वचनादाम्नायस्य प्रामाण्यमिति श्रुतेरेव तत्र प्रमाणतां अचकथत् । पूर्वमीमांसामात्रदर्शिनः काम्यधर्मविलक्षणं धर्ममजानन्तः कदाचित् संसारावर्तभ्रमं नातिक्रामेयुरिति मत्वैव अभ्युदयहेतुरिव निःश्रेयसहेतुरपि धर्मोऽस्तीति बोधयाञ्चक्रे । अतो धर्मस्य साक्षाद्वा प्रणाड्या वा निःश्रेयसहेतुभावोऽस्तु ; सूत्रकृदाशयः पुनरयमिति न प्रणाडीपक्षे तद्वैयर्थ्यम् ॥

स्यादेतत् । यदि धर्मसामान्यमेव लिलक्षयिषितम्, कथं तर्हि अभ्युदयसाधनत्वमेव धर्मलक्षणं पर्याप्तमिति किरणावल्युक्तं संगंस्यते ? यागदानहोमादिकमिव तत्त्वसाक्षात्कारोऽपि हि धर्मः । यथोच्यते—अयं तु परमो धर्मो यद्योगेनात्मदर्शनमिति । स च निःश्रेयसं प्रति साक्षाद्धेतुरिति तस्याभ्युदयाहेतुत्वात् निःश्रेयसदलमादायैव लक्षणं वाच्यमिति । अत्रोदयनाचार्य एवं समादधीत—तत्त्वसाक्षात्कारो हि मिथ्याज्ञानादिनिबर्हणेन दृष्टविधयैव मुक्तिसाधनमित्यवोचाम । अतस्तस्य मुक्तिसाधनत्वं न वेदेन वेदनीयम् । केवलं तत्त्वस्वरूपमेव तेन ज्ञापनीयम् । यस्य तु किञ्चित्प्रति साधनत्वमपि वेदैकगम्यम्, तस्य वेदविहितस्यैव धर्मता । यद्योगेनात्मदर्शनमित्यत्र दर्शनशब्दः करणे ल्युडन्तस्सन् ध्यानं वा निष्कामकर्म वा बोधयन् तत्रैव परमधर्मत्वं गमयिष्यति—इति । यदि तु—पुरुषकृतिसाध्यस्य निदिध्यासनरूपस्यैव तत्त्वज्ञानस्य मुक्तिहेतुता शास्त्रेण विधीयते ; तत्त्वसाक्षात्कारस्तु मिथ्याज्ञानापायदोषापायादिवत् ध्यानसाध्यमुक्तौ द्वारमात्रमिति मतं परिगृह्य धर्मत्वं तत्रादृष्टहेतौ ध्यानेऽस्तीति विमृश्याभ्युदयसाधननिःश्रेयससाधनभेदेन धर्मद्वैविध्यं सूत्रकृदिष्टमिति कथ्येत, तदपि काममस्तु । तदा अनुगतलक्षणं पुरुषार्थसाधनत्वमेवेति । अवसितो द्वितीयसूत्रार्थविचारः ।

१-१-३. तद्वचनादाम्नायस्य प्रामाण्यमिति सूत्रे तत्पदं धर्मपरमेव । धर्म एव हि पूर्वं प्रकृतः । तेनेश्वरेण वचनादिति योजना तु नात्र युक्ता ; किन्तु दशमाध्यायान्ते, तत्र, 'अस्मद्बुद्धिभ्यो लिङ्गमृषे'रिति ततः प्राक् सूत्रखण्डोपलब्धेरिति वैशेषिकदर्शनविमर्श एव न्यवेदयम् । अनेन सूत्रेण धर्मलक्षणे आम्नायविहितत्वदलनिवेशो दर्शितः ॥

१-१-३०. संयोगविभागाश्च कर्मणामिति सूत्रं उपस्कारे एवं व्याख्यायि—'कर्मणः कार्यं किमपि नास्तीति मतिव्युदासायेदम् । संयोगविभागवेगानां कर्म समानमिति सूत्रोक्तमेवात्र स्मार्यते । अतश्चात्र संस्कारोऽप्युपलक्षणीय' इति । अत्र विमृश्यते—प्रयोजनलेशस्याप्यभावे पौनरुक्त्यदोषो बलिष्ठं तिष्ठेत् । प्रागेव कर्मणः कारणत्वमसूत्रीति कथमत्र कर्मकार्यं किमपि नास्तीति शङ्काऽपि ? अपि चात्र द्रव्यगुणकर्मणां साधर्म्यमादावभिधाय, पश्चात्तत्र द्वयोर्द्वयोः, अथ सर्वद्रव्याणां, सर्वगुणानां, सर्वकर्मणाञ्च तत्प्रदर्श्य तेषामेव कारणसामान्यं कार्यसामान्यमिति द्विविधं साधर्म्यमुच्यते । तत्र कार्यस्यानेकस्य कारणमेकमिति कारणैकत्वरूपं कारणसामान्यमुक्तमासीत् । अथ सजातीयस्य कारणस्यानेकस्य

कार्यैक्यरूपकार्यसामान्यकथनप्रकरण इदं सूत्रम् । अतोऽत्रापि कार्यं सामान्यमित्यनुषज्यते, 'द्रव्याणां द्रव्यं कार्यं सामान्य'मिति सूत्रात् । द्रव्याणामित्येवं तत्रतत्र बहुवचनमनेकत्वमात्रपरम् । अतो बहुतन्तुकपटस्येव कपालद्वयारब्धघटादेरपि संग्रहः । तद्वदिहापि कर्मणामित्यनेकत्वपरम् । अतश्चानेककर्मसाध्यः संयोग एकं कार्यम् । तादृशो विभाग एकं कार्यमिति सूत्रार्थः । उभयकर्मजन्यौ हि संयोगविभागौ सूत्रादिषु सुप्रसिद्धौ । तथा चानेकद्रव्यकार्यमेकम्, अनेकगुणकार्यं चैकं यथा, तथा अनेककर्मकार्यमप्येकमस्तीत्युक्तं भवति । संयोगविभागा इति बहुवचनं व्यक्त्यभिप्रायेण । तावद्व्यक्तिजनककर्मव्यक्तिबहुत्वाच्च कर्मणामिति बहुवचनमपि । कर्मणामित्यत्र कर्मणी च कर्मणी च कर्माणीति विगृह्यैकशेषो भाव्यः । द्रव्याणां द्रव्यम्, रूपाणां रूपमित्यत्र तु द्रव्ये च द्रव्याणि च द्रव्याणि, रूपे च रूपाणि च रूपाणीति विग्रहस्संभवति । एवञ्चात्र संस्कारोऽप्युपलक्षणीय इत्युपस्कारक्लेशोऽपि नावसरं लभते । अनेककर्मसाध्य एको वेगो नास्तीति सूत्रकारस्तमुपेक्षाञ्चक्र इति हि सुवचम् ॥

१-१-३१. 'कारणसामान्ये द्रव्यकर्मणां कर्माकारणमुक्त'मित्यनन्तरसूत्रमपि पूर्वसूत्रविमर्शानुसारेणैवं प्रवृत्तं मन्तव्यं—नन्वनेककर्मसाध्यसंयोगादिगुणवत् तादृशं द्रव्यं कर्म चोच्यतामित्याशङ्कायां, सर्वथा द्रव्यकर्मविषये कर्मणः कारणत्वमेव नास्तीति प्रागुक्तमिति अनेककर्मसाध्यत्वस्य तत्र का प्रसक्तिरिति । अतः उपस्कारोक्तं—'ननु द्रव्यकर्मणी न कर्मकार्ये इति प्रागुक्तम् । संयोगविभागौ तु संयोगविभागकार्यावेव । तथाचेदानीं कर्मणः कारणत्वाभिधानं विरुध्यत इत्यत आह—कारणसामान्य इति ; न तु सर्वथाऽप्यकारणमेव कर्मेति विवक्षितमिति भावः' इतीदं न हृद्यमिति ॥

द्वितीयाह्निकारम्भे, 'कारणाभावात्कार्याभावः', 'न तु कार्याभावात्कारणाभाव' इति सूत्रद्वयम् । अत्र कार्यकारणभावो निरूप्यते । तस्य च पूर्वोपात्तकारणत्वकार्यत्वघटितसाधर्म्यशेषतया यदि प्रवृत्तिः, तदा प्रथमाह्निक एवेमे सूत्रे निविशेयाताम्—इति शङ्काऽवतरति । तत्रेदमेकं समाधानम्—आह्निकमिति अह्नि निर्वर्त्यमुच्यते । अतो महर्षिश्शिष्यानुपदिशन् पूर्वस्मिन्नह्नि तावत्युपरम्य द्वितीये दिने यत् उक्तशेषमुपाददे, अत इहाह्निके पूर्वोपयोगिनोऽपि प्रवेश इति । अन्यत्तु—नेदं सूत्रद्वयं पूर्वशेषतया प्रस्तूयते, किंतु सामान्यं विशेष इति बुद्ध्यपेक्षमित्युपरि बुद्धिरूपकार्यबलेन सामान्यादिस्थापनात्सामान्याद्यभावे बुद्धिर्न स्यात्; कारणाभावे हि कार्याभाव इत्युपपादनायेति । अथापरस्समाधिः—सत्यं पूर्वप्रसक्त्यैव कार्यकारणभावो निरूप्यते । अथापि तत्पृथक्कारः न्यायकुसुमाञ्जलिप्रभृतिग्रन्थदर्शितरीत्या कार्यकारणभावानङ्गीकारिचार्वाकमतादिनिरासैदम्पर्यप्रख्यापनाय । तथा च न पूर्वशेषत्वमस्य ; अपि तु पूर्वप्रसङ्गागतस्य प्राधान्यविवक्षैवेति । इदमेवाभिसन्धाय उपस्कारे प्रथमसूत्रे चार्वाकमतम्, द्वितीयसूत्रे सत्कार्यवादिसाङ्ख्यमतञ्च व्युदस्यते ॥

१-२-३. 'सामान्यं विशेष इति बुद्ध्यपेक्ष'मिति सूत्रं, 'द्रव्यत्वं गुणत्वं कर्मत्वञ्च सामान्यानि विशेषाश्चे'ति वक्ष्यमाणसूत्रानुसारेण परापरजातिरूपद्विविधसामान्यमात्रपरमिति मनसिकृत्य सामान्यमात्रपरतयैवोपस्कारे व्याख्यायत । तदपेक्षयोद्दिष्टसामान्यविशेषरूपपदार्थ-द्वयलक्षणपरमिदं सूत्रमिति ज्यायः । एवं तर्हि द्रव्यत्वं गुणत्वमित्युपरितनसूत्रविरोध इति न मन्तव्यम् । एवमत्र सामान्यविशेषयोर्लक्षणे कथिते, यदेव सामान्यं गोत्वादि तदेव महिषादितो व्यावृत्तिधीहेतुत्वाद्विशेषोऽपीति कथमनयोर्मिथो भेद इत्याशङ्कायां, न खलु सामान्यविशेषयोस्सर्वथैक्यम्; किञ्चित्सामान्यं विशेष एव न भवति; सा च सत्तेति [1]भावोऽनुवृत्तेरेव हेतुत्वात्सामान्यमेवेति सूत्रेण प्रदर्श्य, अन्यानि तु सामान्यानि यद्यपि विशेषरूपाणि, अथापि न विशेषस्सर्वस्सामान्यम्; किन्तु अन्त्यव्यतिरिक्तानामेव सामान्यतेति, द्रव्यत्वं गुणत्वं कर्मत्वञ्च सामान्यानि विशेषाश्च, अन्यत्रान्त्येभ्यो विशेषेभ्य इति सूत्राभ्यां बोधयति । अतश्च व्याप्यधर्मेषु शोध्यमानेषु एतन्न्यूनदेशवर्ति अन्यत् किञ्चिदस्तीति यत्र वक्तुं न शक्यते, तेषां तत एवान्त्यानामनुवृत्तधीगोचरतामलभमानानां कथङ्कारं सामान्यभावः? न च ते यथायथं द्रव्यादिगुणव्यक्तय एवेति साम्प्रतम्, अवश्यमेवान्ततः नित्यद्रव्येषु परमाण्वादिषु व्यावृत्तिबुद्धिनिर्वाहाय केषाञ्चिद्विशेषाणां स्वीकार्यत्वात् । अतश्च किञ्चित्सामान्यमेव; केचिद्विशेषा एव; केचित्तु सामान्यात्मानो विशेषभूताश्च । तत्र प्रथमनिर्दिष्टसामान्यपदेनानुवृत्तिबुद्धिबोध्यतया सत्ताया इव द्रव्यत्वादेरपि संग्रहे जाते, ये शिष्टा व्यावृत्तिमात्रहेतवः त एव विशेषपदविवक्षिता भवन्तीति न विभागसूत्रे सामान्यविशेषत्वसंकर इति सूत्रकृदभिसंधिः । तत् सिद्धं सामान्यं विशेष इति बुद्ध्यपेक्षमिति सूत्रमुद्दिष्टपदार्थद्वयमपि गोचरयतीति ॥

इति प्रथमोऽध्यायः ॥

SUMMARY

VAIŚEṢIKADARŚANA has no regular commentary older than Upaskāra by Śaṅkaramiśra who flourished after the 11th Century A.D. We can, however, realise the real form and meaning of many sūtras from the old commentaries by Udayana and Śrīdhara on the Praśastapādabhāsya. There are many sūtras unknown to Śaṅkaramiśra in the text, and some sūtras commented on by him are of a different form. In my 'Vaiśeṣikadarśanavimarśa,' already published in this Journal, I have explained all these facts and added an exact purport of each Chapter of the text. This thesis, 'Vaiśeṣikavyākhyāvimarśa' is undertaken to find out the real meaning of some sūtras on which Śankaramiśra's comments do not accord with the context

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1. भूसत्तायामिति हि स्मरन्ति । तस्माद्भावस्सत्ता ।

के ते सप्त महर्षयः चत्वारो मनवश्च ?

BY

Sri K. V. NILAMEGHACHARYA, Siromani.

के ते सप्त महर्षयश्चत्वारो मनवश्च ? ये

"महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥"

इति गीतादशमाध्यायषष्ठश्लोके भगवता निरदेशिषत ? अत्र व्याख्यातॄणां विप्रतिपत्तिदर्शनाद्विचार आवश्यकः प्रतिभाति । अत्र सिद्धान्ते महाभारते शान्तिपर्वणि नारायणीयोपाख्यानोपात्तानां मरीच्यादीनां सप्तानां महर्षीणां तत्र प्रतिष्ठितप्रामाण्ये पाञ्चरात्रे उपात्तस्य मनुचतुष्टयस्य च प्रतिपादनं साधयिष्यते । तेन भगवत्प्रोक्तयोर्भगवद्गीतापाञ्चरात्रयोरैकरस्यं सिध्यतीति फलवानेष विचारः । अत्र श्लोके केचिद्व्याख्यातारः "पूर्वे चत्वारः" इति समुदितं स्वातन्त्र्येण व्यक्तिविशेषोपस्थापकमित्यातिष्ठन्ते । अन्ये चत्वार इत्युत्तरत्र मनुष्वन्वेतीत्यभ्युपयन्त एव पूर्वे इत्यस्य पूर्वत्रान्वय उत्तरत्रान्वय उभयत्रान्वये च विप्रतिपद्यन्ते । पूर्वे इत्यस्य पूर्वत्रान्वयेऽपि किं समनन्तरातीतषष्ठचाक्षुषमन्वन्तरस्थसप्तर्षिपरामर्शिता उत प्राथमिकस्वायंभुवमन्वन्तरस्थसप्तर्षिपरामर्शितेति विवदन्ते । चत्वारो मनव इत्यत्र किं चातुर्वर्ण्यविभक्ता देवरूपा यौगिका मनवो गृह्यन्ते ? उत ब्रह्मसावर्णरुद्रसावर्णधर्मसावर्णदक्षसावर्णाश्चत्वारः सावर्णा मनवो गृह्यन्ते? उत स्वायंभुवाद्याश्चत्वारो मनवो गृह्यन्ते इति विप्रतिपद्यन्ते । स्वायंभुवादिमनुचतुष्कग्रहणेऽपि चतुर्थतामसस्थाने पञ्चमं रैवतं गृहीत्वा किं चतुष्ट्वसंख्या पूरणीया ? उत चतुर्थतामसग्रहणेनैवेति विप्रतिपत्तिः ; तदर्थं विप्रतिपद्यते किं तामसो भगवतोऽवतार इति पृथक् कार्यं उत नेति । एवं बह्व्यो विप्रतिपत्तयो भवन्तीति विचार आवश्यक एव ॥

अत्र पूर्वत्रोत्तरत्र चानन्विताभ्यां परस्परमन्विताभ्यां "पूर्वे चत्वार" इति पदाभ्यां स्वातन्त्र्येण व्यक्तिविशेषा उपस्थाप्यन्त इति नीलकण्ठमधुसूदनसरस्वतीसदानन्ददैवज्ञसूरिश्रीधरवेङ्कटनाथपुरुषोत्तमजीमहाराजकेशवकाश्मीरिभट्टाचार्यलोकमान्यबालगङ्गाधरतिलकमहाशया व्याचक्षते । परन्त्वत्रोपस्थापनीयव्यक्तिविशेषविषये तिलकमहाशयस्येतरेषां च वैमत्यं विद्यते । सनकसनन्दनसनातनसनत्कुमारा उपस्थाप्यन्ते इति नीलकण्ठादीनां मतम् । आत्मजीवमनोहङ्काररूपा वासुदेवसंकर्षणप्रद्युम्नानिरुद्धसंज्ञकाः सप्तर्षिभ्यः पूर्वोत्पन्नाश्चत्वारो व्यूहाः पाञ्चरात्रसिद्धनित्यत्वस्वातन्त्र्यखण्डनार्थं भगवदुत्पन्नत्वभगवत्पारतन्त्र्यबोधनार्थं चेह परामृश्यन्त इति तिलकमहाशयस्य मतम् । अत्र समालोच्यते—अत्र 'पूर्वे चत्वार' इत्यनेन

स्वातन्त्र्येण व्यक्तिविशेषा उपस्थाप्यन्त इति वादोऽयुक्तः प्रतिभाति । तथा हि—अत्र श्लोके "महर्षयः मनवः" इति पदद्वयमेव व्यक्तिविशेषशक्तं समस्ति ; न तृतीयं किमपि पदम् । अन्यत् सर्वं पदं पूर्वत्रोत्तरत्र वा विशेणतयाऽन्वेतीत्येव स्वरसतः प्रतीयते । अस्यां दशायां पूर्वे चत्वार इत्यनेन स्वातन्त्र्येण व्यक्तिविशेषपरामर्शो न घटते । किंच महर्षयः सप्तेति महर्षयः सप्तत्वसंख्याकतया निर्दिश्यन्ते । अग्र्यप्रायन्यायादनन्तरोपात्ता मनवोऽपि संख्याविशेषमाकाङ्क्षन्ति । अस्यां दशायां चत्वार इति पदं स्वरसतो मनुष्वेवान्वाययितुं युक्तम् । अतः पूर्वे चत्वार इति पदाभ्यां स्वातन्त्र्येण व्यक्तिविशेषोपस्थापनं न स्थाने । तथात्वे हि महर्षयः सप्तत्वसंख्याकतया, पूर्वे चत्वार इत्युक्ता व्यक्तयश्चतुःसंख्याकतया परामृश्यन्ते मनवस्तथेत्युक्ता मनवस्तु न संख्यावैशिष्ट्येन परामृश्यन्ते इति वैरूप्यं प्रसज्येत । कोटिद्वयविषये संख्यां निर्दिशन् भगवान् मनुविषये तां कुतो नाह ? न तावदानन्त्यात् , तेषां चतुर्दशसंख्याकत्वेन मितत्वात् ; नापि तत्संख्यायाः प्रसिद्धत्वात् , तर्हि सप्तर्षिषु सप्तत्वसंख्यायाः सनकादिषु व्यूहेषु वा चतुष्ट्वसंख्यायाः प्रसिद्धतरतयाऽनिर्देशप्रसङ्गात् । अतः पूर्वे चत्वार इति न स्वातन्त्र्येण व्यक्तिचतुष्कोपस्थापकम् । किन्तु चत्वार इत्युपात्तं मनुष्वन्वेतीति पक्षएव युक्तः । महर्षीणां सप्तत्वसंख्याकतया बोधने वृत्तेऽग्रे प्रतिपाद्यानां मनूनां संख्यावैशिष्ट्येन बोधनं हि युक्तम् । इह श्लोके "महर्षयः, मनवः" इति विशेष्यद्वयमेव निर्दिष्टं दृश्यते, परमते चत्वार इत्यस्य विशेष्यभूताः सनकादयो व्यूहा वा न निर्दिश्यन्ते, एवं च स्वाभिमतं यत्किञ्चित्पदमध्याहृत्य तदर्थे चतुष्ट्वसंख्यान्वयवर्णनमतिप्रसङ्गमापादयेत् । अतः संख्यासापेक्षेषु मनुषु संख्यान्वयवर्णनमेव युक्तिमत् । चत्वार इति च विशेष्यमाकाङ्क्षति, महर्षीणां संख्यावैशिष्ट्येन निर्देशात् तत्तुल्यन्यायेन मनवोऽपि संख्यामपेक्षन्त इति मनुष्वेव चतुष्ट्वान्वयो युक्तः । अतः पूर्वे चत्वार इत्यस्य स्वातन्त्र्येण व्यक्तिविशेषोपस्थापकत्वं न युक्तम् । किञ्च, हेत्वन्तरेणापि प्रकृते सनकादिचतुष्कपरामर्शो न घटते । महाभारते नारायणीयोपाख्याने ३४९ अध्याये ७०—७२ श्लोकैः—

"सनः सनत्सुजातश्च सनकः ससनन्दनः ।
सनत्कुमारः कपिलः सप्तमश्च सनातनः ॥
सप्तैते मानसाः प्रोक्ता ऋषयो ब्रह्मणः सुताः ।
स्वयमागतविज्ञाना निवृत्तिं धर्ममास्थिताः ॥
एते योगविदो मुख्याः सांख्यशास्त्रप्रवर्तकाः ।
आचार्या धर्मशास्त्रेषु मोक्षधर्मप्रवर्तकाः ॥"

इति सप्तसंख्याकतयोक्तानामत एव "महर्षयः सप्त" इत्यनेन तन्त्रेण परामर्शनीयानां सनकादीनां सप्तानां मध्ये त्रीनुपेक्ष्य चतुर्णामेव विशिष्य ग्रहणे कोऽपि हेतुर्न दृश्यते । किंच

हेत्वन्तरेणापि सनकादिपरामर्शो न संजाघटीति; तेषां परामर्शे हि "येषां लोक इमाः प्रजाः" इत्यनेनोच्यमानो जन्यजनकभावसंबन्धो न घटते। ते हि बाल्यादारभ्य सन्न्यासिनोऽभूवन्, प्रजासृष्टिं नाकुर्वन्, ब्रह्मा तेषु रुष्टो बभूवेति पुराणादवगम्यते। तथा हि श्रीविष्णुपुराणे प्रथमेंऽशे सप्तमेऽध्याये—

"सनन्दनादयो ये च पूर्वसृष्टास्तु वेधसा।
न ते लोकेष्वसज्जन्त निरपेक्षाः प्रजासु ते॥
ते सर्वेऽभ्यागतज्ञाना वीतरागा विमत्सराः।
तेष्वेवं निरपेक्षेषु लोकसृष्टौ महात्मनः॥
ब्रह्मणोऽभून्महान् क्रोधस्त्रैलोक्यदहनक्षमः॥" इति प्रतिपाद्यते।

श्रीभागवतेऽपि तृतीयस्कन्धे द्वादशेऽध्याये—

"भगवद्ध्यानपूतेन मनसाऽन्यांस्ततोऽसृजत्।
सनकं च सनन्दं च सनातनमथात्मभूः॥
सनत्कुमारं च मुनीन् निष्क्रियानूर्ध्वरेतसः।
तान् बभाषे स्वभूः पुत्रान् प्रजाः सृजत पुत्रकाः॥
तन्नैच्छन् मोक्षधर्माणो वासुदेवपरायणाः।
सोऽवध्यातः सुतैरेवं प्रत्याख्यातानुशासनैः।
क्रोधं दुर्विषहं जातं नियन्तुमुपचक्रमे॥

इति प्रतिपाद्यते। अतो नित्यसन्न्यासिनां तेषां न प्रजाजनकताऽस्तीति येषां लोक इमाः प्रजाः इति नाञ्जस्येनोपपद्यते। न च तर्हि गुरुशिष्यभावः संबन्धोऽस्त्विति वाच्यम्, तथा सति सप्तर्षिविषये "येषां लोक इमाः प्रजाः" इत्यस्य जन्यजनकभावसंबन्धपरत्वं सनकादिविषये गुरुशिष्यभावसंबन्धपरत्वमिति वैरूप्यं प्रसज्येत। अत उभयविधसंबन्धोपपत्तये "विद्यया जन्मना च सन्ततिभूताः" इत्यानन्दगिरिमधुसूदनसरस्वतीश्रीधरादिभिर्वर्णितो भावस्तदा त्व एव शोभेत, यद्येकरूपः संबन्धो दुरुपपादः स्यात्। सिद्धान्ते तु जन्यजनकभावरूप एक एव संबन्ध उभयानुगत उपपादयिष्यते।

अथात्र तिलकमहाशयस्य मतं परीक्ष्यते—अत्र चत्वार इत्यनेन व्यूहपरामर्शे पूर्ववद्विशेष्याध्याहारः संख्यान्वयसापेक्षमनुषु संख्यानन्वयश्च प्रसज्येते। किंच हेत्वन्तरेणापि व्यूहपरामर्शो न घटते, भगवदभिन्नतया तान्त्रिकैरभिमतानां तेषां व्यूहानां भगवद्भिन्नजीव-कोटिनिविष्टसप्तर्षिमनुमध्ये परामर्शो हि गत्यन्तरे संभवति नोपपद्यते। तेषां कार्यत्वपारतन्त्र्य-प्रतिपादनपूर्वं पाञ्चरात्रसिद्धान्तखण्डनार्थमिह परामर्श इत्यप्ययुक्तम्, तत्स्वरूपमभ्युपेत्यैव भगवत्कार्यत्वपारतन्त्र्यादि विधातव्यम्। तर्हि धर्मिग्राहकमानेन भगवदभिन्नत्वेन प्रतिपन्नेषु

भगवत्पारतन्त्र्यादि विधातुं न शक्यते, तस्य भेदाधिष्ठानत्वात्; यदि तत्स्वरूपानभ्युपगम एव संमतः, तर्हि पूर्वे चत्वार इत्यनुवदितुमेव न शक्यते, अनुवादस्य प्राप्तिसापेक्षत्वात्। अतः परैः पाञ्चरात्राधिकरणे शिक्षितां शैलीमनुरुध्य गीताया अपि पाञ्चरात्रखण्डनपरत्वं क्वचित् प्रदर्शनीयमित्यभिनिवेशेनैवात्र पूर्वे चत्वार इत्यस्य चतुर्व्यूहीपरत्वं क्लिष्टगत्या वर्ण्यते इति स्फुटं प्रतीयते। अतः पूर्वे चत्वार इत्यस्य स्वातन्त्र्येण सनकादिचतुष्कपरामर्शकत्वं व्यूहचतुष्कपरामर्शकत्वं वा न युक्तमिति सिद्धम्। किंच हेत्वन्तरेणापि चतुर्व्यूहपरत्वं न युज्यते। तन्मते वासुदेवः परमात्मा, तस्मात् सङ्कर्षणप्रद्युम्नानिरुद्धरूपव्यूहत्रय्या उत्पादेऽपि चतुर्व्यूह्या उत्पत्त्यसंभवात्। अत्र केचिदाहुः—पूर्वे चत्वार इत्यनेन व्यष्टिबुद्धिमनोहंकारचित्ताख्याः चत्वारः पितर आख्यायन्ते। ये महाभारते शान्तिपर्वणि ३१६ अध्याये—

"सृजत्यहंकारमृषिर्भूतं दिव्यात्मकं तथा।
चतुरश्चापरान् पुत्रान् देहात्पूर्वं महानृषिः॥
ते वै पितॄणां पितरः श्रूयन्ते राजसत्तम।
देवाः पितॄणां च सुता देवैर्लोकाः समावृताः॥"

इति प्रतिपाद्यन्त इति, तन्न मनोरमम्। एषां व्यष्टिमनोबुद्ध्यहंकारचित्तरूपत्वे तेषां पितृत्वं गौणं प्रसज्यते। तदभिमानिदेवतारूपत्वे देहात् सृष्ट्युक्त्या मानसत्वमिहोच्यमानं न घटेत।

अथान्ये आहुः। महाभारते शान्तिपर्वणि ३०२ अध्याये—

"मूलगोत्राणि चत्वारि समुत्पन्नानि पार्थिव।
अङ्गिराः कश्यपश्चैव वसिष्ठो भृगुरेव च॥
कर्मणाऽन्यानि गोत्राणि समुत्पन्नानि पार्थिव॥"

इति मूलगोत्रप्रवर्तकाश्चत्वार ऋषयोऽत्र विवक्षिताः, पूर्वे इति विशेषणस्वारस्यात् संख्याबलाच्चेति; तन्न, एषां सप्तर्षिष्वेवान्तर्भावात्पृथक् प्रतिपादननैरपेक्ष्यात्। अतः "पूर्वे चत्वारः" इत्यनेन स्वातन्त्र्येण व्यक्तिचतुष्कपरामर्शो न संभवतीति सिद्धम्॥

अथ चत्वार इत्यस्योत्तरत्र मनुष्वन्वयमभ्युपयतां पूर्वे इत्यस्य पूर्वत्रोत्तरत्रोभयत्रान्वये विप्रतिपद्यमानानां वादिनां मतानि समालोचयामः। तत्र ब्रह्मणो दिनं कल्प इत्युच्यते। सांप्रतं श्वेतवराहकल्पः प्रवर्तते। ब्रह्मण एकैकस्मिन्नपि कल्पे चतुर्दश मनवो भवन्ति—स्वायंभुवस्स्वारोचिषउत्तमस्तामसो रैवतश्चाक्षुषो वैवस्वतस्सावर्णिर्दक्षसावर्णिर्ब्रह्मसावर्णिर्धर्मसावर्णीरुद्रसावर्णिर्देवसावर्णिरिन्द्रसावर्णिश्चेति। एषां निरूपणं श्रीभागवतेऽष्टमस्कन्धे प्रथमपञ्चमत्रयोदशेष्वध्यायेषु, विष्णुपुराणे तृतीयेंऽशे प्रथमद्वितीययोरध्याययोश्चाकारि। प्रतिमन्वन्तरं सप्तर्षयो देवता इन्द्रश्च विभिद्यन्ते, विभिद्यमानानामेषां स्वरूपं च तेष्वेवाध्यायेष्ववर्णि। हरिवंशे-

ऽपि सप्तमेऽध्याये चतुर्दशमनूनां सप्तर्षीणां च निरूपणं दृश्यते । अत्र "महर्षयः सप्त भृग्वादयः पूर्वेऽतीतकालसंबन्धिनः चत्वारो मनवस्तथा सावर्णा इति प्रसिद्धाः" इति श्रीशाङ्करभाष्येण मध्ये व्याख्यातस्य पूर्वपदस्य किं पूर्वत्रोतोत्तरत्वान्वय इति विशिष्याज्ञानेऽपि तथेति मनूनामप्याद्यत्वेन पूर्वत्वमुच्यत इत्यानन्दगिरिव्याख्यानुरोधेन पूर्वे इत्यस्य सप्तर्षिषु शाब्दो मनुष्वार्थोऽन्वय इत्यवगमात् भृग्वादीनां सप्तर्षीणां सावर्णानां चतुर्णां मनूनां चात्र प्रतिपादनमित्याशयोऽवगम्यते । अत्र सावर्णा इतःपरमेव मनुपदमारोक्ष्यन्ति, सांप्रतं सप्तमो वैवस्वतो मनुः प्रवर्तते । अतो भाविनां कथं पूर्वत्वमुच्यते इति चेत्तेषां पदाधिरोहणस्य भावित्वेऽपि पूर्वमेव लब्धजन्मत्वात्पूर्वत्वमुपपद्यत इति कथंचिद्योजनीयम् । इमं क्लेशमभिसन्धायैव श्रीभगवद्रामानुजाचार्यैः पूर्वे इत्यस्यान्वयो महर्षिष्वेव कृतो न मनुषु । इत्थं पूर्वे इत्यस्योत्तरत्वान्वये श्रीरामानुजाचार्याणां श्रीशङ्कराचार्याणां च वैमत्येऽपि परामर्शनीयव्यक्तिविषये नास्ति वैमत्यं, भृग्वादिसप्तर्षीणां सावर्णमनूनां परिग्रहस्यैवोभाभ्यां प्रतिपादनात् । महर्षीणां भृग्वादित्वेनैव बहुलो व्यवहारो दृश्यते । भारते (१३. १४. २८०) "स्वायंभुवाद्या मुनयो भृग्वाद्या ऋषयस्तथा" इत्युच्यते । शिवपुराणे (ज्ञा.सं.१६.६१) "भृग्वाद्याश्च मुनीश्वराः" इत्युच्यते । ब्रह्माण्डपुराणे (पू. १३. ८३) "भृग्वादयश्च ये सप्त जज्ञिरे च महर्षयः" इत्युच्यते । कालिदासेनापि रघुवंशे दशमसर्गे "भृग्वादीननुगृह्णन्तं सौखशायनिकानृषीन्" इति प्रतिपाद्यते । गीयते च "महर्षीणां भृगुरह"मिति । अत एव शङ्कररामानुजाचार्याभ्यां "भृग्वादयो महर्षयः" इत्यभाषि । ते च भृग्वादयः के, किं समनन्तरातीते षाष्ठे चाक्षुषे मन्वन्तरे स्थिताः,

"भृगुर्नभो विवस्वांश्च सुधामा विरजास्तथा ।
अतिनामा सहिष्णुश्च सप्तैते तु महर्षयः ।
चाक्षुषस्यान्तरे तात मनोर्देवानिमान् शृणु ॥

इत्युक्ता (हरिवंशे) गृह्यन्ते? उत प्रथमे स्वायंभुवमन्वन्तरे स्थिताः,

"मरीचिरत्रिर्भगवानङ्गिराः पुलहः क्रतुः ।
पुलस्त्यश्च वसिष्ठश्च सप्तैते ब्रह्मणः सुताः ॥
उत्तरस्यां दिशि तथा राजन् सप्तर्षयः स्मृताः ।
नाभा नाम तथा देवास्त्वासन् स्वायंभुवेऽन्तरे ॥"

इति हरिवंशे वर्णिताः मरीच्यादयो गृह्यन्ते? प्रथमपक्षो न युज्यते, तेषां भृग्वादित्वसंभवेऽपि मानसत्वे दृढतरप्रमाणाभावात् । वैवस्वतमन्वन्तरेऽष्टाविंशतितमे द्वापरेऽर्जुनाय गीताया उपदेशात्तात्कालिकानाम्

"अत्रिर्वसिष्ठो भगवान् कश्यपश्च महानृषिः ।
गौतमश्च भरद्वाजो विश्वामित्रस्तथैव च ॥
तथैव पुत्रो भगवानृचीकस्य महात्मनः ।
सप्तमो जमदग्निश्च ऋषयः सांप्रतं दिवि ॥"

इत्युक्तसंज्ञकानामुचितस्य ग्रहणस्य पूर्वे इति विशेषणबलात्त्यागेऽपि समनन्तरातीतषाष्ठमन्वन्तरस्थभृग्वादिग्रहणं नोपपद्यते । प्रथमातिक्रमे कारणाभावेन प्रथमस्वायंभुवमन्वन्तरस्थमरीच्यादिग्रहणस्यैवोपपन्नत्वात् तेषां पुराणप्रसिद्धतया मानसत्वस्याप्याञ्जस्येनाऽन्वयात् तेषां प्राथमिकानां भगवत्कार्यत्वभगवत्पारतन्त्र्ययोर्लाभे अन्येषां तयोः कैमुत्यन्यायेन लाभसंभवेनोक्तिनैरपेक्ष्याच्च । महाभारतेऽन्यत्रापि पुराणेषु मरीच्यादय एव ब्रह्मणो मानसपुत्रत्वेनाख्यायन्ते । तथा हि श्रीविष्णुपुराणे प्रथमेंऽशे सप्तमेऽध्याये—

"अथान्यान् मानसान् पुत्रान् सदृशानात्मनोऽसृजत् ।
भृगुं पुलस्त्यं पुलहं क्रतुमङ्गिरसं तथा ॥
मरीचिं दक्षमत्रिं च वसिष्ठं चैव मानसान् ।
नव ब्रह्माण इत्येते पुराणे निश्चयं गताः ॥"

इत्युक्तेषु भृग्वादिषु नवसु मानसपुत्रेषु मरीच्यत्र्यङ्गिरःपुलस्त्यपुलहक्रतुवसिष्ठा एव सप्तर्षित्वेन प्रख्याप्यन्ते । तस्मिन्नेव पुराणे ध्रुववृत्तान्तवर्णने, 'स ददर्श मुनींस्तत्र सप्त पूर्वागतान् ध्रुवः ।' इत्युक्त्वा मरीच्यादिसप्तकेनोपदेशकरणस्य वर्णनात् । श्रीभागवते तृतीयस्कन्धे द्वादशेऽध्याये—

"अथाभिध्यायतः सर्गं दश पुत्राः प्रजज्ञिरे ।
भगवच्छक्तियुक्तस्य लोकसन्तानहेतवः ॥
मरीचिरत्र्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः ।
भृगुर्वसिष्ठो दक्षश्च दशमस्तत्र नारदः ॥"

इति मरीच्यादयो वर्ण्यन्ते । मनुस्मृतौ प्रथमेऽध्याये—

"'अहं प्रजाः सिसृक्षुस्तु तपस्तप्त्वा सुदुश्चरम् ।
पतीन् प्रजानामसृजं महर्षीनादितो दश ॥
मरीचिमत्र्यङ्गिरसौ पुलस्त्यं पुलहं क्रतुम् ।
प्रचेतसं वसिष्ठं च भृगुं नारदमेव च ॥"

इति मरीच्यादयो वर्ण्यन्ते । महाभारते शान्तिपर्वणि ३४९-तमेऽध्याये—

"मरीचिरङ्गिराश्चात्रिः पुलस्त्यः पुलहः क्रतुः ।
वसिष्ठ इति सप्तैते मनसा निर्मिता हि ते ॥

एते वेदविदो मुख्या वेदाचार्याश्च कल्पिताः ।
प्रवृत्तिधर्मिणश्चैव प्राजापत्ये च कल्पिताः ॥"

इति वर्ण्यन्ते । अत्र गीतायां वर्ण्यमानं मानसत्वं येषां लोके इमाः प्रजा इति प्राजापत्यं चैष्वाञ्जस्येनोपपद्यते । तथा शान्तिपर्वणि २०७ अध्याये—

"एकः स्वयंभूर्भगवानाद्यो ब्रह्मा सनातनः ।
ब्रह्मणस्सप्त वै पुत्रा महात्मानः स्वयंभुवः ॥
मरीचिरत्र्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः ।
वसिष्ठश्च महाभागः सदृशा वै स्वयंभुवा ।
सप्त ब्रह्माण इत्येते पुराणे निश्चयं गताः ॥

इत्येते एव वर्ण्यन्ते । इमे मरीच्यादय एव नभसि सप्तर्षित्वेन प्रकाशन्ते इति बृहत्संहितायां वर्ण्यते—

"सैकावलीव राजति ससितोत्पलमालिनी सहासेव ।
नाथवतीव च दिग्यैः कौबेरी सप्तभिर्मुनिभिः ॥
ध्रुवनायकोपदेशान्नरिनर्तीवोत्तरा भ्रमद्भिश्च ।
यैश्चारमहं तेषां कथयिष्ये वृद्धगर्गमतात् ॥
पूर्वे भागे भगवान् मरीचिरपरे स्थितो वसिष्ठोऽस्मात् ।
तस्याङ्गिरास्ततोऽत्रिस्तस्यासन्नः पुलस्त्यश्च ॥
पुलहः क्रतुरिति भगवान् आसन्नानुक्रमेण पूर्वाद्याः ।
तत्र वसिष्ठं मुनिवरमुपाश्रिताऽरुन्धती साध्वी ॥" इति ।

अतो बहुभिः प्रमाणैर्मरीच्यादीनां मानसत्वस्य प्रजापतित्वस्य चाम्रेडनात् 'पूर्वे' इति विशेषणात्प्रथमातिक्रमे कारणाभावाच्च नारायणीयगीतयोरैकार्थ्यस्य बहुभिः प्रमाणैः साधयिष्यमाणत्वाच्च तत्रोक्ता मरीच्यादय एवात्र गृह्यन्ते इति युक्तम् । अमुमेव पक्षं श्रीमन्तो मध्वाचार्या अशिश्रियन् । तर्हि भृग्वादिपरामर्शनपरयोः श्रीशंकररामानुजाचार्यभाष्ययोः का गतिरिति चेदत्र केचित्—अगतिरेव गतिः, भृग्वादयो हि समनन्तरातीतषाष्ठचाक्षुषमन्वन्तरस्थिततयोद्धृतहरिवंशश्लोकेन ज्ञायन्ते । ते च—

"भृगुर्नभो विवस्वांश्च सुधामा विरजास्तथा ।
अतिनामा सहिष्णुश्च सप्तैते तु महर्षयः ॥

चाक्षुषस्यान्तरे तात"ेति वर्ण्यन्ते । एषां परामर्शोऽनुपपन्नः, मानसत्वे संप्रतिपन्नप्रमाणाभावात् अतीतेषु षट्सु मन्वन्तरेषु प्रथमातिक्रमे कारणाभावात् प्रथमस्वायंभुवमन्वन्तरस्थ-

मरीच्यादिसप्तर्षिपरामर्शस्यैव युक्तत्वाच्च । अत एव "पूर्वे सप्तर्षयः 'मरीचिरत्र्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः । वसिष्ठश्च महातेजाः' इति मोक्षधर्मोक्ताः" इति भाष्यं, "महर्षयः सप्त भृग्वादयः इति शंकरः, तदसत् । पूर्वे इति विशेषणेन प्रथममन्वन्तरस्थानामेव ग्रहणस्योचितत्वात् मोक्षधर्मसंवादाच्चेति भावेनाह—पूर्वे इति" इत्यवतारयन् जयतीर्थमुनिः शंकराचार्यमतमचखण्डत् । इदं खण्डनमत्र श्रीशंकराचार्यमतमनुसरतो श्रीरामानुजाचार्यस्य मतेऽपि प्रसजतीत्याहुः । परे त्वाचक्षते—मध्वाचार्यभाष्यव्याख्यात्रा शंकराचार्यमतखण्डनं यदकारि तदेवासत् । शंकराचार्याणामपि प्रथममन्वन्तरस्थपरामर्श एव तात्पर्यस्य आद्या भृग्वाद्यो वसिष्ठान्ता इत्यानन्दगिरिव्याख्ययाऽवगमात् । तर्हि प्रथममन्वन्तरस्थानां मरीच्यादित्वात् भृग्वादित्वं कथमिति चेत् तथा च पुराणम्—

"भृगुं मरीचिमत्रिं च पुलस्त्यं पुलहं क्रतुम् ।
वसिष्ठं च महातेजाः सोऽसृजन्मनसा सुतान् ॥
सप्त ब्रह्माण इत्येते पुराणे निश्चयं गताः ॥"

इति मधुसूदनसरस्वतीकेशवकाश्मीरिभट्टश्रीधरधनपतिसूरिदैवज्ञपण्डितसूर्यैरुदाहृतवचनात् तेषां भृग्वादित्वमपि संभवति । श्रीरामानुजभाष्यव्याख्यात्रा श्रीवेदान्तदेशिकेन श्रीवल्लभाचार्येण श्रीधरेणापि भृग्वादिग्रहणार्थं "सप्त ब्रह्माण इत्येते पुराणे निश्चयं गताः" इति पूर्वोदाहृतवचनखण्डस्योदाहरणात्पूर्वोदाहृतवचनस्य सर्वसंमतत्वं विज्ञायते । मध्वाचार्योदाहृतमोक्षधर्मवचनप्रतिपादिता मरीच्यत्रिपुलस्त्यपुलहक्रतुवसिष्ठाः षडप्यनेनापि मधुसूदनसरस्वतीसमुदाहृतवचनेन प्रतिपाद्यन्ते; क्वचिदङ्गिराः क्वचिद्भृगुरित्येतावान् भेदः शिष्यते, अयमपि भेदः सुपरिहरः एकस्यैव महर्षेर्भृगुशब्देनाङ्गिरःशब्देन च प्रतिपादनसंभवात्, यतस्तस्य नामद्वयवत्त्वमुपपद्यते । एकस्यैव नामद्वयं ब्रह्माण्डपुराणे पूर्वभागे (१३-१०३)—

"तेषां सप्तर्षयः पूर्वमासन् ये तान्निबोधत ।
भृग्वङ्गिरा मरीचिश्च पुलस्त्यः पुलहः क्रतुः ।
अत्रिश्चैव वसिष्ठश्च सप्त स्वायंभुवेऽन्तरे ॥"

इति एकविषये भृग्वङ्गिरा इति नामोल्लेखप्रतीयते । अतो भृगोरङ्गिरसश्चैकत्वात् तन्महर्षिसप्तकं भृग्वादित्वेन व्यवहर्तुं शक्यमिति प्रथममन्वन्तरस्थसप्तर्षिप्रतिपादनतात्पर्यस्य श्रीशंकराचार्यभाष्ये तदनुसारिणि श्रीरामानुजाचार्यभाष्येऽपि संभवात् षाष्ठचाक्षुषमन्वन्तरस्थप्रतिपादनपरत्वस्याभावात् श्रीशंकराचार्यभाष्यदूषणं श्रीमाध्वभाष्यव्याख्यातृकृतमनुपपन्नमेवेति । केवलं चाक्षुषमन्वन्तरेऽपि भृग्वादिमहर्षिसप्तकसंभवात् तत्प्रतिपादनपरत्वं शंकराचार्यभाष्यस्योन्नीय दूषणमकारि । वस्तुतो भृग्वङ्गिरःशब्दयोरेकनामत्वस्योदाहृत-

ब्रह्माण्डपुराणवचनेन प्रतीतेरङ्गिरोघटितस्य प्रथममन्वन्तरस्थमहर्षिसप्तकस्य लोकप्रसिद्धभृग्वादित्वेन व्यवहारे दोषाभावात् प्रथममन्वन्तरस्थपरामर्शपरत्वमेव भाष्यस्येति तद्दूषणं निर्मूलमेव। सप्तर्षीणां भृग्वादित्वेनैव व्यवहारो भूयान् दृश्यते। तथाहि—"अग्निः पूर्वेभिर्ऋषिभिरिति (ऋक्संहिता १. १. १२) मन्त्रभाष्ये स्कन्दस्वामिना पूर्वेभिरस्मत्तः पूर्वकालैर्भृग्वङ्गिरःप्रभृतिभिरिति व्याकारि। भारतेऽन्यत्र च "स्वायंभुवाद्या मनवो भृग्वाद्या ऋषयस्तथा" इति निर्दिश्यते। एवं "भृग्वाद्याश्च मुनीश्वराः" इति शिवपुराणे (ज्ञा. सं. १६. ६१)," भृग्वादयश्च ये सप्त जज्ञिरे च महर्षयः" इति ब्रह्माण्डपुराणे (पू. १३. ८३) च निर्दिश्यते। "भृग्वादीननुगृह्णन्तं सौखशायनिकानृषीन्" इति रघुवंशे दशमसर्गे कालिदासोऽपि वर्णयांबभूव। "महर्षीणां भृगुरह"मिति गीताऽपि महर्षीणां भृग्वादित्वेन व्यपदेशमुपोद्बलयति प्राधान्येन व्यपदेशा भवन्तीति न्यायादिति।

अथात्र सप्तर्षिविषये मतान्तराणि परामृश्यन्ते। अत्र नव्याः प्राहुः—ऋग्वेदमन्त्रद्रष्टृत्वेन प्रसिद्धाः कश्यपभरद्वाजगौतमात्रिविश्वामित्रजमदग्निवसिष्ठाः (सर्वानु. ७-२-१५) परामृश्यन्ते महर्षयः सप्त पूर्वे इतीति। कश्यपादिपरामर्शं व्याचक्षाणस्य ज्ञानदेवस्यापीमे एवाभिमता इति विज्ञायते। इम एव संप्रति सप्तमे वैवस्वतमन्वन्तरे विद्यमानाः सप्त महर्षय इति विज्ञायते हरिवंशे प्रतिमन्वन्तरस्थसप्तर्षिवर्णनप्रकरणे—

"अत्रिर्वसिष्ठो भगवान् कश्यपश्च महानृषिः।
गौतमश्च भरद्वाजो विश्वामित्रस्तथैव च॥
तथैव पुत्रो भगवानृचीकस्य महात्मनः।
सप्तमो जमदग्निश्च ऋषयः सांप्रतं दिवि॥

इति वर्णनात्। अयमपि पक्षो न संगच्छते एषां वैवस्वतमन्वन्तरस्थतया पूर्वत्वाभावात् मानसत्वाभावाच्च।

अन्ये व्याचक्षते—यदत्र महर्षयः सप्त पूर्वे इति सप्तेन्द्रियाणि गृह्यन्ते, यानि "सप्त ऋषयः प्रतिहिताः शरीरे (शु. य. वा. सं. ३४.५५) तिर्यग्बिलश्चमस ऊर्ध्वबुध्नो यस्मिन् यशो निहितं विश्वरूपम्। अत्रासत ऋषयः सप्त साकं येऽस्य गोपा महतो बभूवुः॥ (अथ. सं. १०. २६. ९.) तदेष श्लोको भवति, अर्वाग्बिलश्चमस ऊर्ध्वबुध्नस्तस्मिन् यशो निहितं विश्वरूपम्। तस्यासत ऋषयः सप्त तीरे वागष्टमी ब्रह्मणा संविदानेत्यर्वाग्बिलश्चमस ऊर्ध्वबुध्न इतीदं तच्छिर एष ह्यर्वाग्बिलश्चमस ऊर्ध्वबुध्नस्तस्मिन् यशो निहितं विश्वरूपमिति प्राणा वै यशो विश्वरूपं प्राणानेतदाह तस्यासत ऋषयः सप्त तीर इति प्राणा वा ऋषयः प्राणानेतदाह वागष्टमी ब्रह्मणा संविदानेति वाग्घ्यष्टमी ब्रह्मणा

संवित्तेः" इति (बृह. २.२. ३.) वेदेषूपनिषत्सु च वर्ण्यन्ते । 'सप्त ऋषयः प्रतिहिताः शरीरे षडिन्द्रियाणि विद्या सप्तमी' (नि. १२. ३७. १) इति यास्कोऽप्याहेति । इदमापातरमणीयम्, इन्द्रियाणां ऋषित्वस्यौपचारिकत्वात्, मानसत्वाभावात्, येषां लोके इमाः प्रजा इति प्रजाजनकत्वाभावाच्च । अतो भृग्वादयः सप्तर्षय एव गृह्यन्त इति सिद्धम् ।

अथ चत्वारो मनवस्तथेत्यत्र के ते चत्वारो मनवो गृह्यन्त इति विचार्यते । तत्र दक्षसावर्णिर्ब्रह्मसावर्णिर्धर्मसावर्णीरुद्रसावर्णिरित्येते चत्वारो मनवो गृह्यन्त इति श्रीशंकराचार्यः श्रीरामानुजाचार्यश्च व्याचक्षाते । स्वायंभुवस्वारोचिषोत्तमरैवताश्चत्वारो मनवो गृह्यन्त इति मध्वाचार्यो व्याचष्टे । स्वायंभुवस्वारोचिषोत्तमतामसा गृह्यन्ते इति ज्ञानदेवो व्याचष्टे । मनुशब्दस्य यौगिकतामभिप्रेत्याव्याकृतब्राह्मणोक्ता ब्राह्मणक्षत्रियवैश्यशूद्रभेदेन चतुर्विधा ज्ञानाधिका देवा गृह्यन्त इति माध्वैकदेशिनो व्याचक्षते; मनवो मन्त्राः पूर्वे इति मनुविशेषणम्; ते ओंकारवषट्कारव्याहृतिसावित्रीरूपा ऋग्यजुःसामाथर्वाणो वेति नव्या व्याचक्षते । तत्र नव्यमतमसाधु, (१) रूढिर्योगमपहरतीति न्यायाद्रूढार्थकमनुशब्दाङ्गीकार एव स्थाने, न तु यौगिकार्थकमनुशब्दस्वीकारः । (२) एषां मन्त्राणां मानसत्वं प्रजाजनकत्वं च कथञ्चिदपि न घटते । माध्वैकदेशिनां मतमप्यसाधु; रूढार्थपरित्यागेन यौगिकार्थग्रहणस्यान्याय्यत्वात्तेषां मानसत्वाभावाच्च । स्वायंभुवस्वारोचिषोत्तमतामसग्रहणपरं ज्ञानदेवव्याख्यानमप्यसाधु । अतीतेषु षट्सु मनुषु चतुर्णामेव विशिष्य ग्रहणे बीजाभावात् स्वायंभुवव्यतिरिक्तानां मानसत्वाभावाच्च । तथा स्वायंभुवस्वारोचिषोत्तमरैवतग्रहणपरं मध्वाचार्यव्याख्यानमपि चिन्त्यम्, अतीतेषु षट्स्वेतेषामेव ग्रहणे बीजाभावात् । न च—" स्वायंभुवं रोचिषं च रैवतं च तथोत्तमम् । वेद यः स प्रजावान्" इति गौतमखिलोक्तरीत्या प्रजावृद्धिकरज्ञानविषयत्वमेवैषां विशिष्य ग्रहणे बीजं समस्तीति वक्तुं युक्तम्; तस्य वचनस्येतरोपलक्षणत्वेन निर्धारकत्वायोगात् । " श्रुत्वा मन्वन्तराणीत्थं क्रमेण मुनिपुङ्गव । पुण्यमाप्नोति मनुजस्तथाऽक्षीणां च सन्ततिम् ॥ इति मार्कण्डेयपुराण (अ. १००. श्लो. ६) वचनेन चतुर्दशमन्वन्तरविज्ञानस्यापि प्रजावृद्धिकरत्वोक्तेगौतमखिलस्य सर्वमनूपलक्षकत्वमेव युक्तिमत् न तु तन्मात्रनिर्धारकत्वम् । किंच, चतुर्थं तामसं परित्यज्य पञ्चमेन रैवतेन चतुष्ट्वसंख्यापूरणोक्तिरपि न घटते । अथोच्येत—चतुर्थस्तामसो विष्ण्ववतारः, अतस्तद्ग्रहणे " मद्भावा मानसा जाताः " इत्यस्यान्वयो न घटते, अतस्तत्परित्यागः कृतः, तस्य भगवदवतारता च श्रीभागवते " चतुर्थ उत्तमभ्राता मनुर्नाम्ना च तामसः । हरिरित्याहुतो येन गजेन्द्रो मोचितो ग्रहात् ॥" इति प्रतिपाद्यत इति, नैतद्विमर्दसहम्, तत्र श्रीभागवताध्याये प्रतिमन्वन्तरं यज्ञादिरूपेण भगवदवतारं प्रस्तुत्य तामसमन्वन्तरे हरिरूपेण भगवानवतीर्ण इत्युच्यते, नतु तामसो भगवदवतार इति । तथाहि श्रीभागवतेऽष्टमस्कन्धे प्रथमेऽध्याये— " चतुर्थ उत्तमभ्राता मनुर्नाम्ना स तामसः" इति तामसमन्वन्तरं प्रस्तुत्य

तदानींतनेन्द्रदेवसप्तर्षीन् प्रतिपाद्योच्यते— 'तत्रापि जज्ञे भगवान् हरिण्यां हरिमेधसः । हरिरित्याहृतो येन गजेन्द्रो मोचितो ग्रहात् ॥' इति । तत्रैव मन्वन्तरकथोपसंहारे "यज्ञादयो याः कथिताः पौरुष्यस्तनवो नृप । मन्वान्दयो जगद्यात्रां नयन्त्याभिः प्रचोदिताः" इति न्यगम्यत। श्रीविष्णुपुराणेऽपि— "विष्णुशक्तिरनौपम्या सत्वोद्रिक्ता स्थितौ स्थिता । मन्वन्तरेष्वशेषेषु देवत्वेनाधितिष्ठति ॥" (अं. ३.अ. २८) इत्यारभ्य स्वायंभुवादिमन्वन्तरेषु यज्ञादिरूपेण भगवदवतारं निरूप्य "तामसस्यान्तरे चापि संप्राप्ते पुनरेव हि । हर्यायां हरिभिः सार्धं हरिरेव बभूव ह ॥" इति तामसान्तरे विष्णोरेव हर्यवतारः प्रतिपादितः न तु तामसस्य विष्ण्वतारत्वगन्धोऽपि वर्तते इति तत्त्यागो निर्युक्तिक एव । किंच षष्ठस्य चाक्षुषस्य त्यागः किंनिबन्धन इति दोषोऽपि प्रसज्यते । किंचैतेषु स्वायंभुवव्यतिरिक्तानां मानसत्वं नास्तीति पूर्वोक्तो दोषोऽनुवर्तत एव । तदेवं श्रीमध्वाचार्यव्याख्यायां परिशीलितायामथ श्रीशंकराचार्यश्रीरामानुजाचार्यव्याख्ये समालोचयामः । दक्षसावर्णिब्रह्मसावर्णिधर्मसावर्णिरुद्रसावर्णिग्रहणपरमेतयोर्मतं विमर्शासहम् । एते हि भाविनो मनवः ; एषां "येषां लोके इमाः प्रजाः" इति वर्तमानप्रजासंबन्धो न घटते । न चेमा इति निर्देशः कालान्तरवर्तिनित्यसृष्टेरपि संग्राहकः, न तु व्युदासकः ; ईश्वरस्य तत्राप्यापरोक्ष्यादिति वाच्यम्; वर्तमानापरिहाणेन कालान्तरवर्तिप्रजासंबन्धस्य सुवचत्वेऽपि सावर्णिषु मनुषु भाविमात्रप्रजासंबन्धस्यैव वक्तव्यतया तत्र क्लेशावश्यंभावात् । किंच चतुर्दशसु मनुषु भाविनामेव ग्रहणे, तत्रापि सप्तस्वेषामेव ग्रहणे किं बीजमिति वक्तव्यम् । न च—

"दक्षस्य कन्या धर्मिष्ठा सुव्रता नाम विश्रुता ।
सर्वकन्यावरिष्ठा तु ज्येष्ठा या वीरिणीसुता ॥
गृहीत्वा तां पिता कन्यां जगाम ब्रह्मणोऽन्तिके ।
वैराजस्थमुपासीनं धर्मेण च भवेन च ॥
भवधर्मसमीपस्थं दक्षं ब्रह्माऽभ्यभाषत ।
दक्ष कन्या तवेयं वै जनयिष्यति सुव्रतान् ॥
चतुरो वै मनून् पुत्रान् चातुर्वर्ण्यकरान् शुभान् ।
ब्रह्मणो वचनं श्रुत्वा दक्षो धर्मो भवस्तथा ॥
तां कन्यां मनसा जग्मुस्त्रयस्ते ब्रह्मणा सह ।
सत्याभिध्यायिनां तेषां सद्यः कन्या व्यजायत ॥
सदृशान् रूपतस्तेषां चतुरो वै कुमारकान् ॥"

इति ब्रह्माण्डपुराणे (उ. भा. १. ३९. ४४) प्रतिपादनात् तेष्वेव मानसत्वं घटते इति तदेव तत्परामर्शे बीजमिति शङ्क्यम् । तर्हि मानसतया सुप्रसिद्धस्य स्वायंभुवस्य त्यागे बीजा-

भावात् । अतो वर्तमानप्रजासंबन्धस्यायोगाच्चतुर्दशसु भाविनामेव ग्रहणे तत्रापि दक्षसावर्णादीनामेव ग्रहणे च बीजाभावाच्च भाविनिरुक्तमनुचतुष्कग्रहणपरमिदं भाष्यद्वयं नोपपत्तिकोटिमाटीकते । सिद्धान्ते वर्तमानप्रजासंबन्धो मानसत्वं चतुष्ट्वं च यथोपपद्येत, तदनुरूपमनुग्रहणमेव व्याख्यास्यते ।

अथात्रापरे एवं व्याचक्षते—यत् चत्वार इत्यनेन चतुर्दशसंख्योपलक्ष्यते यथा व्यतीपातस्योत्पत्तावष्टादशपुरुषत्वावधारणाद् व्यतीपातव्रते "कानना‌ऽब्जे प्रतिष्ठाप्य हैममष्टभुजं नरम्" इत्यत्राष्टपदेनाष्टादशसंख्योपलक्ष्यते, यथा वा सहस्रनामफलश्रुतौ षोडशार्धानि नामानीत्यत्र षोडशार्धपदेन तदधिकसहस्रसंख्योपलक्ष्यते, तथाऽत्रापि । अतश्चत्वारो मनव इत्यस्य चतुर्दश मनव इत्यर्थ इति । इदमप्यनुपपन्नम्, अन्यत्र गत्यभावादधिकसंख्योपलक्षणाङ्गीकारेऽप्यत्र गतौ सत्यां तदयोगात् चतुर्दशसु मनुषु बहूनां मानसत्वाभावाच्च । तर्हि चत्वारो मनवस्तथेति के परामृश्यन्त इति चेदत्र ब्रूमः—बहुविधगीतासंवाददृढीकृतगीतैकरस्यनारायणोपाख्यानप्रतिष्ठितप्रामाण्यपाञ्चरात्रसंहितासिद्धा वर्णचतुष्करूपाश्चत्वारो मनवोऽत्र परामृश्यन्त इत्यातिष्ठामहे । तथाच पाञ्चरात्रे अहिर्बुध्न्यसंहितायां चतुर्थाध्याये १२-१४ श्लोकैः षष्ठाध्याये ९-११, ३७-४५ श्लोकैः, सप्तमाध्याये ४६-५२ श्लोकैः, पञ्चदशाध्याये ३-६ श्लोकैश्च चत्वारो मनवो निरूप्यन्ते ।

तथाहि—चतुर्थाध्याये मनुष्वितरेषां लयो वर्ण्यते १२-१४ श्लोकैः—

मानवेषु लयं यान्ति तदा मानवमानवाः ।
मनुष्वेव लयं यान्ति मानवास्ते चतुश्शतम् ॥
एवं चेतनवर्गे तु मनुष्वेव लयं गते ।
मिथुनान्येव चत्वारि मनूनां केवलानि तु ।
कूर्मपृष्ठसमानायां भुवि तिष्ठन्ति वै मुने ॥ इति ॥

षष्ठाध्याये ९-११ श्लोकैः प्रद्युम्नान्मिथुनात्मकमनुचतुष्टयोत्पत्तिर्वर्ण्यते—

स मनूनां समाहारो ब्रह्मक्षत्रादिभेदिनाम् ।
ब्राह्मणो ब्राह्मणी चैव मिथुनं तन्मनुद्वयम् ॥

प्रद्युम्नस्य मुखाज्जातं स्वसंकल्पेन चोदितम् ।
उरसः क्षत्रियद्वन्द्वमूरुतश्च विशो द्वयम् ॥

पद्भ्यां शूद्रद्वयं चैव प्रद्युम्नस्य समुद्गतम् ।
समष्टिर्या मनूनां सा पुरुषो द्विचतुर्मयः ॥ इति ॥

तत्रैव षष्ठाध्याये ३७-४५ श्लोकैर्मनवः आधिकारिकपुरुषा इति वर्ण्यन्ते—

ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा इति विभेदतः ।
आत्मानो जीवसंज्ञास्ते बन्धमोक्षौ व्रजन्ति ते ॥
मनवो नाम कूटस्थास्तेषामुक्ताः समष्टयः ।
क्लेशाशयापरामृष्टाः सर्वज्ञाः सर्वतोमुखाः ॥
नित्यसिद्धा हि मूर्त्यंशास्ते प्रोक्ता भगवन्मयाः ।
आविर्भावतिरोभावैः स्वस्मिन्नात्मनि नारद ॥
आत्मनो वर्तयन्तस्ते वैष्णवा आधिकारिकाः ।
विष्णोः संकल्परूपेण स्थित्वाऽस्मिन् पौरुषे पदे ॥
योगेनावतरन्त्यंशैः स्थानात् स्थानं धरावधि ।
सृष्टायां कर्मभूमौ ते मिथुनीभूय मानवान् ॥
चतुश्शतं सृजन्त्येते भूयो मानवमानवान् ।
ते चापरिमिताः सर्वे विस्तारस्तत्र वक्ष्यते ॥ इति ॥

सप्तमेऽध्याये ४६-५१ श्लोकैर्मनुसन्ततिभिर्जगतो व्याप्तत्वमुच्यते—

मनवोऽपि विभज्यन्ते सुदर्शनसमीरिताः ।
युगशो युगशः पूर्वं पश्चात् स्त्रीपुंसभेदतः ॥
स्वयमागतविज्ञानाः सर्वज्ञाः सर्वदर्शिनः ।
आत्मन्यध्यक्षमीशानमनिरुद्धं दधत्यथ ॥
ततो ह्यध्यक्षवन्तस्ते तत्संकल्पेन चोदिताः ।
गर्भानादधते स्त्रीषु मनवस्ते शतं शतम् ॥
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चेति चतुर्विधाः ।
मानवा मनुयोषिद्भ्यो जायन्ते द्वन्द्वलक्षणाः ॥
मनुभिः संस्कृतास्ते तु स्वासु पत्नीषु मानवाः ।
जनयन्ति बहून् पुत्रान् ते स्युर्मानवमानवाः ॥
तेषां गोत्राण्यनेकानि यैरिदं सकलं ततम् ।
चातुर्वर्ण्यमया ह्येते भगवत्कर्मकारिणः ॥ इति ॥

पञ्चदशेऽध्याये ३-६ श्लोकैर्मनुसन्ततीनां पाञ्चरात्राधिकृततोच्यते—

ये हि ते मनवो नाम विद्यागर्भाः पुरोदिताः ।
ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा इति विभेदिताः ॥

मानवास्तत्प्रसूता ये तथा मानवमानवाः ।
मुखबाहूरुपादेभ्यो ब्राह्मणाद्यास्समुत्थिताः ॥

ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा इत्यपि ते स्मृताः ।
द्वितये ते यथायोगमधिकुर्वन्ति तानिमान् ॥

ये पुरा कथिताः पञ्च सिद्धान्ताः सर्वसम्मताः ।
मनुसन्ततिजास्त्वत्र सात्त्वतं त्वधिकुर्वते ॥ इति ॥

पञ्च सिद्धान्ताः सांख्ययोगवेदपाशुपतसात्त्वतभेदात् । तत्त्वत्रयव्याख्याने उदाहृतानीमानि विष्वक्सेनसंहितावचनानि मनुचतुष्टयं प्रतिपादयन्ति । व्यूहप्रद्युम्नचरितवर्णने प्रद्युम्न उवाच—

मनूनां सर्गमकरोन्मुखबाहूरुपादतः ।
चतुर्णां ब्राह्मणादीनां सर्गद्वारं जगत्पतिः ॥

द्विजयुग्मं क्षत्रयुग्मं वैश्ययुग्मं तथैव च ।
मिथुनं च चतुर्थस्य एतन्मनुचतुष्टयम् ॥

मनुभ्यो मानवशतं स्त्रीपुंमिथुनतोऽभवत् ।
एकैकं वर्णभेदेन तेभ्यो मानवमानवाः ॥

सहसा संबभूवुश्च स्त्रीपुंमिथुनतस्तथा ।
मनुष्याश्च ततस्तेभ्यो बभूवुर्वीतमत्सराः ॥

एते हि शुद्धसत्त्वस्था देहान्तं नान्ययाजिनः ।
निराशीःकर्मकरणान्मामेव प्राप्नुवन्ति ते ॥

त्रय्यन्तेषु च निष्णाता द्वादशाध्यात्मचिन्तकाः ।
व्यूहानुवृत्तिं सततं कुर्वते ते जगत्पतेः ॥

तृतीयेन जगद्धात्रा निर्मिता मनसा स्वयम् ।
गुणप्रधानयोगे च निष्ठिताः पुरुषर्षभाः ॥
इत्येष शुद्धसर्गोऽयं गणेश तव कीर्तितः ॥ इति ॥

नन्वेषां ग्रहणं प्रकृते नोपपद्यते, पाञ्चरात्रोदितानां चतुर्णां मनूनां मुखबाहूरुपादजत्वादिह वर्ण्यमानानां च मानसत्वादिति चेदत्र ब्रूमः, इह मानसत्वोक्तेर्योनिजत्वनिरासे तात्पर्यम् । अयोनिजानां नानाङ्गजानामपि सप्तर्षीणां मानसत्वस्य सर्वाभ्युपगतत्वात् । श्रीभागवते तृतीयस्कन्धे द्वादशेऽध्याये—

"अथाभिध्यायतः सर्गं दशपुत्राः प्रजज्ञिरे ।
भगवच्छक्तियुक्तस्य लोकसन्तानहेतवः ॥
मरीचिरत्र्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः ।
भृगुर्वसिष्ठो दक्षश्च दशमस्तत्र नारदः ॥
उत्सङ्गान्नारदो जज्ञे दक्षोऽङ्गुष्ठात् स्वयंभुवः ।
प्राणाद्वसिष्ठः संजातो भृगुस्त्वचि करात् क्रतुः ॥
पुलहो नाभितो जज्ञे पुलस्त्यः कर्णयोर्ऋषिः ।
अङ्गिरा मुखतोऽक्ष्णोऽत्रिर्मरीचिर्मनसोऽभवत् ॥

इति ब्रह्मसंकल्पेन तत्तदङ्गजत्वेन कथिता अपि मरीच्यादयः सौबाले "स मानसान् सप्त पुत्रानसृज" दिति, श्रीविष्णुपुराणे (अंश १. अ. ७.)

"अथान्यान्मानसान् पुत्रान् सदृशानात्मनोऽसृजत् ।
भृगुं पुलस्त्यं पुलहं क्रतुमङ्गिरसं तथा ।
मरीचिं दक्षमत्रिं च वसिष्ठं चैव मानसान् ॥

इति मानसत्वेन वर्ण्यन्ते । अतः पाञ्चरात्रसिद्धा इम एव मनवोऽत्र प्रतिपाद्यन्ते । भगवन्मानसत्वस्य, चतुष्ट्वसंख्यायाः, पूर्वत्वस्य, प्रजाजनकत्वस्य चाञ्जस्येनान्वयोपपत्तेः । पाञ्चरात्रधर्मवर्णनपरे नारायणोपाख्याने पाञ्चरात्रसिद्धान्तगीतासिद्धान्तयोरैक्यस्यासकृद्वर्णनात्पाञ्चरात्रोक्तमनुचतुष्कपरत्वमेव गीताया युक्तम् ॥

SUMMARY

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥

इति गीताश्लोकोपात्ताः सप्त महर्षयः के इति चेत्, नैतन्मन्वन्तरस्थाः नापि समनन्तरातीतमन्वन्तरस्थाः सप्तर्षयः तेषां मानसत्वाभावात्, किंतु प्रथम(स्वायंभुव)मन्वन्तरस्था मरीच्यादय एव तेष्वेव मानसत्वस्याञ्जस्येनान्वयात् । चत्वारो मनवः के इति चेत् न स्वायंभुवाद्याश्चत्वारः, न वा सावर्णाश्चत्वारः स्वायंभुवव्यतिरिक्तानां मानसत्वाभावात्, सावर्णानां भाविनां ग्रहणे येषां लोके इमाः प्रजा इत्यस्याञ्जस्येनानन्वयात् उभयत्र चतुर्दशमनुमध्ये चतुर्णामेव विशिष्य ग्रहणे बीजाभावाच्च । किंतु परःशतगीतासंवादशालिनारायणोपाख्यानप्रतिष्ठापितप्रामाण्येन स्वयं भगवत्प्रोक्तेन पाञ्चरात्रेण प्रतिपादिताश्चत्वारो ब्राह्मणक्षत्रियवैश्यशूद्रमनव एवात्र ग्राह्याः ॥

॥ जैमिन्यभिमतं देवतास्वरूपम् ॥

BY

Śrī K. SATHAKOPACHARYA, Siromani.

वस्तुस्थितौ यथातथा स्थितायां, लोके मीमांसकानां तत्रापि मुख्याचार्यस्य जैमिनेः "निरीश्वरवादिनः देवतापलापकाः" इति या प्रथा दरीदृश्यते सा कियद्दूरं सत्यभूतेति किञ्चिद्विचार्यते। तत्रायं सन्देहसन्दोहो भवेत्। जैमिनिरीश्वरं शब्दस्वरूपातिरिक्तां देवतां चाङ्गीकरोति न वा। शब्दातिरिक्ताया देवताया अङ्गीकारे तस्या विग्रहादिकमस्ति न वा। फलप्रदाने तस्या एवाधिकारः, उत कर्मैव यत्किञ्चिद्द्वारीकृत्य फलं ददाति, नावमिकदेवताधिकरणेन कियत्सिषाधयिषितं महर्षेः, इत्येवम्। तत्रैषां संशयानां परिहाराय देवताधिकरणमेव प्रथमतः परिशीलयामः। तत्रेमानि सूत्राणि दृश्यन्ते—

(१) "देवता वा प्रयोजयेदतिथिवद्भोजनस्य तदर्थत्वात्। (२) आर्थपत्याच्च। (३) ततश्च तेन संबन्धः। (४) अपि वा शब्दपूर्वत्वाद्यज्ञकर्म प्रधानं स्यात् गुणत्वे देवताश्रुतिः। (५) अतिथौ तत्प्रधानत्वमभावः कर्मणि स्यात् तस्य प्रीतिप्रधानत्वात्।" इति।

अत्र आदितस्सूत्रत्रयं पूर्वपक्षप्रतिपादकं, अन्तिमं च सूत्रद्वयं सिद्धान्तप्रतिपादकमिति सूत्रशैलीं परिशीलयतां स्पष्टम्। अत्र पूर्वपक्षसूत्राणामयमर्थः प्रतीयते —देवतैव प्रयोजिका यागस्य, उद्देश्यभूता, देवताराधनार्थो याग इति यावत्। यथा अतिथीनामुपचारस्यातिथ्यर्थत्वम्, एवं भोजनरूपस्य यागस्यापि देवतातृप्त्यर्थत्वमेवोचितम्। "आर्थपत्याच्च"—अर्थपतित्वमपि देवतायाः श्रूयते "देवक्षेत्रं देवताऽऽराम" इत्यादौ। तथा चार्थाधिपत्यस्य देवतासु विद्यमानत्वात्प्रसन्ना सा आराधकस्याभीष्टं दातुमीष्टे। तस्मात्—"ततश्च तेन संबन्धः" ततश्च—देवतात एव, पूर्वोक्तहेतुनेति वा, तेन—तेन फलेन, कर्तुस्संबन्धो भवतीति। तथा च आराधनरूपेण यागेनातिथिमिव देवतां यजमानः पूजयति, अराधनेन च प्रीता सा स्वस्यार्थाधिपत्यादाराधकाय फलं ददाति। एवं च कर्मणि प्रयोजिका मुख्योद्देश्यभूता देवतैवेति फलितम्।

सिद्धान्तसूत्रार्थस्तु—न देवता प्रयोजिका, अपि तु याग एव। शब्दैकसमधिगम्ये प्रमेये शब्दो यथा बोधयति तथैवाङ्गीकर्तव्यम्। शब्दश्च "यजेत स्वर्गकामः" इत्यादिकः स्वर्गे यागस्य कारणत्वं बोधयन् यागादेव फलं भवतीति यागस्यैव प्रयोजकत्वं ब्रूते; यागस्य च द्रव्यदेवताभ्यां निर्वर्तनीयत्वात् साध्ये यागे सिद्धा देवता गुणीभावमनुभवति। तदिद-

माह—" अपि वा शब्दपूर्वत्वाद्यज्ञकर्म प्रधानं स्या"दित्यादिना । यदुक्तं अतिथिपूजायां यथाऽतिथिः प्रयोजकः, तद्वद्देवतापूजात्मकत्वाद्यागस्य देवतैव प्रयोजिकेति । तत्र दृष्टान्तो विषमः । अतिथिस्थले स्वयमागतायातिथये पूजा कर्तव्येति विधिरस्ति । तत्रातिथ्यागमनात्पूर्वं पूजायाः प्रसक्त्यभावेन तदागमनानन्तरं तमेवोद्दिश्य क्रियमाणत्वात्तस्याः प्रयोजकान्तराभावाच्चातिथिरेव प्रयोजकः । यागस्थले न तथा—पूर्वं यागादेव फलं भवतीति ज्ञात्वा यागे प्रवृत्तेन पुरुषेण यागनिर्वर्तनाय देवता समाहूयते । तस्मादत्र शब्दाद्यागस्यैव प्राधान्यमुपलभामहे । अतो न देवता प्राधान्यशालिनीति । इदमाह सूत्रकारोऽन्तिमेन सूत्रेण—" अतिथौ तत्प्रधानत्वमभावः कर्मणि स्यात् तस्य प्रीतिप्रधानत्वा"दिति । अत्र "प्रीतिप्रधानत्वा" दित्येव सर्वत्र मुद्रितमस्ति । श्रीमद्वेदान्तदेशीकैः पुनस्तत्त्वटीकायामेतत्सूत्रव्याख्यानावसरे " प्रतिविधानत्वा " दित्येव पाठः समादृतो दृश्यते । तदाऽतिथ्यागमनप्रतिविधानतयैवातिथिपूजायाश्चोदनेति सूत्रार्थः । शाबरभाष्ये दृश्यमाना " आतिथ्ये हि तत्प्रीतिर्विधीयते" इति पंक्तिः शबरस्यापि " तस्य प्रीतिविधानत्वादि " ति पाठोऽभिमत इति द्योतयति । " प्रीतिप्रधानत्वादि " ति विद्यमानेऽपि कथञ्चिदयमेवार्थो वाच्य इति ।

अत्र विमर्शका विमृशन्तु—अस्मिन् देवताधिकरणे पूर्वोत्तरपक्षयोः शब्दातिरिक्ता देवतैव नास्तीति वा, तस्या विग्रहादिकं न वर्तत इति वा जैमिनेस्सूत्रतः किं प्रतीयत इति । सावधानं विमर्शेऽपि नैव तादृशोऽर्थः प्रतीयते । अपि तु पूर्वपक्षे देवतायाः प्राधान्यं, उत्तरस्मिंश्च तस्या गुणीभावः इत्यस्मिन्नेवार्थे सूत्रकृतस्तात्पर्यमित्येव प्रतीयते । उक्तं चैतत्तत्त्वटिकायाम्—

" सूत्रेषु तावदेतेषु पूर्वपश्चिमपक्षयोः ।
देवताविग्रहादेर्न प्रतिक्षेप्यत्वसूचनम् ॥" इति ।

न च परमवैदिकगोष्ठीषु गण्यमानो महर्षिर्जैमिनिरीदृशं दुर्वादं प्रकटीकुर्यात् । अयं च जैमिनिर्धार्मिकाग्रेसरस्य कृष्णमेव परमात्मत्वेन भजमानस्य युधिष्ठिरस्य यज्ञे आर्त्विज्यमावहदिति—

"विश्वामित्रो वामदेवः सुमतिर्जैमिनिः क्रतुः ।
पैलः पराशरो गर्गो वैशम्पायन एव च ॥" (१०-७४-८)

इति श्रीमद्भागवतवचनादवगम्यते । न हि निरीश्वरवादिनस्तादृश्यां परमवैदिकगोष्ठ्यां प्रवेशोऽपि वा लब्धस्स्यात् । तस्माज्जैमिनिर्न किञ्चिदप्यपराध्यत्यत्र । एवं तर्हि देवताधिकरणे गुणीभावो वा किमर्थं साधितः ? यदि महर्षिः देवतां, तदाराधनरूपतां यागस्य, प्रल्हादातृत्वं च तस्या अङ्गीकरोति इति प्रश्नः परमवशिष्यते । अत्रास्मिन्नधिकरणे साधितो गुणीभावः

किंरूप इति परिशीलनीयम् । यदि यथा यजमानस्य फलभोक्तृत्वप्रयुक्तप्राधान्ये विद्यमानेऽपि कर्तृत्वप्रयुक्तगुणभावोऽपि भवति, तथा देवतायाः प्राधान्याविरोधेनैव यागनिर्वर्तकत्वरूपांश-मादाय गुणीभावो विवक्षितः तत्र न कस्यापि हानिः । यदि ईदृशस्य गुणभावस्य स्वयमर्थ-सिद्धत्वान्नैतावताऽऽडम्बरेण साधनीयः सूत्रकारेण, अपि तु देवता अस्ति भुङ्क्ते च परं तु अतिथिस्थलवत् न तत्प्रीतिमुद्दिश्यैव यागादिरनुष्ठियते, प्रीतिर्नान्तरीयकतया भवति, तस्मादत्र सा देवता गुणीभूतैवेत्येतादृशगुणीभावसाधन एव सूत्रकृतस्तात्पर्यमित्याग्रहः—तदाऽपि महर्षे-रुक्तैर्हेतुभिः परमवैदिकत्वसिद्ध्या, तेन महर्षिणा मन्दाधिकारिणामपि कर्मणि श्रद्धासंवर्धनायैवैवं कृतमित्येवाङ्गीकरणीयम् । तदुक्तमागमप्रामाण्ये श्रीमद्यामुनाचार्यैः—"यथैव हि भगवतो जैमिनेः कर्मणः फलोपन्यासः कर्मश्रद्धासंवर्धनाये" ति । विवृतं चैतच्छ्रीमद्भगवद्रामानुजा-चार्यैर्वेदार्थसङ्ग्रहे—"अश्रुतवेदान्तानां कर्मण्यश्रद्धा माभूदिति देवताधिकरणेऽतिवादाः कृताः" इति । अनूदितं च श्रीमद्वेदान्तदेशिकैस्तत्त्वटीकायां—"गुणीभावसाधनेऽपि किं फलमिति चेत्, अनिर्धारितवास्तवप्राधान्यानामपि कर्मश्रद्धासंवर्धन" मिति ।

किञ्च नावमिकदेवताधिकरणे जैमिनिर्देवतां न केवलं न निषेधति, अपि तु अन्यत्र तामभ्युपगच्छत्यपि । तदाहुः परिमले श्रीमदप्पयदीक्षिताः—

"किञ्च जैमिनिस्तिर्यगधिकरणे 'न देवता देवतान्तराभावा'दितिसूत्रेण देवताः कर्मसु नाधिक्रियन्ते इन्द्रादीनां हविस्त्यागोद्देश्यस्येन्द्रान्तरादेरभावात्, स्वात्मने संकल्प्यमानस्य द्रव्यस्य स्वत्वत्यागासंभवेन यागाद्यनिर्वृत्तेः इत्येवमुपपादयता देवताभ्युपगम एव स्वीकृतः" इति ।

एवं श्रीशंकराचार्या अपि देवताधिकरणे—

"यद्पि कर्मस्वनधिकारकारणमुक्तम् 'न देवानां देवतान्तराभावात् । न ऋषीणा-मार्षेयान्तराभावात्' इति" इति । अत्र यद्यपि शङ्करभाष्ये "न देवानामि" ति वाक्य-द्वयं जैमिनिसूत्रत्वेन नोक्तम्, परं तु मुद्रापकाश्शोधयितारश्च; तत्र (६-१-६-७) इति संख्यां निर्दिशन्तः तद्वाक्यद्वयं सूत्रत्वेनाभिप्रयन्तीव । एवमप्पयदीक्षिता अपि परिमले कण्ठरवेणैवास्य सूत्रत्वमाहुः, परन्तु तत्र "न देवाना" मित्यत्र "देवतानामिति पाठमा-दृतवन्तः । एवं स्थितेऽधुना मुद्रितेषु सर्वेषु कोशेषु नेदं सूत्रद्वयमुपलभ्यते । किंचात्रत्य-तालपत्रकोशागारे काशीतः ताम्रपर्णीतीरतश्चेति मीमांसासूत्रपाठकोशद्वयमागतमस्ति । तत्र दाक्षिणात्यकोशेऽयं भागस्त्रुटितः । औत्तरे कोशे तिर्यगधिकरणे नेदं सूत्रद्वयमुपलभ्यते । किंच न्यायप्रकाशव्याख्याताऽपि भाट्टालङ्कारे अनयोस्सूत्रत्वे विप्रतिपद्यते । एवमनयोर्वाक्ययो-स्सूत्रत्वेनोपलम्भाभावेऽपि तिर्यगधिकरणे "कर्तुर्वा श्रुतिसंयोगा" दिति सूत्रव्याख्यानावसरे शबरभाष्ये—"न देवानाम् । देवतान्तराभावात् । नहि आत्मानमुद्दिश्य त्यागस्संभवति ।

त्याग एवासौ न स्यात् । न ऋषीणाम् । आर्षेयाभावात् । न भृग्वादयो भृग्वादिभिस्सगोत्रा भवन्ति ।" इति पंक्तिर्दृश्यते । एतत्पर्यालोचने चानयोर्भाष्यत्वमवगम्यते । परंतु महामीमांसकैरप्पयदीक्षितैस्सूत्रत्वेन पठ्यमानमिदं कालक्रमेण भाष्यत्वेन पाठकैरपाठीत्यपि मन्तुमस्त्यवसरः । यतो मीमांसासूत्रेषु बहुत्र सूत्राणि भाष्यत्वेन भाष्यं च सूत्रत्वेनाधुना पठ्यमानं दृश्यते । यथा तथा वा भवतु नास्माकं तत्र निर्भरः । यतोऽस्य भाष्यत्वेऽपि एतद्वाक्यद्वयार्थस्सूत्रकृतोऽप्यभिमत इत्येव तस्मिन्नधिकरणे वर्णनीयम् । एतेन सूत्रकृन्महर्षिः देवतामङ्गीकरोतीति शब्दत एव सिद्धम् । एवमर्थापत्त्याऽपि सूत्रकृतश्शब्दातिरिक्तदेवतासद्भावे तात्पर्यं वर्णयितुं शक्यते । तथा हि—आहवनीयादिर्नामाऽऽधानपवमानेष्टिजन्यसंस्कारनिचय एव । तत्र च तादृशसंस्काराधारभूता काचिद्देवताऽङ्गीकरणीया । सैवाहवनीयादिपदवाच्यापि भवति । न च परिदृश्यमानाग्निरेव तदाधारः । पवमानेष्ट्यनन्तरं प्रथमनिहिताग्नेस्त्यागेनाहवनीयादेरननुवृत्तिप्रसङ्गात् । अग्नीनामजस्रधारणपक्षेऽनुगताग्नेः पुनर्मथनादिनोत्पादने तदननुवृत्तिप्रसंगात् । एवमाद्यनेकदोषसंभवात् आहवनीयाद्यभिमानिदेवता एव तत्तदायतनविशेषनिहितेषु संभारेषु मथिताग्निनिधानरूपेणाधानेन संस्क्रियन्ते । ताश्च संस्कारविशिष्टा देवता अजस्रपक्षे यजमानदहनपर्यन्तं, मध्येऽग्निसंस्कारविच्छेदनिमित्तोपजनने तत्पर्यन्तं च तेष्वग्निषु सन्निदधते । सर्वेषामग्नीनामजस्रधारणाभावे च तत्तत्कर्मावसाने आहवनीयादिदेवता गार्हपत्यमनुप्रविशन्ति । अत एव पशावौत्तरवैदिकप्रणयने क्रियमाणे तं आहवनीयोऽनुप्रविशति । ततः प्रागधिष्ठितं गार्हपत्यः इत्यादिकमप्युपपद्यते । तथा च पूर्वोक्तरीत्या आहवनीयादिशब्दार्थमभ्युपगच्छता महर्षिणाऽवश्यमेतदभिमानिदेवता अप्यङ्गीकरणीया इति फलितम् । एतेनेदमपि नान्तरीयकं सिध्यति, यत् देवतानां युगपदनेकदेशसन्निधानमिति । तथा चेदमपि सूत्रकृदभिप्रेतमेव । एवं शब्दातिरिक्तां देवतां तस्या अनेकत्र सन्निधानं चाङ्गीकुर्वता महर्षिणा सा विग्रहादिमती, कर्मभिराराधिता प्रीता सती फलं ददातीति, मन्त्रार्थवादादिभिर्बोधितोऽप्यंशः कण्ठरवेणानुक्तावपि अवश्यमङ्गीकृत एवेति वक्तव्यम् । तथा च—

"विग्रहो हविरादानं युगपत्कर्मसन्निधिः ।
प्रीतिः फलप्रदानं च देवतासु न विद्यते ॥"

इति श्लोकरीत्या देवतासु विग्रहादीनां निषेधं ब्रुवतां नास्तिकानामुक्तिर्भगवतो जैमिनेः कर्णकठोरैव स्यादिति मुक्तकण्ठं ब्रूमहे । एवं च—

विश्वरूपकलनादुपपन्नं तस्य जैमिनिमुनित्वमुदीये ।
विग्रहं मखभुजामसहिष्णुर्व्यर्थतां मदशर्नि स निनाय ॥ (५-३९)

इति वदन् श्रीहर्षोऽपि आपाततः प्रतीतिमवलम्ब्य प्रवृत्तां लोकप्रथामेवान्ववददिति भाति ।

अथ विग्रहादिपञ्चकस्वीकारे अर्वाचीनमीमांसकैरितरैश्चोद्भाव्यमाना दोषाः कियद्दूरं स्थास्यन्तीति किञ्चित्परिशील्यते । ते चोद्भाव्यमाना दोषा इमे । मन्त्रार्थवादादीनां स्वार्थे तात्पर्याभावात्, स्मृत्युपचारान्यार्थदर्शनैर्यत् प्रतीयते देवतानां विग्रहवत्त्वं, तत्र न तात्पर्यं वेदस्य, अपि तु स्तुतावेवेति । यस्माद्देवतासां विग्रहो नास्ति अत एव ता हविरादाने तद्भोजने च न समर्थाः । किंच यदि भुङ्क्ते देवता तदा तस्यै प्रत्तं हविः क्षीयेत । न चान्नरसमात्रं गृह्णन्तीति साम्प्रतम् । अप्रत्यक्षात् । किंच यागः पूजा चेत्, पूजा लौकिकः पदार्थः । तत्र येन प्रकारेणाग्निः पूज्यते तेनैव सूर्यः पूज्यत इति क आश्वासः ? अपि च सूर्य एकाकी सन्नग्निपूजया तृप्यति देवतान्तरसहितस्त्वऽग्नीषोमीयपूजयेति, नैतत्संभाव्यते । न हि देवदत्तोऽत्यन्तमधुरमधुपयःप्रभृतिभिः प्रीयमाणो यज्ञदत्तसाहचर्यात्सौवीरप्रियो भवति । किंच युगपदनेकदेशसन्निधानं तासु नैव युज्यते । यस्माद्देवता नाम न शब्दातिरिक्ता काचित्, तस्मादेव न सा प्रीयते । एवं तस्या अर्थवत्त्वाभावात्फलप्रदत्वं च नोपपद्यते । तथा च विग्रहः, हविरादानं, युगपत्कर्मसन्निधिः, प्रीतिः, फलप्रदत्वं चेति पञ्चापि देवतासु नैव युज्यन्त इति ।

अत्रेदं समाधानम्—अतिमेधाविनोऽपि ईश्वरनिग्रहवशात्केषुचिदर्थेषु भ्रमन्तीत्यत्रेदं मुख्यं निदर्शनं भवितुमर्हति, यत् मीमांसकैः अबाधितार्थकानामप्यर्थवादानां स्वार्थे तात्पर्याभावं परिकल्प्य स्तुतावेव तात्पर्यपरिकल्पनमिति । अत्र ते प्रष्टव्याः । स्तुतिः किमर्थं वेदैः क्रियते ? प्ररोचनार्थं खलु । तच्च प्ररोचनं तदा भवेत्, यदि स्तूयमानं सर्वं मिथ्येति दृढतरप्रमाणेन जानन्नपि कश्चित्पुरुषः उन्मत्तवत् स्तुवतः कस्यचिद्वाक्यं प्रमाणीकृत्य प्ररोचनाविशिष्टः तत्र प्रवर्तेत । न ह्यनुन्मत्तस्तथा कश्चिदपि प्रवर्तेत । परं तु सत्यभूतार्थस्तवन एव प्रवर्तेत । तस्मात् असत्यार्थकथनरूपेण स्तोत्रेणाऽपि जनाः प्रवर्तेरन्निति यन्मीमांसकैः स्वग्रन्थेषु बहुशो लेखनं, तत्कियद्दूरं लोकानुभवमनुसरतीति विमर्शका विभावयन्तु । तस्माद्विधिवाक्येन यथाऽप्रत्यक्षविषये बोध्यमानेऽपि तस्मिन् महती श्रद्धा प्रामाण्यबुद्धिश्च, एवमर्थवादैरपि बोधितेष्वबाधितेष्वर्थेषु अवश्यमेव श्रद्धा कार्या सर्वैर्वैदिकैः । एवं च मन्त्रार्थवादेषु पूर्वोक्तविग्रहादिपञ्चकस्य कण्ठरवेणैवोक्तिस्ताद्दशार्थस्वीकारे बाधकाभावाच्चावश्यमेव सिध्यन्तः पञ्चापि विषयाः न वाङ्मात्रेण निह्नोतुं शक्यन्ते । अत्र वक्तव्या अन्ये विषयाः श्रीमद्वेदान्तदेशिकैस्तत्त्वटीकायां—

" सूत्रेषु तावदेतेषु पूर्वपश्चिमपक्षयोः ।
देवताविग्रहादेर्न प्रतिक्षेप्यत्वसूचनम् ॥ " इत्यारभ्य,

" इत्थं प्राचीनया गत्या क्षिप्तं निर्दैवतं मतम् ।
शेषं तदुपरीत्यादिसूत्रभाष्ये भविष्यति ॥ "

इत्यन्तेन ग्रन्थेन विस्तरशः प्रतिपादिता इति तत्रैव द्रष्टव्याः । हविर्भोजनविषये अन्नरसं गृह्णन्तीत्येव वक्तव्यम् । सूर्य एकाकी सन्नेकेन तृप्यति, अन्यसहितस्सन्नन्येनेति न संभवतीत्युक्तिरपि न समीचीना । वेदैकबोध्यस्य तत्तत्स्वभावस्यास्माभिर्नियोक्तुमशक्यत्वात्, लोकानुभवविरोधाभावाच्च । युगपत्कर्मसन्निधिविषये भगवान् बादरायण एव समाधिमाह । श्रीशंकरभाष्यमपि—यथा "एकस्यापि देवतात्मनो युकपदनेकस्वरूपप्रतिपत्तिस्संभवति । कथमवगम्यते । दर्शनात् ।...............क्वचिच्चैकोऽपि विग्रहवान् अनेकत्र युगपदङ्गभावं गच्छति । यथा बहुभिर्नमस्कुर्वाणैरेको ब्राह्मणो युगपन्नमस्क्रियते, तद्वदिहोद्देशपरित्यागात्मकत्वाद्यागस्य विग्रहवतीमप्येकां देवतामुद्दिश्य बहवः स्वं स्वं द्रव्यं परित्यक्ष्न्तीति विग्रहवत्त्वेऽपि देवतानां न किंचित्कर्मणि विरुध्यते ।" इति ॥

अथैवमर्थवादानां स्वार्थे प्रामाण्यं चेदङ्गीक्रियेत, तेषु विद्यमानाः काश्चिदाख्यायिकाः इन्द्रादिशब्दाश्च वेदस्यादिमत्तां बोधयेयुरिति सर्वेषां वैदिकानां वपास्थानापन्नः "अनादिर्वेद" इति सिद्धान्तः भज्येतेति चोद्यमवशिष्यते । तत्र श्रीभाष्यादिष्वस्य चोद्यस्य प्रवाहानादित्वाश्रयणेन, इन्द्रादीनां शब्दानामधिकारिपुरुषनामपरत्वेन, एवमन्याभिश्च युक्तिभिर्विस्तरशः प्रतिक्षेपः कृतोऽस्ति ।

ताभिर्युक्तिभिस्सहेयमपि युक्तिर्भवतु । यथा—इन्द्रादिशब्दास्तु अधिकारिपुरुषवाचका इति तेषां च प्रवाहतो नित्यत्वात् न तेन वेदस्यानित्यत्वप्रसक्तिः । परं तु काश्चनाख्यायिका भूतकालिकत्वेन निर्दिष्टा वर्तन्ते । तेनानित्यत्वमायातीति । तत्रेयं समाहितिः । सर्वज्ञो वेदः महत्यखण्डे काले प्रचाल्यमानं कथाविशेषं निर्दिशति प्ररोचनार्थम् । ततः यः कश्चित्कालः अवश्यं निर्देष्टव्यः, तत्र वर्तमानो भविष्यन् वा कालः न निर्देष्टुं शक्यः । एकानुपूर्वीविशेषविशिष्टस्यैव वेदस्य सर्वदाऽधीयमानत्वात्तादृशकालस्याधुना निर्देशे बाधात् । न च भूतकालेऽप्ययं बाधस्समानः, तादृशवृत्तान्तात्पूर्वमप्यस्यैव वेदस्याधीयमानत्वादिति वाच्यम् । सत्यं सर्वत्र बाध एव । परं तु यः कश्चित्कालः निर्देष्टव्यः, तत्र भूतकालनिर्देशे विनिगमकं च प्ररोचनासिद्धिरेव । नहि भूतकालनिर्देशे जनानां यादृशी झटिति प्रवृत्तिः, तादृशी वर्तमानभविष्यत्कालयोर्निर्देशे । यथा—देवदत्तो राजानमसेवत, स महत्फलमवाप, तस्मात्त्वयापि सेव्यतामित्युक्तौ यादृशी प्रवृतिर्जनस्य, न तादृशी देवदत्तो राजानं सेवते, सेविष्यते, स फलं ददाति, दास्यतीत्यत्र वा । तथा चाख्यायिकानां वास्तवत्वेपि नैव कश्चिद्दोषः । भूतकालनिर्देशे चेदृशस्य महतः फलस्य विद्यमानत्वाद्वेदस्य तत्र तादृशी श्रद्धेति ।

एवं च जैमिनेर्देवताधिकरणपरिशीलने देवताया विग्रहादिविषये न किंचिदपि स महर्षिर्विप्रतिपद्यत इति भानाद्विग्रहादिमतीं यागाद्याराध्यां फलप्रदात्रीमेव देवतां जैमिनिरङ्गीकरोतीति भाति । समानन्यायेन सर्वोपनिषच्छ्रुतीतिहासपुराणैर्जोघुष्यमाणमीश्वरमपि सर्वनियन्तारमङ्गीकरोतीत्येवेत्यवश्यमङ्गीकर्तव्यमापतत्यास्तिकानामिति सिद्धम् ।

वस्तुस्थितावेवं स्थितायां शबरः कुमारिलश्च कालानुसारेण बौद्धमतस्य खण्डनाय कर्मश्रद्धासंवर्धनाय चाहार्दमेव निर्देवतावादमुपचिक्षिपतुरित्येव भाति । अत्र शबरस्वामिनः तिर्यगधिकरणवाक्यपर्यालोचनेन च अस्य निर्देवतावादस्याहार्दत्वं सिध्यति । एवं नावामिकदेवताधिकरणे शाबरभाष्ये पूर्वपक्षोक्ता युक्तयः सिद्धान्ते न कूलंकषं खण्डयन्ते । एवं वार्तिकेऽपि । अतश्शबरकुमारिलावपि हार्दं देवतामीश्वरं चाङ्गीकुर्वाते एव ॥ इति शम् ॥

॥ श्रीगणपतिरहस्यम् ॥

BY

Mīmāṁsā-Bhūṣaṇa Viśārada
Śrī A. RAMANATHA SASTRY, Veda-Mīmāṁsā Śiromaṇi

सदात्मरूपं सकलादिभूतममायिनं सोऽहमचिन्त्यरूपम् ।
अनादिमध्यान्तविहीनमेकं तमेकदन्तं शरणं व्रजामि ॥

अनन्तचिद्रूपमयं गणेशं ह्यभेदभेदादिविहीनमाद्यम् ।
हृदि प्रकाशस्य धरं स्वधीस्थं तमेकदन्तं शरणं व्रजामि ॥

विभिन्नभगवद्विभूत्युपासकानां तेषां तेषां सर्वेषां भारतवर्षीयाणां कृत्स्ने मङ्गलकर्मणि संक्षेपविस्तारान्यतरप्रक्रियया अर्थात् हरिद्राचूर्ण,चन्दन,कलशाद्यावाहनादिविसर्जनान्तप्रक्रियया 'श्रीगणेशाय नमः' इति संक्षिप्तप्रक्रियया वा गणेशः पूज्यते । अथापि गणपतितत्त्वं न जानीमो वयम् । अतश्च पार्वतीपरमेश्वरविवाहमहोत्सवे क्रियमाणमेतत्पूजनमसङ्गतं मन्यन्ते केचिदास्माकाः । अतो गणपतिरहस्यं अस्माभिरवश्यं संवेद्यं यथामति विव्रियते ।

अथ आदौ गणेशस्य वैदिकदेवत्वं समालोच्यते । सर्वसम्मतोऽयमर्थः, यत् वैदिकार्थ एव विकासवादानुसारेण क्रमशः किञ्चिन्नवीनाकारेण विभिन्नवत् पुराणेषु प्रथत इति । पुराणेषु या गणेशदेवता सा वेदे ब्रह्मणस्पतिशब्देन प्रथते, अतो ब्रह्मणस्पतिसूक्तं कृत्स्नं गणेशविषयं मन्तव्यम् । ऋग्वेदस्य द्वितीयमण्डले सुप्रसिद्धोऽयं गणपतिमन्त्रः 'गणानां त्वा गणपतिं हवामहे कविं कवीनामुपमश्रवस्तमम् । ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत आनश्शृण्वन्नूतिभिः सीद-सादनम् ॥' (ऋ. २. ६. २९) ॥ अत्र ब्रह्मणस्पतित्वेन निर्दिष्टो गणेशः, ब्रह्म वाक् तस्य पतिः स्वामीत्यर्थः । बृहदारण्यकोपनिषदि प्रदर्श्यते, 'एष उ एव ब्रह्मणस्पतिः वाग्वै ब्रह्म तस्या एष पतिः तस्मादु ब्रह्मणस्पतिः । (१.३.२१) इति । ज्येष्ठराजमिति च मन्त्र्यते । ज्येष्ठः सर्वस्मात्प्रथमोत्पन्नः । राजा शासनकर्तेत्यर्थः । इन्द्रस्तु देवानामधिपतिमात्रम् । अयं तस्यापि प्रेरकत्वात् ज्येष्ठराजः । अस्य मन्त्रस्य द्रष्टा गृत्समदऋषिः स्तौति देवगणानामधि-पतिं क्रान्तदर्शिनामपि क्रान्तदर्शिनं अनुपमेयकीर्तिसम्पन्नं ज्येष्ठराजं ब्रह्मणस्पतिं आह्वयामः तं च प्रार्थयामः । अस्माकमाह्वानमन्त्रं श्रुत्वा त्वं रक्षाशक्तिभिः स्वाभिः सह आस्माकं गृह-मुपतिष्ठेति । अतो गणेशो ब्रह्मणस्पतित्वेन श्रूयत इति सिद्धम् ॥

पुराणोल्लिखितं गणेशस्य विशिष्टं रूपमपि महाहस्त्येकदन्तवक्रतुण्डदन्तिप्रभृतिशब्दैः श्रूयते—'आतून इन्द्र क्षुमन्तं चित्रं ग्रामं संगृभाय । महाहस्ती दक्षिणेन (ऋ.६.५.३७)

एकदन्ताय विद्महे वक्रतुण्डाय धीमहि । तन्नो दन्ती प्रचोदयात्—इति । गणपतिर्नाम समूहपतिः । अत्र समूहशब्देन देवसमूहः महत्तत्त्वादिकार्थवर्गसमूहश्च ग्राह्यः । तस्य पतिः रक्षकः स्वामी स्रष्टा चेत्यर्थः । तथा हि मौद्गलपुराणे—

'मनो वाणीमयं सर्वं दृश्यादृश्यस्वरूपकम् ।
गकारात्मकमेवं स्यात् तत्र ब्रह्म गकारकः ॥

मनोवाणीविहीनं च संयोगायोगसंस्थितम् ।
णकारात्मकरूपं तत् णकारस्तत्र संस्थितः ॥'

इति । गणेशो गजास्यः इति मुखं गजस्य इतरत् नरस्य सजातीयमङ्गमस्य भवति । अनेनाऽऽकारेण यन्निराकारस्य आध्यात्मिकतत्त्वस्य रूपणं कृतम्; तत्सुन्दरमनर्घं च । गजशब्देन ब्रह्मोच्यते । समाधिना योगिनो यत्र गच्छन्तीति गः, यस्मात् जगत् जायते इति जः इति व्युत्पत्तेः । गणेशस्य ऊर्ध्वभागः गजवत् अर्थात् निरुपाधिकब्रह्म, उत्तमाङ्गत्वात् शिरः देहस्य राजा, ऊर्ध्वभागादधोभागो निकृष्टः, स चास्य नरवत्; नरशब्देन मनुष्यः जीवः । यद्वा सोपाधिकं ब्रह्माभिधीयते । मायावच्छिन्नानवच्छिन्नब्रह्मणोश्चोत्कर्षापकर्षौ प्रसिद्धौ । अतस्तत्त्वमसीतिमहावाक्यसिद्धः अभेदः गणपतिरूपे चिन्त्यते इति भाव्यम् । श्रौतस्सोऽर्थः परोक्षः, इह तु अपरोक्ष इति विशेषः । गणेशाथर्वशीर्षे च श्रूयते—'त्वमेव प्रत्यक्षं तत्त्वमसी' ति । गणेशपुराणे गणेशसहस्रनामसु च 'तत्त्वंपदनिरूपित इति एकं नाम स्मर्यते ।

तत्त्वानां परमं तत्त्वं तत्त्वंपदनिरूपितः ।
तारकान्तरसंस्थानस्तारकस्तारकान्तकः ॥ इति ॥

गणेशमूर्तिः यथा यथा आध्यात्मिकदृष्ट्या विचार्येत, तथा तथा परब्रह्मत्वं स्फुटीभवति । अयं एकदन्त इत्युच्यते, दक्षिणस्य सत्त्वात् । वामो हि भग्नः, अत एव भग्नवामरद इत्यपि प्रथते । अस्तु । अत्र एकशब्दो मायाबोधकः, दन्तशब्देन सत्ताधारकं मायाचालकं ब्रह्मोच्यते । अतो गणेशः सृष्टये मायाप्रेरकं जगदाधारः समस्तसत्ताधारः परब्रह्मेति रूपेणाभिव्यज्यते । तथा चोक्तं मौद्गलपुराणे—

एकशब्दात्मिका माया तस्यास्सर्वं समुद्भवम् ।
भ्रान्तिदं मोहदं पूर्णं नानालेखात्मकं किल ॥
दन्तस्सत्ताधरस्तत्र मायाचालक उच्यते ।
बिम्बेन मोहयुक्तश्च स्वयं स्वानन्दगो भवेत् ॥
माया भ्रान्तिमती प्रोक्ता सत्ताचालक उच्यते ।
तयोर्योगो गणेशोऽयमेकदन्तः प्रकीर्तितः ॥ इति ।

वक्रतुण्डनाम्नाऽपि अस्य महिमा उल्लिख्यते । इदं हि मनोवाणीमयं जगत् सर्वैस्समानभावेन अनुभवगम्यत्वात् सरलं, मनोवाणीविहीनस्तु आत्मा नैवम् । अत एव वक्रस्सः । स एव हि गणेशस्य मुखं अत एव वक्रतुण्डोऽयम् । उच्यते हि—

कण्ठाधो मायया युक्तो मस्तकं ब्रह्मवाचकम् ।
वक्राख्यं तत्र विघ्नेश तेनायं वक्रतुण्डकः ॥

अयं चतुर्भिः भुजैः क्रमशः स्वर्गस्थान् पृथ्वीवीगतान् असुरान् नागांश्च रक्षति । पाशाङ्कुशरदवरान् चतुर्बाहुभिः बिभर्ति । पाशो भक्तमोहनाशकः । अङ्कुशः कामनियन्त्रकः । दन्तो दुष्टनाशकः । वरश्च भक्तमनोरथदः इति । गणेशः जगत्कल्याणाय विघ्ननिरसनाय चेदं चतुष्टयं बिभर्ति । प्रलये जगतः उदरान्तर्गतत्वात् अयं लम्बोदर इत्युच्यते । गणेशः शूर्पकर्णः । यथा हि शूर्पः तुषमिश्रं अत एव मलिनं धान्यं विशोध्य द्युतिमदापादयति, तथैव गणेशमन्त्रः सद्गुरुमुखात् शिष्यहृदयकुहरं प्रविष्टः मायामिश्रमत एव मलिनं जीवं विशोध्य ज्योतिष्मच्चैतन्यात्मकमापादयति । तथा चोक्तम्—

शूर्पकर्णं समाश्रित्य त्यक्त्वा मलविसारकम् ।
ब्रह्मैव नरजातिस्थो भवेत्तेन तथा स्मृतः ॥ इति ।

अयं मूषकवाहनो मूषकध्वजश्च । अत्र मूषकद्योत्यार्थे मतभेदः । केचिदाहुः मूषकस्य कर्म-कर्तनं, समक्षस्थितस्य वस्तुनोऽङ्गप्रत्यङ्गविश्लेषणम्, अतो मीमांसोपयुक्ता विश्लेषकारिणी बुद्धिरभिप्रेयते (Analytic intellect) । गणेशो बुद्धेर्देवता । वस्तुतत्त्वपरिचायिकायाः सारासारांशपृथक्करणसमर्थाया वस्त्वन्तस्तलप्रवेशनिपुणायास्तार्किकबुद्धेर्गणेशवाहनत्वमुपपन्नमेव । यद्वा वाहनत्वेन कुतार्किकबुद्धिः ध्वजत्वेन सत्तार्किकबुद्धिश्च गण्यते । अपरे आहुः—मूषक-शब्देन अन्तर्यामीश्वर उच्यते । मूषको हि गृहाभ्यन्तरेऽवस्थाय सर्वान्भोग्यार्थान् चोरयति भुङ्क्ते च तथा, यथा स्वामिना न किंचिद्विज्ञायेत । तद्वदीश्वरोऽपि शरीरहृदयान्तःस्थित्वा सर्वान्भोगान् तथा भुङ्क्ते—यथा जीवो न बुद्ध्येत । अत एव स्वं भोक्तृत्वेन मन्यते जीवो भ्रमात् । ईश्वरो मूषकरूपेण गणेशं परिचचारेति पौराणिकी कथा ज्ञेया । तथोक्तम्—

ईश्वरस्सर्वभोक्ता च चोरवत्तत्र संस्थितः ।
तदेवं मूषकः प्रोक्तो मनुजानां प्रचालकः ॥
मायया गूढरूपस्सन् भोगान् भुङ्क्ते हि चोरवत् ॥ इति ।

अतो गणपतिः सच्चिदानन्दरूपं परं ब्रह्म । अतोऽस्य सर्वकार्यारम्भे पूजनं युक्तम् । गणेश-मूर्तिरोंकारवत् प्रतीयते, शास्त्रेषु च ओंकारात्मकः कथितः । गौरीशिवौ चित्रलिखितं प्रणवं ददृशतुरैकाग्र्येण । तदा अकस्मादोङ्कारभित्तिं प्रभिद्य गजाननः प्रादुर्बभूवेति पौराणिकी कथा ।

प्रत इन्द्र पूर्व्याणि प्रनूनं वीर्यावोचं प्रथमा कृतानि ।
सतीनमन्युरश्रथायो अद्रिं सुवेदनामकृणो ब्रह्मणे गाम् ॥ ऋ.८.६.८ ॥

इति मन्त्रेण चोच्यते ।

अयं देवगणाधिपः गणेशो ज्ञानदाता । अतश्चायं बुद्धिद्वारा कार्यं करोति । अस्य विशालं मस्तकमस्य महतीं बुद्धिं सूचयति । अनेन बुद्धिबलेनैव अस्यातिक्षुद्रोऽप्यधोभागो विशालस्योर्ध्वभागस्य साह्यं करोति । परमलघुजन्तुर्मूषकोपि वाहनस्य कर्म निर्वहति । अस्येदं तात्पर्यम् । आभ्यन्तरिकज्ञानबुद्ध्योः प्राचुर्येण सत्त्वे तत्सहायेन स्वल्पबाह्यसामग्र्याऽपि कार्यं सम्यक् सुसाधमिति । लोके च केचन स्वभावेन नेतृत्वादिगुणविशिष्टा जायन्ते । ते च गणेशकृपापात्राणि भवन्तीति । अर्थात् श्रीगणेशः बुद्धिमान् अल्पपरिश्रमेणैव महत्कार्यं करोति । एकदा महादेवः स्वकर्तृकयज्ञे देवानाकारयितुं निमन्त्रणदित्सुरासीत् । कार्तिकेयः प्रेरितः अवधेरभ्यन्तरे कर्तुं न शशाक । ततो गणेशेऽयं भारो निवेशितः । परंतु तस्य वाहनं मूषकः यः अतिमन्दगत्या चलति । अतो गणेशो बुद्ध्या तत्कर्म साधयामास । महादेवे सर्वदेवानां वास इति विज्ञाय स महादेवं त्रिः परिक्रम्य सर्वेषां देवानां तत्रैव निमन्त्रणं ददौ । तेन सर्वे देवा यज्ञनिमन्त्रणं बुबुधिरे इति ।

प्रणवश्छन्दसामिवेति न्यायेन सर्वदेवादिर्गणेशः सर्वादौ सर्वदेवेभ्यः पूजार्ह एव । गणेशपरमात्मना सृष्टश्शिवो योगेन तं साक्षात्कृत्य पुत्रत्वाय वव्र इति, इत्यस्य तत्पुत्रत्वम् । यथोक्तं विनायकसंहितायाम्—

ध्याने मनसि मे जातः पुत्रत्वं पालय प्रभो ।
मम पुत्र इति ख्यातो लोकेऽस्मिन् भगवन् भव ॥ इति ॥

अतो आदिगणेशस्य शिवपार्वतीविवाहे पूजा समञ्जसैव इत्यलम् ॥ इति शम् ॥

SUMMARY

आर्यावर्तनिवासिभिः प्रायस्सर्वैरास्तिकैस्सर्वकर्मारम्भे विघ्नेश्वरपूजनं क्रियते, तस्यैव पार्वतीपरमेश्वरपुत्रत्वेन लोके प्रसिद्धिः । स च विघ्नेश्वर,गजमुख,वक्रतुण्डैकदन्तादिशब्दैर्व्यवह्रियते । अस्य च विघ्ननाशकत्वं परब्रह्मत्वं, सर्वाद्यत्वमित्यादि श्रुतिपुराणादिभिस्सिद्धं भवतीति, पार्वतीपरमेश्वरविवाहेऽपि तत्पूजनं युक्तमिति अस्मिन्नुपन्यासे प्रतिपादितम् ॥

श्री :

श्री श्रीनिवासपरब्रह्मणे नम ॥

॥ माहेश्वरसूत्रविमर्शः ॥

BY

Vyākaıaṇa Vidyā Pravīṇa C. RAGHAVACHARYA.

अकुतोजनुषाऽभावि भाषया यस्य हेषया ।
अस्तु मे वस्तु मेधायै कन्धरोपरि सैन्धवः ॥

विदितमेवेदं समेषां सुधीवराणां यत्—

'शिक्षा व्याकरणं छन्दो निरुक्तं ज्योतिषं तथा ।
कल्पश्चेति षडङ्गानि वेदस्याहुर्मनीषिणः ॥'

ति परिगणितेषु षट्स्वङ्गेषु—

'छन्दः पादौ तु वेदस्य हस्तौ कल्पोऽथ पठ्यते ।
ज्योतिषामयनं चक्षुः निरुक्तं श्रोत्रमुच्यते ।
शिक्षा घ्राणं तु वेदस्य मुखं व्याकरणं स्मृतम् ॥'

ते मुखस्थानीयत्वेन प्रधानं वेदाङ्गं व्याकरणमिति । अत्र मुखमित्यनेन लक्षणया शिरसो ाधनात् तस्य यथा सर्वावयवेषु प्राधान्यं तद्वदस्य प्राधान्यमित्यर्थः । अस्य वेदाङ्गत्वं च दपदार्थावगमस्य व्याकरणनिमित्तकत्वात् तन्मूलत्वाद्वेदवेदार्थज्ञानस्येति । तथा चोक्तं भगवता ाष्यकारेण पस्पशायाम्—'प्रधानं च षडङ्गेषु व्याकरणं, प्रधाने च कृतो यत्नः फलवान् वति' इति । तत्र—

'इन्द्रश्चन्द्रः काशकृत्स्नापिशली शाकटायनः ।
पाणिन्यमरजैनेन्द्रा जयन्त्यष्टादिशाब्दिकाः ॥' इति कर्तृमुखेन—

'ऐन्द्रं चान्द्रं काशकृत्स्नं कौमारं शाकटायनम् ।
सारस्वतं चापिशलं शाकलं पाणिनीयकम् ॥''

ते ग्रन्थमुखेन च परिगणितेषु व्याकरणेषु लोकवेदसाधारणतया मूर्धन्यतमं पाणिनीयं ाकरणम् । तथा च भाष्ये 'सर्ववेदपारिषदं हीदं शास्त्रम्' इति । सर्ववेदसाधारण- त्यर्थः । व्याकरणस्य नवविधत्वमेवोक्तं, 'सोऽयं नवव्याकरणार्थवेत्ता' इति हनू- तो विशेषणं वदता व्याकरणस्य नवेति विशेषणदानात् ।

'माहेश्वराणि सूत्राणी'ति कौमुदीवाक्यमुपादाय महामहोपाध्यायेन नागेशभट्टेन इत्थमुपवर्णितं लघुशब्देन्दुशेखरे—'ननु चतुर्दशसूत्र्यामक्षरसमाम्नाय इति व्यवहारानुपपत्तिः, आम्नायसमाम्नायशब्दयोः वेद एव प्रसिद्धेरित्यत आह माहेश्वराणीति । महेश्वरादागतानीत्यर्थः । महेश्वरप्रसादलब्धानीति फलितम् । एवं चैवमानुपूर्वीका श्रुतिरेवैषा तत्प्रसादात्पाणिनिना लब्धा । श्रुतिमूलकत्वादस्यैव वेदाङ्गत्वम् । अत्र प्रमाणम्—'येनाक्षरसमाम्नायमधिगम्य महेश्वरात् । कृत्स्नं व्याकरणं प्रोक्त' मिति शिक्षावचनम् । ....अनुबन्धाश्च महेश्वरकृता एव' इति ॥

अनेन ग्रन्थेन एतेषां सूत्राणां श्रुतित्वं, श्रुतिमूलकत्वादस्यैव वेदाङ्गत्वं, अनुबन्धानाञ्च महेश्वरकृतत्वमित्युक्तं भवति । तत्रैतेषां श्रुतित्वं नोपपद्यते, पाणिनिकृतान्येवेमानि सूत्राणीति, सूत्राणि महेश्वरकृतानि, अनुबन्धाः पुनः पाणिनिकृता इति, अनुबन्धा अपि महेश्वरकृता एवेति च बहवो बहुधा प्रत्यवतिष्ठन्ते । तत्र किमुचितमिति किंचिद्विमृश्यते ॥

ननु 'किमर्थो वर्णानामुपदेशः' इति भाष्येण वर्णोपदेशोऽयं पाणिनिकृत एवेति स्पष्टं लभ्यते । एवं सति पाणिनये महादेवकृतोऽयमुपदेशः इति भाष्यकृदनुक्तमेषां माहेश्वरत्वं स्ववासनयैव नागेश आह, न प्रमाणानुगृहीतमित्यवधेयमिति चेत्, उच्यते—'अथ किमर्थो वर्णानामुपदेशः, इत्यनेन कथं पाणिनिकृत इति लभ्यते । तत्र गुरुशिष्यन्यवहारविशेषे प्रसिद्धोपदेशपदोपादानेन शिष्याय आचार्येण वर्णा उपदिष्टा इत्येव लभ्यते । स चोपदेशः महेश्वरकृत एव । नतु पाणिनिकृतः । पाणिनिना कस्मैचन शिष्याय शास्त्रमुपदिष्टमित्यत्र, वर्णसमाम्नायो वा उपदिष्ट इत्यत्र च न किंचित्प्रमाणं पश्यामः । पाणिनये महेश्वरेणोपदिष्ट इत्यत्र 'येनाक्षरसमाम्नाय' मिति शिक्षावचनं प्रमाणं भवति । किंच अनन्तरं "वृत्तिसमवायार्थ उपदेश" इति प्रयोजनमुक्तम् । तत्र वृत्तिः शास्त्रप्रवृत्तिः, तदुपयोगी समवायः वर्णगतः क्रमविशेषः । सः अर्थः प्रयोजनं यस्येत्यर्थः । शास्त्रप्रवृत्त्यर्थः इति यावत् । अत्र कस्य शास्त्रस्येत्याकांक्षायां पाणिनिशास्त्रस्येति लभ्यते । न त्वन्यस्य । तेषामेतन्मूलकत्वाभावात् । एवं च पाणिनिशास्त्रप्रवृत्त्यर्थ इत्युक्तौ अन्येनैवायमुपदिष्ट इत्यर्थः प्रतीयते । न तु पाणिनिनेति । एतेन पाणिनिशास्त्रप्रवृत्तेः पूर्वत्वं अक्षरसमाम्नायस्येति शास्त्राद्बहिर्भावात् अन्योपदिष्टत्वं स्पष्टमेव । अन्यथा अस्यापि अष्टकान्तर्गतत्वं स्यात् । तथा न लोके व्यवहारः । तदनन्तर्गतत्वादेव वृद्धिसंज्ञासूत्रे भाष्ये 'माङ्गलिक आचार्यः महतः शास्त्रौघस्य मङ्गलार्थं वृद्धिशब्दमादितः प्रयुङ्क्ते' इत्युक्तं संगच्छते । किञ्च महेश्वरानुपदिष्टत्वे 'येनाक्षरसमाम्नाय' मिति श्लोकोपात्तयोः 'अधिगम्य महेश्वरात्' इत्यनयोः पदयोरस्वारस्यं स्पष्टमेव ॥

एवं 'नृत्तावसाने नटराजराजो ननाद ढक्कां नवपञ्चवारम् ।
उद्धर्तुकामः सनकादिसिद्धानेतद्विमर्शे शिवसूत्रजालम् ॥'

ननु पाणिनेरिदानीन्तनत्वात् तद्व्याकरणस्याध्ययनं तत्पौर्वकालिकस्य हनूमतः कथं संगच्छेत, इति चेत्—उच्यते; 'यः कल्पः स कल्पपूर्वः' इति न्यायेन कालस्यानादित्वात् 'धाता यथापूर्वमकल्पयत्' इति श्रुतेश्च तत्पौर्वकालिकस्य पाणिनीयव्याकरणस्याध्ययनं संगच्छत एवेति। अत एव रामायणे उत्तरकाण्डे—

'असौ पुनर्व्याकरणं ग्रहीष्यन् सूर्योन्मुखः प्रष्टुमनाः कपीन्द्रः।
उद्यद्गिरेरस्तगिरिं जगाम ग्रन्थं महद्धारयनप्रमेयः॥
[1]स सूत्रवृत्त्यर्थपदं महार्थं ससंग्रहं सिध्यति वै कपीन्द्रः।'

इति व्याडिकृतसंग्रहग्रन्थपर्यन्तस्याध्ययनोक्तिरपि संगच्छते। पाणिनीयव्याकरणाध्ययनादेवास्य—

'नूनं व्याकरणं कृत्स्नमनेन बहुधा श्रुतम्।
बहु व्याहरतानेन न किंचिदपशब्दितम्॥'

इत्युक्तसाधुशब्दव्याहरणं सिध्यति। व्याकरणान्तराध्ययनेन तु तन्न सिध्येत्, तेषां तावदपर्याप्तत्वात्।

यद्यपि पाणिनिना गार्ग्यगालवकाश्यपशाकल्यसेनकभारद्वाजचाक्रवर्मणस्फोटायनादिमतनिरूपणात्, तथा वार्तिककारेण 'पौष्करसादे' रित्युपादानात्, भाष्यकारेण च क्रोष्ट्रीयाः, भारद्वाजीयाः, सौनागाः, इत्युपादानाच्च व्याकरणान्तराण्यप्यासन्निति प्रतीयते। तथापि तेषु सर्वेषां लौकिकालौकिकशब्दानामव्युत्पादनेनापर्याप्तत्वान्नवेत्युच्यन्ते। लौकिकवैदिकशब्दानां सामस्त्येन व्युत्पादनात्पाणिनीयमेव व्याकरणं तेषु नवसु प्रधानम्, अन्येषां केषांचित् लौकिकमात्रविषयत्वं, केषांचित् वैदिकैकदेशमात्रविषयकत्वमेवेति न तानि पाणिनीयवल्लोकवेदसाधारण्येनोपकारकाणि। अत एवोक्तम्—

'पाणिनीयं महाशास्त्रं पदसाधुत्वलक्षणम्।
सर्वोपकारकं ग्राह्यं कृत्स्नं त्याज्यं न किञ्चन॥' इति।

तस्यैतस्य व्याकरणस्य मूलभूतानि 'अइउण'ादीनि माहेश्वराणि चतुर्दश सूत्राणि। एतान्येव अक्षरसमाम्नाय इत्युच्यन्ते। तमेनमधिकृत्य किंचिद्विचार्यते॥

१. सूत्रं अष्टाध्यायीलक्षणं, वृत्तिः तात्कालिकसूत्रवृत्तिः, अर्थपदं सूत्रार्थबोधकपदवद्वार्तिकम्, महार्थं महाभाष्यं पतञ्जलिकृतं, ससंग्रहं व्याडिकृतसंग्रहाख्यग्रन्थसहितम् इति तिलकव्याख्याने, सूत्रं अष्टाध्यायीलक्षणं, वृत्तिः सूत्रार्थमात्रप्रतिपादकग्रन्थः, अर्थपदं वार्तिकं उक्तानुक्तदुरुक्तादिचिन्तापरं, महार्थं भाष्यं विस्तरविवरणरूपं, संग्रहं प्रकरणादि इति गोविन्दराजीये च व्याख्यातम्।

'माहेश्वराणि सूत्राणी'ति कौमुदीवाक्यमुपादाय महामहोपाध्यायेन नागेशभट्टेन इत्थमुपवर्णितं लघुशब्देन्दुशेखरे—'ननु चतुर्दशसूत्र्यामक्षरसमाम्नाय इति व्यवहारानुपपत्तिः, आम्नायसमाम्नायशब्दयोः वेद एव प्रसिद्धेरित्यत आह माहेश्वराणीति। महेश्वरादागतानीत्यर्थः। महेश्वरप्रसादलब्धानीति फलितम्। एवं चैवमानुपूर्वीका श्रुतिरेवैषा तत्प्रसादात्पाणिनिना लब्धा। श्रुतिमूलकत्वादस्यैव वेदाङ्गत्वम्। अत्र प्रमाणम्—'येनाक्षरसमाम्नायमधिगम्य महेश्वरात्। कृत्स्नं व्याकरणं प्रोक्त' मिति शिक्षावचनम्। ....अनुबन्धाश्च महेश्वरकृता एव' इति॥

अनेन ग्रन्थेन एतेषां सूत्राणां श्रुतित्वं, श्रुतिमूलकत्वादस्यैव वेदाङ्गत्वं, अनुबन्धानाञ्च महेश्वरकृतत्वमित्युक्तं भवति। तत्रैतेषां श्रुतित्वं नोपपद्यते, पाणिनिकृतान्येवेमानि सूत्राणीति, सूत्राणि महेश्वरकृतानि, अनुबन्धाः पुनः पाणिनिकृता इति, अनुबन्धा अपि महेश्वरकृता एवेति च बहवो बहुधा प्रत्यवतिष्ठन्ते। तत्र किमुचितमिति किंचिद्विमृश्यते॥

ननु 'किमर्थो वर्णानामुपदेशः' इति भाष्येण वर्णोपदेशोऽयं पाणिनिकृत एवेति स्पष्टं लभ्यते। एवं सति पाणिनये महादेवकृतोऽयमुपदेशः इति भाष्यकृदनुक्तमेषां माहेश्वरत्वं स्ववासनयैव नागेश आह, न प्रमाणानुगृहीतमित्यवधेयमिति चेत्, उच्यते—'अथ किमर्थो वर्णानामुपदेशः, इत्यनेन कथं पाणिनिकृत इति लभ्यते। तत्र गुरुशिष्यव्यवहारविशेषे प्रसिद्धोपदेशपदोपादानेन शिष्याय आचार्येण वर्णा उपदिष्टा इत्येव लभ्यते। स चोपदेशः महेश्वरकृत एव। नतु पाणिनिकृतः। पाणिनिना कस्मैचन शिष्याय शास्त्रमुपदिष्टमित्यत्र, वर्णसमाम्नायो वा उपदिष्ट इत्यत्र च न किंचित्प्रमाणं पश्यामः। पाणिनये महेश्वरेणोपदिष्ट इत्यत्र 'येनाक्षरसमाम्नाय' मिति शिक्षावचनं प्रमाणं भवति। किंच अनन्तरं "वृत्तिसमवायार्थ उपदेश" इति प्रयोजनमुक्तम्। तत्र वृत्तिः शास्त्रप्रवृत्तिः, तदुपयोगी समवायः वर्णगतः क्रमविशेषः। सः अर्थः प्रयोजनं यस्येत्यर्थः। शास्त्रप्रवृत्त्यर्थः इति यावत्। अत्र कस्य शास्त्रस्येत्याकांक्षायां पाणिनिशास्त्रस्येति लभ्यते। न त्वन्यस्य। तेषामेतन्मूलकत्वाभावात्। एवं च पाणिनिशास्त्रप्रवृत्त्यर्थ इत्युक्तौ अन्येनैवायमुपदिष्ट इत्यर्थः प्रतीयते। न तु पाणिनिनेति। एतेन पाणिनिशास्त्रप्रवृत्तेः पूर्वत्वं अक्षरसमाम्नायस्येति शास्त्राद्बहिर्भावात् अन्योपदिष्टत्वं स्पष्टमेव। अन्यथा अस्यापि अष्टकान्तर्गतत्वं स्यात्। तथा न लोके व्यवहारः। तदनन्तर्गतत्वादेव वृद्धिसंज्ञासूत्रे भाष्ये 'माङ्गलिक आचार्यः महतः शास्त्रौघस्य मङ्गलार्थं वृद्धिशब्दमादितः प्रयुङ्क्ते' इत्युक्तं संगच्छते। किञ्च महेश्वरानुपदिष्टत्वे 'येनाक्षरसमाम्नाय' मिति श्लोकोपात्तयोः 'अधिगम्य महेश्वरात्' इत्यनयोः पदयोरस्वारस्यं स्पष्टमेव॥

एवं 'नृत्तावसाने नटराजराजो ननाद ढक्कां नवपञ्चवारम्।
उद्धर्तुकामः सनकादिसिद्धानेतद्विमर्शे शिवसूत्रजालम्॥'

अत्र सर्वत्र सूत्रेषु अन्त्यं वर्णचतुर्दशम् ।
धात्वर्थं समुपादिष्टं पाणिन्यादीष्टसिद्धये ॥

इति नन्दिकेश्वरकारिकावाक्यादपि महेश्वरोपदिष्टत्वमेव लभ्यते । पाणिन्युपदिष्टत्वे च कथं सनकाद्युद्धरणोक्तिः पाणिन्यादीष्टसिद्धयुक्तिश्च संगच्छेत ? अत एवैषां न पाणिन्युपदिष्टत्वम् । अनेनाक्षरसमाम्नायेन सनकाद्युद्धरणं च ब्रह्मोपदेशकत्वात् भवतीति नन्दिकेश्वरव्याख्यांनाल्लभ्यते । तच्चावसरे उपपादयिष्यामः ।

नन्वक्षरसमाम्नायस्य सर्वस्य पाणिनिकृतत्वाभावेऽपि अनुबन्धाः पाणिनिकृता एव । समुपादिष्टमित्यस्य एवमनुबन्धाः आसक्तव्या इति महेश्वरेणोपदिष्टमिति चेत् उच्यते । तथा सति पाणिन्यादीष्टसिद्धये इत्यत्रादिपदेन सनकादीष्टसिद्ध्यर्थमनुबन्धकरणमिति प्रतीतस्यार्थस्य तैरनुबन्धैः क्रियाबोधः, अतः अः = परमात्मा, इं = मायामाश्रित्य, उः = व्यापकः, ण् = आसीत् इत्येवं व्याख्यानस्य चासाङ्गत्यापत्तिः । किञ्च पाणिनिकृतत्वे पाणिन्यादीष्टसिद्धये इत्यत्र पाणिनिशब्दोपादानमसङ्गतं स्यात् । अतः अनुबन्धा अपि न पाणिनिकृताः किन्तु महेश्वरकृता एव ।

ननु 'अनुबन्धकरणार्थश्च वर्णानामुपदेश' इत्यत्र भाष्ये आदेशोपदेश इत्यादाविव उच्चारणार्थ एवोपदेशशब्दः । एवञ्चानुबन्धातिरिक्तानामपि महेश्वरकृतत्वमेवेत्युक्तिरपि न समीचीना । अनुबन्धकरणार्थश्च वर्णानामुपदेश इत्यत्र करणशब्दोपादानेन चतुर्दशसूत्रीघटकेष्वेकत्र प्रत्यासत्त्या उपदेशकर्तृकर्तृकत्वप्रतीतेरितरेषामनादित्वसूचनात् । अत एव तस्य समाम्नायशब्देन व्यवहारः ।

नन्वनादित्वे न मानम् । 'नृत्तावसाने' इत्यादितोऽपि सनकादीष्टसिद्धये प्रथममन्त्यवर्णरहितानां पश्चात्पाणिन्यादीष्टसिद्धये अन्त्यवर्णसहितानां च करणस्यैव स्वरसतः प्रतीतेरिति चेन्न । नृत्तावसान इत्यनेन अक्षरसमाम्नायाविर्भावस्य प्रतिपादनात्तेषां महेश्वरोच्चरितत्वस्यालाभेन महेश्वरकर्तृकत्वाप्रतीतेः । किञ्च तथात्वे सनकादीनामपि क्रियावाचकपदाभावेन अनुबन्धरहितानामेषां बोधकत्वानापत्त्या सनकाद्युद्धरणार्थत्वं च न सिध्यति । एवं च भेदेनोपदेशे फलमपि चिन्त्यम् । किंच पाणिन्यादीष्टसिद्धये इत्यत्रादिपदेन सनकादीनामिष्टसिद्ध्यर्थमनुबन्धकरणमिति प्रतीतोऽप्यर्थः बाध्येत । अतः भाष्ये उपदेशशब्दस्य सिद्धोच्चारणपरत्वेन व्याख्यानादनादित्वेन श्रुतित्वं सिद्धम् ।

ननु उपदेशशब्दस्य अज्ञातज्ञापनविषयत्वात् सिद्धपरत्वं च कथमिति चेत्, न । 'मन्त्रोपदेशः' इत्यादिषु सिद्धस्यापि मन्त्रस्योच्चारणे उपदेशव्यवहारस्य दृष्टत्वात् । न हि तत्र

मन्त्रः आचार्येण कृत इति प्रतीयते । अत एव भाष्ये 'अथ क उपदेशः, उच्चारण'-मित्येवोक्तम् । न त्वाद्योच्चारणमित्यादि । अस्य श्रुतित्वाभावे ब्रह्मस्वरूपावबोधकत्वेन सनकादीनामुद्धरणोक्तिर्न संगच्छेत ।

'श्रोतव्यः श्रुतिवाक्येभ्यो मन्तव्यश्चोपपत्तिभिः ।
मत्वा च सततं ध्येय एते दर्शनहेतवः ॥'

इति 'श्रोतव्यो मन्तव्यो निदिध्यासितव्य' इति श्रुतिविहितश्रवणस्य श्रुतिवाक्येभ्य एव कर्तव्यतास्मरणात् ।

ननु चिन्त्यमेतत् । गीतादीनां श्रुतित्वाभावेन ब्रह्मोपदेशकत्वासाङ्गत्यापत्तेः । न च 'श्रोतव्यः श्रुतिवाक्येभ्य' इति स्मृतिविरोध इति वाच्यम् । तत्र श्रुत्यर्थप्रतिपादकवाक्येभ्य इत्यर्थकरणेनादोषात् इति चेन्न । सनकादीनामुत्तमाधिकारित्वेन श्रोतव्य इति श्रुतिबोधित-श्रवणस्य श्रुतीतरतोऽनुचितत्वात् ।

'स्त्रीशूद्रद्विजबन्धूनां त्रयी न श्रुतिगोचरा ।
इति भारतमाख्यानं कृपया मुनिना कृतम् ॥'

इत्युक्त्या गीताशास्त्रस्योत्तमाधिकारिणां स्वरसतः श्रवणानुपयोगित्वप्रतीतेश्च । वेदान्तशास्त्रस्य मननोपयोगितया न श्रोतव्य इति श्रुतिविषयता । एवं च 'श्रोतव्यः श्रुतिवाक्येभ्यः' इत्यत्र न लक्षणाऽऽश्रयणीया । लक्ष्यार्थस्वीकारे भाषान्तरितग्रन्थानामपि श्रोतव्य इति विधिविषयता स्यादित्यनधिकृतानामप्यधिकारित्वमापतेत् ।

ननु गीतोपदेशस्य न ब्रह्मोपदेशरूपत्वं, तस्य धनञ्जययुद्धप्रवृत्तिमात्रफलकत्वादिति चेन्न; तस्य ब्रह्मोपदेशरूपत्वस्य सर्वैरपि तीर्थकरैरुपवर्णितत्वात् । तथा हि—तत्रभवद्भिः शङ्कराचार्यैः गीताभाष्ये—'इमं द्विप्रकारधर्मं निःश्रेयसप्रयोजनं परमार्थतत्त्वं च वासुदेवाख्यं परब्रह्माभिधेयभूतं विशेषतोऽपि व्यञ्जयद्विशिष्टप्रयोजनसंबन्धाभिधेयवद्गीताशास्त्रम् । यतः तदर्थविज्ञाने समस्तपुरुषार्थसिद्धिः, अतस्तद्विवरणे यत्नः क्रियते मया' इत्युक्तम् ।

श्रीमद्भिर्यामुनार्यैरपि गीतार्थसंग्रहे—

'स्वधर्मज्ञानवैराग्यसाध्यभक्त्येकगोचरः ।
नारायणः परं ब्रह्म गीताशास्त्रे समीरितः ॥'

इति स्पष्टमुक्तम् । व्याख्यातं च श्रीमद्भिर्निगमान्तमहादेशिकैः गीतार्थसंग्रहरक्षायाम्—

"तत्त्वं जिज्ञासमानानां हेतुभिस्सर्वतोमुखैः ।
तत्त्वमेको महायोगी हरिर्नारायणः परः ॥

आलोड्य सर्वशास्त्राणि विचार्य च पुनः पुनः ।
इदमेकं सुनिष्पन्नं ध्येयो नारायणस्सदा ॥

इत्यादिभिः तत्त्वहितरूपं समस्ताध्यात्मशास्त्रार्थसारं महर्षयः सञ्जगृहुः । तदेतदुभयं सर्वोपनिषत्सारसङ्कलनात्मिकायां भगवद्गीतायां प्रतिपाद्यतया प्रदर्शयन् तत्राप्युपनिषदां तत्त्वप्राधान्यस्य शारीरके सूत्रितत्वादिहापि तत्प्रधानतया व्यपदिशति । गीतैव तत्त्वहितयोर्यथावच्छासनात् शास्त्रम् । उपनिषत्समाधिना सिद्धव्यवहारनिरूढेः स्त्रीलिङ्गनिर्देशः । एतेन शास्त्रान्तरात् अस्य शास्त्रस्याधिक्यं व्यञ्जितम्, इति ।

तत्रभवद्भिरानन्दतीर्थभगवत्पादैरपि गीताभाष्ये 'संसारे क्लिश्यमानानां वेदानधिकारिणां स्त्रीशूद्रादीनां च धर्मज्ञानद्वारा मोक्षो भवेदिति कृपालुस्सर्ववेदार्थोपबृंहितां तदनुक्तकेवलेश्वरज्ञानदृष्टार्थयुक्तां च सर्वप्राणिनामवगाह्यानवगाह्यरूपां केवलभगवत्स्वरूपपरां परोक्षार्थां महाभारतसंहितां अचीक्लृपत्' इति । एतच्च भाष्यमित्थमवतारितं जयतीर्थटीकायाम्—'महाभारतान्तर्गतत्वाद्गीतायाः तस्य प्रामाण्यादिसिद्धौ तस्या अपि तत्सेत्स्यतीत्याशयवान् महाभारतस्य प्रामाण्यादिकं साधयितुमाह ।' इति ॥

अस्याक्षरसमाम्नायस्य श्रुतित्वे—

'येनाक्षरसमाम्नायमधिगम्य महेश्वरात् ।
कृत्स्नं व्याकरणं प्रोक्तं तस्मै पाणिनये नमः ॥'

इति शिक्षावाक्यमपि प्रमाणं भवति । तत्र वेद एव प्रसिद्धस्य समाम्नायशब्दस्य अस्मिन्नक्षरराशौ प्रयोगात् । ननु नेदं प्रमाणम्, शिक्षायाः पाणिनिशिष्यकृतत्वेन, शिष्येण गुरोराधिक्येन वर्णनस्य, गुरुवाक्यस्य वेदवत्परिरक्षणस्य च, लोकप्रसिद्धत्वेन समाम्नायपदोपादानस्य प्रशंसापरत्वात् इति चेन्न, तस्य पाणिनिशिष्यकर्तृकत्वे प्रमाणाभावात् । न च पाणिनिनमस्काररूपत्वेन शिष्यकर्तृकत्वमेवेति वाच्यम्; तावन्मात्रेण तथा वक्तुमशक्यत्वात् । तथा सति—

'व्यासं वसिष्ठनप्तारं शक्तेः पौत्रमकल्मषम् ।
पराशरात्मजं वन्दे शुकतातं तपोनिधिम् ॥

जज्ञे बहुज्ञं परमत्युदारं यं द्वीपमध्ये सुतमात्मवन्तम् ।
पराशरात्सत्यवती महर्षिं तस्मै नमोऽज्ञानतमोनुदाय ॥'

इति व्यासनमस्कारात्मकश्लोकदर्शनेन 'व्यास उवाच' इति दर्शनेन च भारतादिग्रन्थस्यापि व्यासकृतत्वं न स्यात् । अतः पाणिनिकृतैव व्याकरणशिक्षा । ननु अस्य श्लोकस्य

नमस्कारात्मकस्य तत्र ग्रथनं कथं संगच्छत इति चेच्छृणु । स्वोक्तार्थे सर्वेषां प्रत्ययेन प्रवृत्त्यर्थं अन्योक्तस्याप्यर्थस्य स्वेनानुवादः कृत इति । किंचास्य शिष्यकृतत्वेऽपि स्तुतिपरत्वं न स्यात् । महेश्वरादक्षरसमाम्नायस्य प्राप्तिः, तन्मूलकमिदं पाणिनीयं व्याकरणं प्रवृत्तम्, तादृशशास्त्रकरणाच्चास्य नमस्कार्यत्वं इति तथ्यार्थप्रतिपादकत्वे तात्पर्यात् । किं च पाणिनेरुक्तौ समाम्नायशब्दोपादानेन प्रशंसापरत्वकल्पनोपपत्तावपि महेश्वरोक्तवर्णराशौ तादृशार्थकल्पने मानाभावः । प्रतीतार्थस्य बाधे किल लक्षणया प्रशंसापरत्वमाश्रयणीयम् । तस्य श्रुतित्वमेव युक्तमिति पूर्वं निरूपितत्वात्प्रतीतार्थस्य न किंचिद्बाधकम् । अत एव हरिणा 'सोऽयमक्षरसमाम्नायः वाक्समाम्नायः पुष्पितः फलितः, चन्द्रतारकवत्प्रतिमण्डितो वेदितव्यो ब्रह्मराशि'रिति भाष्यं, 'यथैवेदमव्युच्छिन्नं चन्द्रतारकादि एवमक्षरसमाम्नायस्य न कश्चिदाधुनिकः कर्ताऽस्ति । एवमेव वेदपारम्पर्येण स्मर्यमाण'मिति व्याख्यातम् । अत्र अव्युच्छिन्नं अनश्वरं, आधुनिकः शरीरी, वेदपारम्पर्येण स्मर्यमाणं परम्परैव पारम्पर्यं गुरुशिष्यपरम्परेति यावत् । वेदसम्बन्धिनी या परम्परा तया स्मर्यमाणमित्यर्थः । वेदस्य ये अध्यापकाः ये चाध्येतारः तैरध्याप्यमानत्वादधीयमानत्वाच्चास्यापि वेदत्वमिति भावः ।

ननु महाप्रलये चन्द्रादेर्नाशात्तद्दृष्टान्तेन अनश्वरमित्यर्थोऽव्युच्छिन्नमित्यस्यायुक्तः । किंतु चिरस्थायी इत्येव । एवं आधुनिक इत्यस्य अधुनातन इति योगार्थं परित्यज्य शरीर्यर्थकत्वाश्रयणे मानाभावेन शरीरीत्यर्थोऽयुक्तः । अतः चिरन्तनः कर्ता अस्तीत्येव प्रतीयते । किंच शरीर्यर्थकत्वेऽपि अशरीरिणः कर्तुः प्रतीतिर्दुष्परिहरैवेति चेन्न । चन्द्रादेरनश्वरत्वेन ज्ञातृन्प्रत्येव अयमुपदेश इति तद्दृष्टान्तेनानश्वरत्वबोधनात् । किंच लोके शाखायां चन्द्र इत्युक्ते यथाऽसत्येनाप्यर्थेनाऽऽकाशे वर्तमानस्य चन्द्रस्य प्रतीतिः, तथा नश्वरेणापि वस्तुना चिरस्थायित्वादिभिरनश्वरस्य प्रतीतिरुपपद्यत एव । अधुनातनपुरुषस्य कर्तृत्वबोधकप्रमाणाभावादाधुनिकशब्दस्य शरीर्यर्थकत्वे न किंचिद्बाधकम् । शरीर्यर्थकत्वे अशरीरिणः कतृत्वप्रतीतिरपि न । अन्यथा वेदस्य रघुवंशादिकाव्यदृष्टान्तेन शरीरी कश्चन कर्ता नास्तीत्युक्तावशरीरी कश्चन कर्ता स्यादिति प्रतीयेत । न चेष्टापत्तिः, 'वाचा विरूपनित्यये'ति श्रुतेः—'अनादिनिधना नित्या वागुत्सृष्टा स्वयंभुवा ।' इति स्मृतेः, 'अत एव च नित्यत्व'मिति शारीरकसूत्राच्च वेदस्यापौरुषेयत्वनिर्णयात् । तस्माच्छरीरी कर्ता नास्तीत्युक्तेः कोऽपि कर्ता नास्तीत्येवार्थः । अतोऽस्यानादित्वेन श्रुतित्वं सिद्धम् । एवमेव ऋक्तन्त्रव्याकरणेऽप्युक्तम्—'इदमक्षरच्छन्दो वर्णशस्समनुक्रान्तं, यथा आचार्या ऊचुः, ब्रह्मा बृहस्पतये प्रोवाच, बृहस्पतिरिन्द्राय, इन्द्रो भरद्वाजाय, भरद्वाज ऋषिभ्यः, ऋषयो ब्राह्मणेभ्यः । तं खल्विममक्षरसमाम्नायमाचक्षते, न भुक्त्वा न नक्तं प्रब्रूयाद्ब्रह्मराशिरिति' । ब्रह्मराशिरित्यस्य ब्रह्मप्रतिपादको वर्णराशिरित्यर्थः । एवं छान्दोग्योपनिषदि व्याकरणमुपक्रम्य वेदानां

वेदः इत्युक्तिरक्षरसमाम्नायविषयैव । महाभाष्येऽपि "सोऽयमक्षरसमाम्नायः, वाक्समाम्नायः पुष्पितः फलितश्चन्द्रतारकवत्प्रतिमण्डितो वेदितव्यो ब्रह्मराशिः, सर्ववेदपुण्यफलावाप्तिश्चास्य ज्ञाने भवति, मातापितरौ चास्य स्वर्गे लोके महीयेते,' इति सर्ववेदाध्ययनकृतस्य पुण्यस्य यत्फलं तत्प्राप्नो"तीति प्रतिपादनं श्रुतित्वमेवावगमयति ।

नन्विदमयुक्तम् । भारतादेरपि सर्ववेदपारायणजपुण्यफलकत्वोक्तेरिति चेन्न ; महाभारतादेर्वेदपारायणजपुण्यफलसदृशपुण्यफलस्यैवाङ्गीकारात् । अक्षरसमाम्नायस्य तु तत्फलस्यैव भाष्येण बोधनात् । न च 'भारतः पञ्चमो वेदः' इति वेदत्वोक्त्या तस्यापि तत्फलमस्त्विति वाच्यम्: तेनापि वाक्येन वेदसादृश्यस्यैव बोधनात् ।

एवं श्रुतिमूलकत्वात्पाणिनीयव्याकरणस्यैव वेदाङ्गत्वम् । ननु यदि श्रुतिमूलकत्वमेव वेदाङ्गताहेतुस्तर्हि ज्योतिरादीनां तदभावेन वेदाङ्गत्वानुपपत्तिः । यदि श्रुत्युपयोगित्वमपि तद्धेतुस्तदा व्याकरणान्तरस्यापि वैदिकशब्दव्युत्पादकत्वेन श्रुत्युपयोगित्वादङ्गत्वं स्यात् । किंचैतस्यैव व्याकरणस्य वेदाङ्गत्वे तत्प्रणयनात्पूर्वं वेदस्य पञ्चाङ्गतापत्तिरिति चेन्न । साकल्येन श्रौतशब्दसाधुत्वस्योक्तरीत्या एतच्छास्त्राधीनत्वात्तस्यैव वेदाङ्गत्वौचित्यात् । न हि यत्किंचिदंशविकलमङ्गं भवति । सर्वेषामपि व्याकरणानां सादित्वेन तत्तत्करणात्पूर्वं पञ्चाङ्गत्वापत्तिस्तव दुष्परिहरैव । मम तु पाणिनीयव्याकरणस्याक्षरसमाम्नायश्रुतिमूलकत्वाद्बीजवटन्यायेन तत्रान्तर्गतत्वेनानादित्वान्न षडङ्गताहानिः । ज्योतिरादीनां श्रुतिमूलकत्वाभावेऽपि वेदापेक्षितसर्वार्थबोधकत्वेनाङ्गत्वमक्षतम् । न ह्यन्येन तादृशार्थस्सिध्यति । अतोऽस्यैव व्याकरणस्य वेदाङ्गत्वं सिद्धम् । एवं नागेशोक्तमक्षरसमाम्नायस्य श्रुतित्वम्, तन्मूलकत्वात्पाणिनीयव्याकरणस्यैव वेदाङ्गत्वञ्च सिद्धमिति सुधियो विभावयन्तु ॥

SUMMARY

माहेश्वरसूत्राणां महेश्वरोपदिष्टत्वमेव, न तु महेश्वरकृतत्वम् । नापि पाणिनिकृतत्वम् । किं चानुबन्धानां पाणिनिकृतत्वमितरेषां महेश्वरकृतत्वमित्यपि न । अतोऽस्याक्षरसमाम्नायशब्देन व्यवहारः, श्रुतित्वं च सिद्धम् । एतन्मूलकत्वेन श्रुतिमूलकत्वात्पाणिनीयस्यैव व्याकरणस्य वेदाङ्गत्वं च सिद्धमिति संक्षेपः ॥

॥ संस्कृतभाषोद्धारः ॥

BY

Sri GUNDERAO HARKARE, Gadwal.

भारतीयानामासेतुशीताचलमासिन्धुकलिङ्गञ्चाधिवसतां मिथः समवाये संस्कृतभाषयैव व्यवहारः कार्य इति युक्ततरमुत्पश्यामः। यद्यप्ययं बहोः कालात् विवादपदमारूढ एव विषयः। विप्रवदन्ते चाद्यापि बहवः। तथाऽपि नास्माकं तैः सह कलहः। वयं तु तथा प्रयतामहे, संस्कृतभाषा सर्वसाधारणव्यवहारविषये प्रतिदिनं व्यापिका यथा स्यात्। नाप्यसत्सिसाधयिषैषा असाध्यदोषदूषिता। साधारणव्यवहारस्थानमारूढचरैव सा। दिष्ट्या मुक्तिनो धन्या वयम्, वदतिक्रान्तेऽप्येतावत्यनेहसि पुनःपुनः प्रतिहन्यमानाऽपि सा अस्मत्सौभाग्यातिशयायैवाद्यापि प्राणान् धारयति। तस्या अभिवृद्ध्यर्थमुपायाः परिकल्पनीयाः। अभ्यस्तसंस्कृतानामपि विपश्चितां संस्कृतव्यवहारे न तथा सौलभ्यं यथा तदितरदेशभाषाव्यवहारे दैनंदिनाभ्यासाभावात्, शब्दनियमबाहुल्याच्च। द्विविधस्याप्यस्य क्लेशस्यापनुत्तये व्यवहारसौलभ्योत्पादनाय चास्माभिः प्रयतितव्यम्॥

भाषायाः स्वविचाराविष्करणमात्रपर्यवसायित्वाभावात् शब्दविशेषाणां विलक्षणग्रथनेन परेषां स्वविशिष्टसंस्कारापरपर्यायस्वाभिप्रेतार्थविषयकधीजनकत्वेनैव मुख्यप्रयोजनत्वात् परेषां स्वप्रतिभाविषयकभावनोत्पादने व्याकरणनियमविशेषाणां शब्दार्थौचित्यविमर्शानां नियमिताभिधावृत्तिकशब्दविशेषसंग्रहाणां कोशानां लक्षणाव्यञ्जनादिवृत्तिविशेषाणां नियमेन हेतुत्वकल्पनमत्यावश्यकम्। तथापि अनत्युपयुक्ताप्रकृतप्रत्ययाद्यसंख्येयनियमानामनूह्यगुरुत्तरभावेन स्वयमेव वैक्लब्यं प्राप्तायाः अतितरां वैक्लब्योपादानं को नाम सकरुणः सहेत? न चैतेन प्राचीनपरम्परासमासादितशब्दशास्त्रसंप्रदायोच्छेदः शक्यः। तादृशनियमान् परिपाल्यैव भाषाया व्यवहारे सौलभ्योत्पादनस्यास्मदभिमतत्वात्। दृश्यते च भेदो नियमजालैः सुदृढं स्थिरीकृतायामपि गीर्वाणभाषायां देशकृतः कालकृतश्च।

अत्र केचन आचक्षीरन्। व्यवहृतायामेव भाषायामेते अन्ये च भेदा भेदहेतवो वा दृश्यन्ते न तु कुण्ठितव्यवहारायामस्यां संस्कृतायां मृतरूपायामिति। इयं तु प्राचीनकाले कदाऽपि लोकव्यवहृता नैवासीत्। मध्येपण्डितमण्डलं यदि भवेत् भवतु नाम विनोदेन कालक्षेपार्थः कश्चन परस्परविचारविनिमयहेतुरिति च। हन्त! अदूरदर्शिन एव खलु ते। व्यवहारविषय एव मृतपदव्यवहार इति चेत् वङ्गेषु द्राविडभाषाया अपि तथात्वप्रसङ्गः। संस्कृतभाषायाः व्यवहारविषयाऽत्यन्ताभावस्त्वप्रसिद्धः। स्वरूपेण, रूपान्तरेण, स्वजन्यविभिन्न-

देशप्रसिद्धभाषात्वेन च व्यवहारविषयत्वमेव दृष्टं तस्या लोके । एतेन गृह्यव्यवहाराभाव एव मृतपदव्यवहार इति परास्तम् । पूर्वस्मिन्नपि काले लोकव्यवहृतैषा भाषा नैवासीदिति तु निर्मूलमेव । महाभाष्ये 'भाषैषा लोकव्यवहृताऽऽसी'दिति तत्रतत्र सुस्पष्टं प्रतिपादितं दृश्यते । पण्डितेतरजनतोचितानां केवलव्यवहारप्रसिद्धानां शब्दानां व्यवहारबाहुल्येनैव शब्दशास्त्रनियमानतिलंघ्य परिणतरूपविशेषाणां बहूनां गणपाठादिषु दर्शनात् । देशकृत-सर्वसाधारणस्वरादिविशेषोच्चारणभेदविधायकस्यापि 'प्राचां ष्फः' 'उदीचामातः' 'दूराद्धूते च' 'हैहे प्रयोगे' इत्यादिनियमसमूहस्य जागरूकत्वात् । न च वाच्यं संस्कृतवाण्या देश-भाषात्वेन परिणतिस्वीकारे कृतं संस्कृतयेति । सर्वाङ्गसुन्दर्याः समवाप्तमदोन्नतपदायाः वर्त-मानव्यवह्रियमाणभाषाशतेनाप्यनाकलितदिव्यमहिम्नः अतिमिताक्षरेणाप्यमितगम्भीरभावप्रक-टनपटोर्माधुर्यादिसद्गुणमण्डितायाः यमकरूपकादिचित्रविचित्रालङ्कारभूषितायाः निरतिशया-नन्दरसभावचेतनशक्तेर्व्यङ्ग्यसौभाग्यमण्डिताया गीर्वाणशारदायास्तुलां न काप्यारोहति अन्या वाक् । अत एव यदस्यां सौकर्यम्, न तदन्यस्यां कस्यांचित् । अयं तु सर्वानुभवगोचरो वस्तुस्थितिविशेषः यदितरासु भाषासु दीर्घतरवाक्यसमूहैरपि यो विवक्षितोऽर्थः स्फुटतरं न प्रतीयते स स्तोकैरेव पदैः सुसुलभम्, सुललितम्, सगम्भीरभावं बोधयितुं शक्यते अस्या-मेव भाषायाम् । सैषा विलक्षणजीवशक्तिसमुल्लसिता मृतरूपा अमृतस्वरूपा वेति प्रेक्षावन्त एव परिष्कुर्वन्तु ॥

एवं स्थितेऽपि विशिष्टशब्दसाधनैकपरायणानां स्वाभिप्रेतार्थमाविष्कर्तुं सत्स्वप्यन्येषु सुलभशब्दवाक्यादिसाधनेषु विशिष्टप्रत्ययान्येव पदानि साग्रहं प्रयुञ्जानानां क्लेशातिशयः । सा तु सरणिः भाषायाः अस्याः परमोन्नतावस्थायामपि नैवादृतासीदिति ज्ञायते । उपनिषदादिषु प्राचीनग्रन्थेषु सारल्यमेव दृष्टं रीतेः । शास्त्रेषु च यदा नवनवोन्मेषशालिनी बुद्धिर्व्यरंसीत् विदितविषयाणामेवानुवादात्मकतया संग्रहग्रन्थान् रचयितुं विदुषां मतिरुपाक्रमत, तदेवैषा सरणिर्भाषाभूषास्थानमलभत । वैदिकीं प्रक्रियां प्रातिशाख्यं च पर्यालोच्य शाकलशाकटाय-नादीन् पाणिनेर्यास्कादपि पूर्वभूतान् शब्दशासनप्रवर्तकान् सम्यक्परामृश्य तत्तद्देशकालपरि-स्थित्यनुरोधेन देवभाषाया अस्या विकृतिविशेषानुसारेणासुसूत्र्यन्त नियमविशेषा इति स्पष्टं प्रतीयते । तत्सिद्धं भाषाया अस्याः कालकृतं देशविशेषकृतं व्यवहारविशेषकृतं चान्तरराष्ट्रीय-सामाजिकराजकीयवाणिज्यादिविविधपरिस्थित्यनुरोधेन, परराष्ट्रीयसंबन्धविशेषैश्च विकृतिविषय-त्वम । 'संस्कृते'ति श्रवणादेवेयं पूर्वस्मिन्नपि काले संस्कारविशेषैर्मण्डिताऽऽसीदिति, अधुनाऽपि संस्कार्या इति च ज्ञायते । तस्मात्, अधुना परिस्थित्यनुरोधेन केचन नियमाः प्रयोजनानुरूपं संकोच्यन्तेऽन्ये चातिदिश्यन्ते चेत् संस्कृतभाषाव्यवहारः सुसुलभः निष्प्रत्यूहश्च

भविष्यति । एतादृशसंस्कारविशेषसंस्कृता चेयं भाषा स्वविशेषलिङ्गैरत्यन्तविलक्षणपदवीमध्यारोप्यमाणा विंशतितमशताब्दीयगीर्वाणभाषेति व्यवहरिष्यते ॥

व्यवहारे व्याकरणनियमानिष्पन्नानां शब्दानां प्रयोगोऽपि न दोषायेति शक्यं प्रतिपादयितुम् । याज्ञे कर्मण्येवासाधुशब्दप्रयोगे दोष इति व्यवस्थापितत्वात् । तथापि यावच्छक्ति क्रियते यत्नः नियमानवरोधं भाषाया व्यवहारसौलभ्योत्पादने ॥

तथा हि—

१. सत्स्वप्यन्येषु शब्देषु स्वाभिप्रेतार्थद्योतनाय, अदन्ता एव शब्दास्स्त्रियां टाबन्ता ङीबन्ता एव यथाशक्ति प्रयोक्तव्याः ।

अथवा

सर्वे हलन्ताः पुन्नपुंसकयोरदन्ताः कार्याः स्त्रियां ङीबन्ता आबन्ता एव । यथा वाचा दिशा निशेति ।

२. अतिप्रसिद्धवत् साधारणसिद्धमपि पदं निश्शङ्कं प्रयोक्तव्यम् । म्लेच्छप्रसिद्ध्यनुसरणादिकमत्रानुसन्धेयम् ।

३. द्विवचनं त्याज्यम् ।

४. लोके यल्लिङ्गव्यवहारयोग्याः पदार्थास्तद्वाचकाः शब्दा अपि तल्लिङ्गा एव प्रयोक्तव्याः । तेन कलत्रं मित्रं दारा इत्यादिक्लेशो न भविष्यति ।

५. सर्वेऽपि धातवः शब्विकरणाः प्रयोक्तव्याः । गणकार्यस्य अनित्यत्वात् । न विश्वसेदविश्वस्तमित्यादिनिर्देशात् । अथवा सत्स्वप्यन्येषु धातुषु व्यवहारसौलभ्याय भ्वादय एव उपयोक्तव्याः ।

६. स्वरितञित एव धातवः प्रयोक्तव्याः ।

७. लकारेषु लट् लृट् लोट् लङ् लिङ् एव प्रयोक्तव्याः ।

८. तत्करोति तदाचष्टे इत्यनेनान्यत्रापि अर्थसौकर्याय णिच् विधेयः । प्रातिपदिकात् धात्वर्थे बहुलमिति वचनात् करोतेः धात्वर्थोपलक्षकत्वात् ।

९. सन् यङ् यङ्लुक् इत्यादिप्रक्रिया अनावश्यकी । वाक्येन क्रियाविशेषणेन वा अधिगतार्थत्वात् ।

१०. व्यवहारानुरोधेन धातवो विवर्धनीयाः । वर्धते च धातुगणः इति वचनात् । वैदिकाः सौत्राश्च धातवः व्यवहारसौलभ्याय ग्राह्याः ।

११. पर्यायार्था धातवः अंशतोऽपि अर्थवैलक्षण्यमद्योतमानाः परिहार्याः ।

१२. अतिप्रसिद्धा एव कृत्प्रत्यया उपयोज्याः । अनतिप्रसिद्धाः, उणादयश्च व्युत्पत्तिमात्रोपयोगिनः समानार्थबोधका असरूपप्रत्ययाश्च त्याज्याः ।

१३. समर्थानां प्रथमाद्वेति विकल्पश्रुत्या महाविभाषया च कृत्स्नस्यापि तद्धितप्रपञ्चस्य वैकल्पिकत्वमङ्गीकार्यम् ।

१४. वाक्यवत् एकपदधातूपसर्गसमासेष्वपि संहिताया विवक्षाधीनत्वमङ्गीकार्यम् ।

१५. तत्तद्रसानुगुणत्वेन शब्दसङ्घटनाया आवश्यकत्वमिति नियमस्य अनित्यत्वं कल्प्यम् । तेन समासकल्पनाक्लेश ओजस्यपि शाम्यति ।

इत्थं शब्दशास्त्रनियमानामैच्छिकव्यवहारः अदुष्टत्वेन ग्राह्यः । तेन संस्कृतभाषा व्यवहाराय सुलभा कल्पते ॥

सुललितपदविन्यासः देवि ! तवातर्क्यभावगाम्भीर्यम् ।
सुगुणाश्चालङ्काराः पुनः कदा गोचरीभविष्यन्ति ॥

॥ शुभम् ॥

श्रीः

श्रीनिवासपरब्रह्मणे नमः

॥ वाल्मीकिः नीतिशास्त्रञ्च ॥

BY

N. S. RAJAGOPALATATACHARYA, Śiromani.

श्रूयन्ते किल—

प्रजानां विनयाधानाद्रक्षणाद्भरणादपि ।
स पिता पितरस्तासां केवलं जन्महेतवः ॥

इति महाकविकालिदासवचनम्,

पर्जन्य इव भूतानामाधारः पृथिवीपतिः ।
विकलेऽपि हि पर्जन्ये जीव्यते न तु भूपतौ ॥ १४.

न्यायप्रवृत्तो नृपतिः आत्मानमथ च प्रजाम् ।
त्रिवर्गेणोपसन्धत्ते निहन्ति ध्रुवमन्यथा ॥ का. नी. १५.

इत्यादिनीतिवचनानि च ।

नहि प्रजानां धर्म्येण मार्गेण पालनं विना राज्ञां श्रेयोऽन्तरं विद्यते । रक्षणं च विना तदीयसुखदुःखादिपरिज्ञानं राज्यस्थितिज्ञानं च । ते च, विना आप्ताद्युपदेशेन स्वसाक्षात्कारानुमानादिभिः संपादयितुं न शक्येते अतिसमर्थेनापि पुरुषेण । अतः आप्तैः कुशलैः लोकव्यवहारज्ञैस्साकं संमन्त्र्य प्रजापालने सति तासां स्वस्य च सौख्यं जायेत । सकलविधसंशया उच्छिद्यन्ते । निश्चयं च अधिगच्छति । एवमादिप्रकारराज्यपालनविषये आदिकविः वाल्मीकिर्महर्षिः श्रीमद्रामायणे स्वकीयनीतिकौशलेन नीतिसारमेव शब्दतः अर्थतः व्यङ्ग्यतश्चोपदिशतीत्ययमंशः किञ्चिद्विमृश्यते ।

आदौ अयोध्याकाण्डे चित्रकूटे भरतसमागमे रामः कुशलं पृच्छति । तत्र च—

कच्चिदात्मसमाश्शूराः श्रुतवन्तो जितेन्द्रियाः ।
कुलीनाश्चेङ्गितज्ञाश्च कृतास्ते तात मन्त्रिणः ॥ १००. १५.

मन्त्रो विजयमूलं हि राज्ञां भवति राघव ।
सुसंवृतो मन्त्रधरैरमात्यैश्शास्त्रकोविदैः ॥ १००. १६.

इत्यादिभिः, मन्त्रविषये । अत्र वाल्मीकिः

मन्त्रमूलो विजयः ॥ बा. नी. ४. २७.

मन्त्रमूलास्सर्वारम्भाः ॥ चा. नी. २२.

मन्त्रनिस्रावः सर्वं विनाशयति ॥ २४.

मन्त्रसंपदा हि राज्यं विवर्धते ॥ २७.

मन्त्रपूर्वाः सर्वारंभाः ॥ कौ. नी. १४. ११.

मन्त्रार्थकुशलो राजा सुखं विजयमश्नुते ।
विपरीतस्तु विद्वद्भिः स्वतन्त्रोऽप्यवधूयते ॥ का. नी. १२. २.

सर्वविद्यासु कुशलो नृपो ह्यपि सुमन्त्रवित् ।
मन्त्रिभिस्तु विना मन्त्रं नैकोऽर्थं चिन्तयेत्प्रभुः ॥ शु. २. २.

मन्त्रमूलमिदं राज्यम् अतो मन्त्रं सुरक्षितम् ॥ या. स्मृ.

अपि यत्सुकरं कर्म तदप्येकेन दुष्करम् ।
विशेषतोऽसहायेन किन्तु राज्यं महोदयम् ॥ म. स्मृ. ७. ५५.

इत्यादिबार्हस्पत्यचाणक्यकौटिलीयशुक्रनीतिशास्त्राणि मनुयाज्ञवल्क्यादिस्मृतीश्च अनुसरति । उत्तरत्र च कीदृशैर्मन्त्रिभिरालोचनीयं, तेषां संख्या च का इत्यस्मिन्नंशेऽपि—

कुलीनाश्चेङ्गितज्ञाश्च कृतास्ते तात मन्त्रिणः । अ. १००. १५.

मन्त्रस्त्रिभिर्हि संयुक्तः समर्थैर्मन्त्रनिर्णये ।
मित्रैर्वाऽपि समानार्थैः बान्धवैरपि वा हितैः ॥ यु. ६. ७.

कच्चिन्मन्त्रयसे नैकः कच्चिन्न बहुभिस्सह ॥ अ. १००. १८.

मन्त्रिभिस्त्वं यथोद्दिष्टं चतुर्भिस्त्रिभिरेव वा ।
कच्चित्समस्तैर्व्यस्तैश्च मन्त्रं मन्त्रयसे बुध ॥ अ. १००. ७१.

इत्यादिना मन्त्रिणां लक्षणं संख्या मन्त्रप्रकारश्च नीतिशास्त्रानुसारेणैव प्रदर्शितानि । प्रत्यभिज्ञापितानि च नीतिशास्त्राणि—

नैकं चक्रं परिभ्रमति ॥

नासहायस्य मन्त्रनिश्चयः ॥

सहायः समः सुखदुःखयोः ॥ चा. नी. १६, १५, १७.

तस्माद्बुद्धमेको मन्त्रयेदिति भारद्वाजः ॥

नैकस्य मन्त्रसिद्धिरिति विशालाक्षः ॥

प्रत्यक्षपरोक्षानुमेया हि राजवृत्तिः अनुपलब्धस्य ज्ञानम्, उपलब्धस्य निश्चयः, निश्चितस्य बलाधानम्, संशयच्छेदः, एकदेशदृष्टस्य शेषोपलब्धिरिति मन्त्रिसाध्यमेतत्..........

नेति कौटिलीयः ; अनवस्था ह्येषा । मन्त्रिभिः त्रिभिश्चतुर्भिर्वा सह मन्त्रयेत् । मन्त्रयमाणो ह्येकेन अर्थकृच्छ्रेषु निश्चयं नाधिगच्छेत् । एकश्च मन्त्री यथेष्टं अनवग्रहश्चरति । द्वाभ्यां मन्त्रयमाणो हि द्वाभ्यां संहताभ्याम् अवगृह्यते । विगृहीताभ्यां विनाश्यते । त्रिषु चतुर्षु वा नैकान्तं कृच्छ्रेणोपपद्यते महादोषः । ततः परेषु कृच्छ्रेण अर्थनिश्चयो गम्यते । मन्त्रो वा रक्ष्यते । देशकालवशेन त्वेकेन द्वाभ्याम् एको वा यथा-सामर्थ्यं मन्त्रयेत् । तानैकैकशः पृच्छेत् समस्तांश्च । कौ. १. १५. ११

अभिजनप्रज्ञाशौचशौर्यानुरागयुक्तानमात्यान् कुर्वीत ॥

गुणप्राधान्यादिति । सर्वमुपपन्नमिति कौटिल्यः ।

षाड्गुण्यनिश्चितमतिः गुह्यं गूढप्रचारवान् ।
मन्त्रयेतेह मन्त्रज्ञो मन्त्रज्ञैस्सह मन्त्रिभिः ॥ का. १२.१

मन्त्रयेतेह कर्माणि सहाप्तेन विपश्चिता ॥ का. १२.२

एकैकेनापि कार्याणि प्रविचार्य पुनः पुनः ।
प्रविशेत्स्वहितान्वेषी मतमेषां पृथक् पृथक् ॥ का. १२. ५०.

अतः सहायान् वरयेद्राजा राज्यविवृद्धये ॥ शु. २. ७.

कुलगुणशीलवृद्धान् शूरान् भक्तान् प्रियंवदान् ।
हितोपदेशकान् क्लेशसहान् धर्मरतान् सदा ॥ शु. २. ८.

पृथक् पृथक् मतं तेषां लेखयित्वा ससाधनम् ॥ १. ३६४.

त्यक्त्वा सभां ततः कुर्यान्मन्त्रं तु सह मन्त्रिभिः ॥ वि. धर्मोत्तरे.

मौलान् शास्त्रविदः शूरान् लब्धलक्ष्यान् कुलोद्भवान् ।
सचिवान् सप्त चाष्टौ वा प्रकुर्वीत परीक्षितान् ॥ मनु. ७. ५४.

तेषां स्वंस्वमभिप्रायम् उपलभ्य पृथक् पृथक् ।
समस्तानां च कार्येषु विदध्याद्धितमात्मनः ॥ मनु. ५७.

स मन्त्रिणः प्रकुर्वीत प्राज्ञान् मौलान् स्थिरान् शुचीन् ।
तैस्सार्धं चिन्तयेद्राज्यं विप्रेणार्थं ततः स्वयम् ॥ या. स्मृ.

बहुभिर्मन्त्रयेन्मन्त्रं राजा कामं पृथक् पृथक् । मा.पु ॥

एवमादीनि । अनन्तरं च—

कच्चित्ते मन्त्रितो मन्त्रो न राष्ट्रं परिधावति । रा. अ. १००. १८.

इति श्लोकार्धेन—

मन्त्रसंवरणे कार्यसिद्धिर्भवति ॥ चा. २३.

मन्त्रनिस्रावः सर्वं विनाशयति ॥ चा. २४.

सर्वद्वारेभ्यो मन्त्रो रक्षितव्यः ॥ चा. २६.

श्रेष्ठतमां मन्त्रगुप्तिमाहुः ॥ चा. २८.

षट्कर्णो मन्त्रश्छिद्यते ॥ चा. ३२.

तदुद्देशः संवृतः कथानामनिस्रावी पक्षिभिरप्यनालोक्यः स्यात् । श्रूयते हि शुकशारिकाभिः मन्त्रो भिन्नः श्वभिः अन्यैश्च तिर्यग्योनिभिः । तस्मान्मन्त्रोद्देशमनायुक्तो नोपगच्छेत् । . . . . तस्य रक्षणम् अयुक्तपुरुषरक्षणमाकार्यकालादिति . . . . तस्मान्मन्त्रं रक्षेत् । मन्त्रभेदोऽयोगक्षेमकरः राज्ञः तदायुक्तपुरुषाणां च ।

तस्मान्नास्य परे विद्युः कर्म किञ्चिच्चिकीर्षितम् ।

आरब्धारस्तु जानीयुः आरब्धं कृतमेव वा ॥ कौ. १. १५. ११.

नास्य कर्म परे विद्युः छिद्रं विद्यात्परस्य च । १. १५. ११.

अप्रयत्नधृतो मन्त्रः प्रचलन्नग्निवद्दहेत् ।
आप्ताप्तसन्ततेर्मन्त्रं संरक्षेत्तत्परस्तु सन् ॥ का. १२. ४४.

अरक्ष्यमाणं मन्त्रं हि भिनत्त्याप्तपरम्परा ॥ ११. ४५.

मन्त्रयेन्मन्त्रिभिस्सार्धं भाविकृत्यं तु निर्जने ॥ शु. १. ३५.

मन्त्रमूलमिदं राज्यमतो मन्त्रं सुरक्षितम् ।
कुर्याद्यथाऽस्य न विदुः कर्मणामाफलोदयात् ॥ या. स्मृ.

राज्ञा संवृतमन्त्रेण सदा भाव्यम् द्विजोत्तम ।
तस्यासंवृतमन्त्रस्य ज्ञेयाः सर्वापदो ध्रुवाः ॥ वि. ध.

मन्त्रिणामपि नो ब्रूयान्मन्त्री मन्त्रप्रकाशनम् ॥ मा. पु. नी. मि. रा. नी. प्रक.

एवमादिसकलनीतिशास्त्रेषु प्राधान्येन परिणमितां मन्त्रगुप्तिं विदधाति । अन्यत्र च मन्त्रकारयितुः भेदं मन्त्रभेदं च बार्हस्पत्यनीतिमनुसृत्यैव तत्प्रत्यभिज्ञापकपदैः निरूपयति ।

था— त्रिविधाः पुरुषा लोके ह्युत्तमाधममध्यमाः ।
तेषां तु समवेतानां गुणदोषौ वदाम्यहम् ॥ यु.

मन्त्रिभिर्हितसंयुक्तैः समर्थैर्मन्त्रनिर्णये ।
मित्रैर्वाऽपि समानार्थैर्बान्धवैरपि वा हितैः ॥

सहितो मन्त्रयित्वा यः कर्मारम्भान् प्रवर्तयेत् ।
दैवे च कुरुते यत्नं तमाहुः पुरुषोत्तमम् ॥

एकोऽर्थं विमृशेदेको धर्मे प्रकुरुते मनः ।
एकः कार्याणि कुरुते तमाहुर्मध्यमं नरम् ॥

गुणदोषावनिश्चित्य त्यक्त्वा दैवव्यपाश्रयम् ।
करिष्यामीति यः कार्यम् उपेक्षेत् स नराधमः ॥

नुमत्प्रधर्षितां लङ्कां श्रुत्वा भीतभीतेन रावणेन प्रवर्तितायां मन्त्रिसभायां मन्त्रपूर्वाङ्गप्रस्तावे नैव प्रयुक्ताः मन्त्रप्रयोजकविषयाः श्लोका इमे । एषां बार्हस्पत्यनीतिगर्भतां पश्यन्तु धियः ।

मन्त्रमूलो विजयः ॥ बा. नी. २७.

त्रिविधाः पुरुषा उत्तमाधममध्यमाः ॥ २८. मन्त्रोऽपि ॥ २९.

बन्धुभिः बान्धवैः विहितैः मित्रैः बहुश्रुतैः धीरैः सह यत्कर्म आरभते स उत्तमः ॥ ३०.

अर्थपरैः सह मन्त्रयित्वा य आरभते स मध्यमः ॥ बा. ४. ३१.

गुणदोषागमं निश्चित्य मौर्ख्यबाहुल्याच्च आरभते सोऽधमः । ३३.

वं मन्त्रविषयेऽपि—

यथेमे पुरुषा नित्यं उत्तमाधममध्यमाः ।
एवं मन्त्रा हि विज्ञेया उत्तमाधममध्यमाः ॥

ऐकमत्यमुपाश्रित्य शास्त्रदृष्टेन चक्षुषा ।
मन्त्रिणो यत्र निरताः तमाहुर्मन्त्रमुत्तमम् ॥

बह्वयोऽपि मतयो भूत्वा मन्त्रिणामर्थनिर्णये ।
पुनर्यत्रैकतां प्राप्तास्स मन्त्रो मध्यमः स्मृतः ॥

अन्योन्यं मतिमास्थाय यत्र संप्रतिभाष्यते ।
न चैकमत्ये श्रेयोऽस्ति मन्त्रस्सोऽधम उच्यते ॥ इति ॥

एभिः रामायणश्लोकैराहृतानि नीतिवचनानि इमानि—

ऐकमत्येन दण्डनीतिनेत्रेण धीरैर्मन्त्रिभिर्यो मन्त्रः सः उत्तमः ॥ बा.नी.४.३४.

पूर्वं बहुबुद्धयः पश्चादेकमतयो भवन्ति यत्र स मध्यमः ॥ ४. ३५.

यत्र कलहं भर्त्सनं च एकस्य क्रोधः एकस्य रुदितं यस्मिन् सोऽधमः ॥ ४. ३६.

मन्त्रणानन्तरं कर्तव्यविषये च—निश्चितार्थेन राज्ञा तत्कार्यविलम्बे नीतिदोषं नीतिशास्त्रविरोधं च हृदि निधाय शीघ्रकरणमुपदिशति—

कच्चिदर्थं विनिश्चित्य लघुमूलं महोदयम् ।
क्षिप्रमारभसे कर्म न दीर्घयसि राघव ॥ रा. अ. १००. १९.

तथा च नीतिशास्त्राणि—

नातीयात्कार्यकालं हि कृत्वा मन्त्रविनिश्चयम् ।
अतिक्रामे तु तं भूयो यथायोगं प्रकल्पयेत् ॥ का. १२. १७. ५२.

न कार्यकालं मतिमान् आतिक्रामेत्कदाचन ।
कथंचिदेव भवति कार्ययोगः सुदुर्लभः ॥ का १२. १७. ५३.

अवाप्तार्थः कालं नातिक्रामेत् ॥ कौ १. १५. ११.

अलसेन लब्धमपि न रक्षितुं शक्यते ॥ चा. ३९.

अनन्तरं च प्रधानतमं प्रकृतिद्वेषनिवारकं नीतिशास्त्रसंमतं उपायमुपदिशति—

कच्चिन्नोग्रेण दण्डेन भृशमुद्वेजितप्रजम् ।
राष्ट्रं तवानुजानन्ति मन्त्रिणः कैकयीसुत ॥ रा. अ. १००. २७.

तथा च नीतिशास्त्राणि—

दण्डपारुष्यात् सर्वजनद्वेष्यो भवति ॥ चा. ७५.

उद्वेजयन्ति तीक्ष्णेन मृदुना परिभूयते ।
तस्माद्यथार्हतो दण्डं नयेत्पक्षमनाश्रितः ॥ का. ६. ९. १५.

राज्ञः प्रबलदण्डेन नृपं मुञ्चन्ति वै प्रजाः ॥ शु. १. १४०.

नेति कौटिल्यः तीक्ष्णदण्डो हि भूतानाम् उद्वेजनीयः । मृदुदण्डः परिभूयते । यथार्हदण्डः पूज्यः ॥ कौ. १. ४. ३.

समीक्ष्य स धृतः सम्यक् सर्वा रञ्जयति प्रजाः ।
असमीक्ष्य प्रणीतस्तु विनाशयति भूपतिम् ॥ म. ७. १९.

न राज्ञा मृदुना भाव्यं मृदुर्हि परिभूयते ।
न भाव्यं दारुणेनातितीक्ष्णेनोद्विजते जनः ॥ वीर. नी.

अनन्तरं च भृतिविषये रामायणे अयोध्याकाण्डे—

कच्चिद्बलस्य भक्तं च वेतनं च यथोचितम् ।
संप्राप्तकालं दातव्यं ददासि न विलम्बसे ॥ अ. १००. ३२.

कालातिक्रमणे ह्येव भक्तवेतनयोर्भृताः ।
भर्तुरप्यतिकुप्यन्ति सोऽनर्थः सुमहान् स्मृतः ॥ १००. ३३.

इत्यादिभिः आहृतानि

नीतिशास्त्राणि—

न कुर्याद्भृतिलोपं तु तथा भृतिविलम्बनम् । शु. २. ३९६.

ये भृत्या हीनभृतिकाः शत्रवस्ते स्वयं कृताः । शु. २. ४००.

काले स्थाने च पात्रे च न हि वृत्तिं विलम्बयेत् ।
एतद्वृत्तिविलम्बेन राजा भवति गर्हितः ॥ का. ६४.

राजा कर्मसु युक्तानां स्त्रीणां प्रेष्यजनस्य च ।
प्रत्यहं कारयेद्वृत्तिं स्थानं कर्मानुरूपतः ॥ म. ७. १२५.

अथ वाल्मीकिः युद्धकाण्डे रावणरामसभाप्रवर्तनव्याजेन नीतिशास्त्रोक्तविधिना सभाप्रवर्तने राज्ञो राष्ट्रस्य च महत्सौख्यं भवति, वैपरीत्ये फलांशेऽपि वैपरीत्यं भवतीत्यमुमंशम् अतिकौशलेन प्रकटयति । किंचिदत्र विमृश्यते । एकेन हनुमता लङ्का आन्दोलिता, बहवो मुख्यतमाः राक्षसा हताः । बलेषु चतुर्थोऽशः व्यापादितः । अस्याम् अवस्थायां भीतभीतो रावणः त्वरया मन्त्रिसभां प्रावर्तयत् । तत्र 'पूर्वं स्वामिना कार्यनिवेदनम्' (बा. ४.३७)' इति नीत्यनुरोधेन कार्यनिवेदनावश्यकतया आलोचनीयांशं वदति—

धर्षिता च प्रविष्टा च लङ्का दुष्प्रसहा पुरी ।
तेन वानरमात्रेण दृष्टा सीता च जानकी ॥ यु. ६.

तस्माद्वै रोचये मन्त्रं रामं प्रति महाबलाः ॥ १. ६.

इत्यादिना । तत्र सभायां दोषचतुष्टयं प्राधान्येन वक्तुं शक्यते—१. कालदोषः. २. प्रवर्तकदोषः. ३. मन्त्रिदोषः. ४. मन्त्रदोष इति । सर्वेऽपि रावणसभायां समुचित्य वर्तन्ते । तथा हि, प्रथमं कालदोषं निरूपयामः । सीताहरणे प्रवृत्तः रावणः स्वयमेक एव अनिश्चित्य तदारब्धवान् । तस्य इदानीं फलकाले वैपरीत्ये मन्त्रिसभां प्रावर्तयत् ॥

(१) अथ तत्र कालदोषः निरूप्यते—

॥ रामायणम् ॥

अतीतसमये काले तस्मिन् वै युधि रावणः ।
अमात्यैश्च सुहृद्भिश्च प्राप्तकालममन्यत ॥ युद्ध.

कुम्भकर्णवचनम्—

यदा तु रामस्य सलक्ष्मणस्य प्रसह्य सीता खलु सा इहाहृता ।
सकृत् समीक्ष्यैव सुनिश्चितं तदा भजेत चित्तं यमुनेव यामुनम् ॥ १२. २८.

सर्वमेतन्महाराज कृतमप्रतिमं तव ।
विधीयेत सहास्माभिरादावेवास्य कर्मणः ॥

हितानुबन्धमालोच्य कार्याकार्यमिहात्मनः ।
राजा सहायतत्त्वज्ञैः सचिवैः स हि जीवति ॥ ६३. १३ ॥

काले धर्मार्थकामान् यस्संमन्त्र्य सचिवैस्सह ।
निषेवेतात्मवान् लोके न स व्यसनमाप्नुयात् ॥

इत्यादिना, सीताहरणकाले कार्याकार्यमन्त्रणपूर्वं कर्तव्यम् अनालोच्य तत्कृत्वा तेन कार्येण विपरीतफले जाते तदुपायमात्रप्रश्नः अयुक्तः इति कुम्भकर्णादीनामभिप्रायः आविष्कृतः ।

मन्त्रकालपरा नीतयः ॥

पूर्वं मन्त्रिभिर्निश्चित्य पश्चादारभेत ॥ चा. १०० ॥

बुद्धिजीवनैरमात्यैस्सह कार्यमकार्यं च निरूपयेत् ॥ बा. ६. ५.

मन्त्रपूर्वाः सर्वारम्भाः ॥ कौ. १. १४. ११.

कृतस्वपक्षपरपक्षोपग्रहः कार्यारम्भांश्चिन्तयेत् ॥

अविचार्य बलाबलं द्विषामहमित्येव समुद्धतोऽनयात् ।
चपलः स्वमतेन संपतन् न निपत्याल्पमना न बुद्ध्यते ॥ का. १२. १७. ५७

(२) अथ पुरुषदोषः निरूप्यते—

॥ रामायणम् ॥

सभाप्रचारकाले प्रथमं स्वाभिप्रायाविष्कारः (१) कोपः (२) मन्त्र्यवज्ञा (३)]मन्त्रिसंमताकरणम् (४) ॥ एते नीतिनिरुक्ताः स्वामिदोषाः । एतेषां सर्वेषां मन्त्रकाले ग्णे समवायो दृश्यते ।

(१) स्वाभिप्रायाविष्कारः ॥ रामायणे युद्धकाण्डे सभाप्रवर्तने प्रथमं रावणवचनम्—

अदेया च यथा सीता वध्यौ दशरथात्मजौ ।
भवद्भिर्मन्त्र्यतां मन्त्रस्सुनीतं चाभिधीयताम् ॥

सेनापते यथा ते स्युः कृतविद्याश्चतुर्विधाः ।
योधानधिकरक्षायां तथा व्यादेष्टुमर्हसि ॥ १२. २.

तें सीताऽप्रदानपूर्वकं युद्धकरणे स्वाभिप्रायं सर्वान् मन्त्रिण उत्सृज्य सेनापतिं प्रावोचत् ।

॥ नीतिशास्त्राणि ॥

स्वाभिसन्धिगोपनः प्रचारयेत ॥ चा.

स्वहितायापि मनसा नैतान् सङ्कर्षयेत्क्वचित् ।
स्वधर्मनिरतान् शूरान् भक्तान् नीतिमतः सदा ॥ शु. २. १६. १७.

चपलः स्वमतेन संपतन् न निपत्याल्पमना न बुध्यते ॥
मन्त्रिणे स्वामिनोऽभिमतमुत्सृज्य कार्यं वक्तव्यम् ॥ बा. २. ४२.

(२) कोपः ॥ हितैषिणां वचने सर्वत्र रावणः क्रुद्धः प्रतिवचनमदात् ।

॥ रामायणम् ॥

म्भकर्णवचने—

भ्रुकुटीं चैव सञ्चक्रे क्रुद्धश्चैनमभाषत ॥ यु. ६३. २२

ाल्यवतो वाक्ये—

स बध्वा भ्रुकुटीं वक्त्रे क्रोधस्य वशमागतः ।
अमर्षात्परिवृत्ताक्षो माल्यवन्तमथाब्रवीत् ॥ ३६. २.

विभीषणवचने—

निशम्य तद्वाक्यमुपस्थितज्वरः प्रसङ्गवानुत्तरमेतदब्रवीत् ॥ ११. २८.

शार्दूलवाक्ये—

मनसा तं तदा प्रेक्ष्य तच्छ्रुत्वा राक्षसाधिपः ॥

॥ नीतिशास्त्राणि ॥

न तस्य वचने कोपमेतेषां तु प्रवर्तयेत् ।
यस्मादेतैस्सदा वाच्यं न्याय्यं सुपरिनिष्ठितम् ॥ कात्या. वीरमि. १४७.

मन्त्रकाले न कोपयेत् ॥ बा. २. ५४.

मन्त्रकाले न मत्सरः कर्तव्यः ॥ चा. ३०.

॥ रामायणम् ॥

(३) मन्त्रिणामवज्ञारूपः पुरुषदोषः ॥ रावणः सर्वान् मन्त्रिणः धिक्कृत्यावज्ञातवान् ।

कुम्भकर्णावज्ञा—

मान्यो गुरुरिवाचार्यः किं मां त्वमनुशाससि ॥ रा. यु. ६३. २३.

माल्यवतः—

हितबुद्ध्या यदहितं वचः परुषमुच्यते ।
परपक्षमुपाश्रित्य नैतच्छ्रोत्रं गतं मम ॥ ३६. ३.

वीरद्वेषेण वा शङ्के पक्षपातेन वा पुनः ॥ ३६. ६.

विभीषणं प्रति—

अन्यस्त्वेवंविधं ब्रूयाद्वाक्यमेतन्निशाचर ।
अस्मिन्मुहूर्ते न भवेत्त्वां तु धिक् कुलपांसनम् ॥ १६. १५.

॥ नीतिशास्त्राणि ॥

विदुषां शासने तिष्ठन् नावमन्येत कञ्चन ॥ का. १२. १७. ३१.

मदोद्धतः क्रियामूढो योऽतिक्रामति मन्त्रिणम् ॥ का. १२. १७. ३२.

न कञ्चिदवमन्येत सर्वस्य शृणुयान्मतम् ॥ कौ. १. ४. ११.

नाल्पेष्वप्यवज्ञा कर्तव्या । स्वजनावमानो हि मनस्विनां दुःखमावहति ॥ चा.

ज्ञातिवैरं कुलद्वयमुन्मूलयति ॥ बा.

प्रकृतिकोपः सर्वकोपेभ्यो गरीयान् ॥ चा.

राजपुत्रः सुदुर्वृत्तः परित्यागं हि नार्हति ।
क्लिश्यमानस्स राजानं परानाश्रित्य हन्ति हि ॥ शु. २. २६.

सामभेददानादि मन्त्रिषु ॥ बा. १. ४७.

(४) भूयिष्ठमन्त्र्यभिप्रायाकरणरूपः पुरुषदोषः ॥

॥ रामायणम् ॥

विभीषणेन न्याय्यं सीतार्पणमुक्तं, कुम्भकर्णेन च । सभायामन्येषामपीदमेव अभिमतं इति चोक्तम् ॥

तदेवं प्रस्तुते कार्ये प्रायश्चित्तमिदं क्षमम् ।
रोचते यदि वैदेही राघवाय प्रदीयताम् ॥ १०. २२.

श्रावणे चास्य दोषस्य निवृत्तास्सर्वमन्त्रिणः ॥ १०. २५.

असंमानाच्च सुहृदां पापः पापेन कर्मणा ॥ ११. १.

माल्यवान्—

न शत्रुमवमन्येत ज्यायान् कुर्वीत विग्रहम् ।
तन्मह्यं रोचते सन्धिः सह रामेण रावण ॥ ३५. १०.

यदर्थमभियुक्तास्स्सः सीता तस्मै प्रदीयताम् ॥ ३५. ११.

कुम्भकर्णः—

यदुक्तमिह ते पूर्वं क्रियतामनुजेन च ।
तदेव नो हितं कार्यं यदिच्छसि च तत्कुरु ॥ ६३. २१.

रावणेन कुम्भकर्णप्रतिवचनम्—

विभ्रमाच्चित्तमोहाद्वा बलवीर्याश्रयेण वा ।
नाभिपन्नमिदानीं यद्व्यर्थास्तस्य पुनः कथाः ॥ ६३. २४.

अस्मिन् काले तु यद्युक्तं तदिदानीं विधीयताम् ॥ २५.

रावणेन माल्यवद्वचनप्रतिवचनम्—

आनीय च वनात् सीतां पद्महीनामिव श्रियम् ।
किमर्थं प्रतिदास्यामि राघवस्य भयादहम् ॥ ३७. ८.

शार्दूलवचनोल्लङ्घनम् । शार्दूलः—

पुरा प्राकारमायाति क्षिप्रमेकतरं कुरु ।
सीतां वाऽस्मै प्रयच्छाशु सुयुद्धं वा प्रदीयताम् ॥ ३०. १३.

रावणः— यदि मां प्रति युद्ध्येरन् देवगन्धर्वदानवाः ।
नैव सीतां प्रदास्यामि सर्वलोकभयादपि ॥ ३०. १५.

विभीषणवचनोल्लङ्घनम्—

भयं न पश्यामि कुतश्चिदप्यहं न राघवः प्राप्स्यति जातु मैथिलीम् ।
सुरैः सहेन्द्रैरपि सङ्गतः कथं ममाग्रतः स्थास्यति लक्ष्मणाग्रजः ॥

॥ नीतिशास्त्रम् ॥

त्रयाणामैकवाक्ये[1] संप्रत्ययः ॥ चा. ३३

तत्र यद्भूयिष्ठाः कार्यसिद्धिकरं ब्रूयुः तत्कुर्यात् ॥ कौ. १. १४. ११.

महापक्षो यथाशास्त्रं दृष्टकर्मा हितः सुधीः ।
यद्यद्ब्रूयान्मतारूढः तत्तत्साधु समाचरेत् ॥ का. १२. १७. ५१.

यत्र मन्त्रिमनस्साम्यं यत्र चेतो न शङ्कते ।
यत्र सन्तो न निन्दन्ति तत्परीयाच्चिकीर्षितम् ॥ का. १२. १७. ३०.

तेषां स्वं स्वमभिप्रायम् उपलभ्य पृथक् पृथक् ।
समस्तानां च कार्येषु विदध्याद्धितमात्मवान् ॥ म. ७. ५. ७.

1. अत्र संप्रत्यय इति पदात् पूर्वम् अकारप्रश्लेषः चौखांबामुद्रणालयमुद्रितचाणक्यसूत्रे कृतः । परन्तु अस्मत्पुस्तकभाण्डागारस्थलिखितपुस्तके स नास्ति । युक्तश्चायमेव पाठ इति भाति ।

यत्तूक्तम् अत्र व्याख्यायां, M. R. विद्याशंकरमिश्रैः M. A. ॥ "त्रिभिः कृते मन्त्रे सम्भवद्दूषणमप्याह" इत्यवतरणपूर्वकं पूर्वसूत्रस्वारस्यात् त्रिभिः मन्त्रिभिः ऐकमत्येन वचने स्वामिनः तत्र अविश्वासः भवेदिति । "षट्कर्णो मन्त्रः छिद्यते" (३२. चा.) इत्यस्य सूत्रस्य मन्त्रित्रितयनिषेधपरत्वेन तदानुगुण्येनास्यार्थो वर्णित इति च । तत् कौटिलीये एकेन द्वाभ्यां सह मन्त्रणस्य मतान्तरनिरासपूर्वकं युक्त्या निषेधात् "त्रिभिः चतुर्भिर्वा मन्त्रयेत्" इति स्वामिप्रायदानाच्च सर्वेषाम् अस्मदुदाहृतनीतिपुराणवचनानां च मन्त्रिबहुत्वे तात्पर्येण तद्विरोधापातात् "षट्कर्णो मन्त्रश्छिद्यत" इत्यस्य मन्त्रीतरविषयत्वेन अस्य सूत्रस्य उपरिष्टाद्वृत्तेः तथाऽवतरणानावश्यकत्वाच्च, "मानी प्रतिपत्तिमान् आत्मद्वितीयं मन्त्रिणमुत्पादयेत्" इत्यस्य च मनुस्मृत्याद्युक्तरीत्या सभामन्त्रिव्यतिरिक्तान्तरङ्गोपयोगिब्राह्मणपरत्वेन, "अकामबुद्धय..." इतिसूत्रेण अत्रापि मन्त्रिबहुत्ववचनाच्च सर्वनीतिशास्त्रकाराभिमतस्य ऐकमत्येन सभायां मन्त्रिनिश्चितस्य राज्ञा अनुष्ठानस्य, "यत्र मन्त्रिमनस्साम्यं यत्र चेतो न शङ्कते" का. इत्यादिविरोधात् बहुतालपत्रपाठविरोधाच्च अनुपादेयम् । तदेतत् विपुलतरं चाणक्यसूत्रविमर्शे निरूपयिष्यते ।

सभ्याधिकारिप्रकृतिसभासत्सु मते स्थितः ।
सर्वदा स्यान्नृपः प्राज्ञः स्वमते न कदाचन ॥ शु. नी. २. ३
यत्र तच्चेतसां साम्यं तेषु साधु समुत्पतेत् ॥ का. १२. ३८.

(३) अथ मन्त्रिदोषः—

॥ रामायणम् ॥

रावणसभायां केचित् भयात् तत्त्वं नाश्रावयन्, केचित् बालिशाः परबलाबलाज्ञा वीर्यदर्पेण विपरीतमवोचन् । ते न मन्त्रयोग्याः ॥

द्विषत्पक्षमविज्ञाय नीतिबाह्यास्त्वबुद्धयः ॥ ७. २.

अयं च दोषः सर्वस्य जनस्यास्योपलक्षये ।
श्रावणे चास्य दोषस्य निवृत्तास्सर्वमन्त्रिणः ॥

विभीषणः कुम्भकर्णश्च मन्त्रायोग्यैर्मन्त्रणे दोषमुद्घाटयतः—

न तात मन्त्रे तव निश्चयोऽस्ति बालस्त्वमद्याप्यविपक्वबुद्धिः ॥ १५. ९.

अनभिज्ञाय शास्त्रार्थान् पुरुषाः पशुबुद्धयः ।
प्रागल्भ्याद्वक्तुमिच्छन्ति मन्त्रेष्वभ्यन्तरीकृताः ॥ ६३. १४.

अवेक्ष्य मन्त्रबाह्यास्ते कर्तव्याः कृत्यदूषणाः ॥ १६.

॥ नीतिशास्त्राणि ॥

अकामबुद्धयो मन्त्रतत्त्वार्थदर्शिनो मन्त्रिणः ॥ चा. ३४.

आप्तं मूर्खमनाप्तं च मन्त्रिणं परिवर्जयेत् ॥ का. १२. ३.

अभिजनप्रज्ञाशौचशौर्यानुरागयुक्तान् अमात्यान् कुर्वीत गुणप्राधान्यादिति ॥
कौ. १. ७. ५.

बालं दुष्टं साहसिकम् अज्ञातशास्त्रं मन्त्रे न प्रवेशयेत् । मूढाः दुराचाराः तीक्ष्णाः आत्मबुद्धयः क्षिप्रक्रुद्धाः बालाः मन्त्रयोग्याः न ॥ बा. २. ५१, ५२.

मौलान् शास्त्रविदः शूरान् लब्धलक्षान् कुलोद्भवान् ॥ म. ७. ५४.

कुमार्गगं नृपमपि बुद्ध्योद्धर्तुं क्षमान् शुचीन् ।
निर्मत्सरान् कामक्रोधलोभहीनान् निरालसान् ॥ शु. २. ८.

हितोपदेशकान् क्लेशसहान् धर्मरतान् सदा ॥ शु. २. ७.

(४) अथ मन्त्रदोषः निरूप्यते—

॥ रामायणम् ॥

सभायाम् अधममन्त्रः अनैकमत्येन स्वमौर्ख्यात् कृतः धर्मशास्त्रविरुद्धः अयशस्करः अश्रेयस्करश्च । सीताऽप्रदानेन युद्धकरणं निश्चितम् । सर्वनीतिविरुद्धमेतत् । किंचात्र रावण-विभीषणयोः कलहः विभीषणेन्द्रजितोस्तथा विभीषणप्रहस्तयोश्चेति कलहभूयस्त्वाच्च ॥

॥ नीतिशास्त्राणि ॥

यत्र कलहभर्त्सनम् एकस्य धर्मे एकस्य अर्थे एकस्य रुदितम् एकस्य क्रोधः यस्मिन् सोऽधमः ॥ बा. ४. ३७.

रामसभायां नीतिसारूप्यम् अर्थतः निरूपयामः—

रावणापमानितः विभीषणः "सर्वलोकशरण्याय" इत्यादिना राघवं शरणम् आगतः । विभीषणसंग्रहविषये रामेण मन्त्रिसभा प्रचालिता । तत्र सुग्रीवः विभीषणसंग्रहं नानुमेने । पुनः रामः सर्वान् अपृच्छत् ॥

तत्र सुग्रीवः— आगतश्च रिपोः पक्षात् कथमस्मिन् हि विश्वसेत् ॥ १७. २३.

एवमेव सन्दिह्य अङ्गदः तत्र अपवादं नीतिसंमतम् अवदत्—

गुणतः संग्रहः कार्यो दोषतस्तु विवर्जयेत् ॥ १७.

शरभोऽप्येतदङ्गीचकार । मैन्दस्तु—

भावमस्य तु विज्ञाय तत्त्वतस्त्वं करिष्यसि ॥

ततो हनुमान् विदितविभीषणवृत्तान्तः अङ्गदाद्युक्तम् एकैकं युक्तिपुरस्सरम् अयुक्तमिति सविनयं विज्ञाप्य स्वाभिप्रायं वदति । तत्र चोक्तिस्वारस्यं पश्यन्तु—

न भवन्तं मतिश्रेष्ठं समर्थं वदतां वरम् ।
अतिशाययितुं शक्तो बृहस्पतिरपि ब्रुवन् ॥

न वादात् नापि सङ्घर्षात् नाधिक्यान्न च कामतः ।
वक्ष्यामि वचनं राजन् यथार्थं राम गौरवात् ॥ १७. ४९, ५०.

अनन्तरम् अङ्गदमतम् उपायेन परिहरति—

अर्थानर्थनिमित्तं हि यदुक्तं सचिवैस्तव ।
ऋते नियोगात्सामर्थ्यम् अवबोद्धुं न शक्यते ।
सहसा विनियोगो हि दोषवान् प्रतिभाति मा ॥

शरभमतं परिहरति—

चारप्रणिहितं युक्तं यदुक्तं सचिवैस्तव ।
अर्थस्यासंभवात्तत्र कारणं नोपयुज्यते ॥

जाम्बवन्मतं युक्त्या परिहरति—

अदेशकाले संप्राप्त इत्ययं यद्विभीषणः ।
दौरात्म्यं रावणे दृष्ट्वा विक्रमं च तथा त्वयि ।
युक्तमागमनं तस्य सदृशं तस्य बुद्धितः ॥

मैन्दमतं युक्त्या प्रतिक्षिपति—

अज्ञातरूपैः पुरुषैः स राजन् पृच्छ्यतामिति ।
पृच्छ्यमानो विशङ्केत सहसा बुद्धिमान् वचः ।
तत्र मित्रं प्रदुष्येत मिथ्यापृष्टं सुखागतम् ॥ ५८.

एतेषां सर्वेषां बार्हस्पत्यनीत्यनुसारित्वेऽपि मतानां तदभिप्रायं सूक्ष्मम् एते न जानन्ति । पूर्वोक्तानाम् अयं भावः—गुणदोषा इङ्गितानि च प्रत्यक्षत एव दर्शने ज्ञातुं शक्यन्ते असंशयम् । दूतादिप्रणयनद्वारा तद्वेदने संशय एव जायेत इति । तदेव विवृणोति—

न त्वस्य ब्रुवतो जातु लक्ष्यते दुष्टभावता ।
प्रसन्नं वदनं चापि तस्मान्मे नास्ति संशयः ॥

राज्यं प्रार्थयमानश्च बुद्धिपूर्वमिहागतः ।
एतावत्तु पुरस्कृत्य युज्यते त्वस्य संग्रहः ॥

इत्यादिना । रामः स्वाभिप्रायमाह—सर्वैरपि शरणागतत्राणरूपा प्रधाननीतिः विस्मृतेति तां च स्मारयन्—

मित्रभावेन संप्राप्तं न त्यजेयं कदाचन ॥
न वयं तत्कुलीनाश्च राज्याकाङ्क्षी च राक्षसः ॥

इति युक्त्या नीत्या च सर्वान् मन्त्रिणः सान्त्ववचनेन ।

यदुक्तं कपिराजेन रावणावरजं प्रति ।
वाक्यं हेतुमदर्थ्यं च भवद्भिरपि तच्छ्रुतम् ॥ १७. ३०.

हेतुतो मतिसंपन्नास्समर्थाश्च पुनःपुनः ॥

इति न्यायेन एकैकाभिप्रायं प्रथमं स्वाभिप्रायानाविष्कारपूर्वं लब्ध्वा नीतितः युक्तितश्च सर्वान् मन्त्रिण आमन्त्र्य तदभिप्रायम् ऐकमत्येन लब्ध्वा विभीषणं तद्वाग्भिरेवानाययामासेति नात्र किञ्चित् नीतिशास्त्रवैपरीत्यं, फलांशेऽपि न वैपरीत्यम् ॥

॥ नीतिशास्त्रम् ॥

शत्रुपक्षादागतं न विश्वसेत् ॥ बा. ५. १९.

गुणतः संगृह्णीयात् ॥ बा. ५. २०.

भावैः परीक्षयेत् ॥ बा. ५. २१.

इङ्गितैर्ज्ञातुं शक्यते ॥ बा. ५. २१.

अशङ्कितमति स्वस्थः ॥ बा. ५. २४.

अकोपनश्च....बालादयोऽपि हि विवृण्वन्ति तम् ॥ बा. २६.

शरणागतं सर्वपातकयुक्तमपि रक्षेत् ॥ बा. ३. ५१.

भक्तं च भजमानं च तवास्मीति च वादिनम् ।
त्रीनेतान् शरणं प्राप्तान् विषमेऽपि न संत्यजेत् ॥ (विदुरनीतिः)

सामभेददानानि मन्त्रिषु ॥ बा. १. ४७.

तानेकैकशः पृच्छेत् ॥ कौ. १. ४. ११.

श्रीवेंकटेशाय नमः

कोऽसौ योगसूत्रस्य भाष्यकृद् व्यासः?

BY

Vyākaraṇa Vidyā Pravīṇa R. RAMAMURTI SARMA

विदितमेवेदं समेषां—यत् श्रुतिस्मृतीतिहासादिषु प्राधान्येन प्रतिपादितमोक्षाख्यपरमपुरुषार्थसाधनभूतस्य भगवत्साक्षात्कारस्य कारणं यमनियमाद्यष्टाङ्गयुक्तो योगः, तस्य च योगस्य स्वरूपं प्रतिपादयितुं भगवान् पतञ्जलिर्योगसूत्राणि प्रणिनाय। तेषां सूत्राणां व्यासाभिधः कश्चिदाचार्यः भाष्यमकरोत्-इति।

अत्र किञ्चिद्वयं विमृशामः—किमसौ भाष्यकारो ब्रह्ममीमांसाशास्त्रकृत्, इतिहासपुराणादिप्रसिद्धः पाराशर्यो व्यासः? आहोस्विदन्यः कश्चिद्व्यासनामा पण्डितः? इति।

एतद्भाष्यं, भाष्यानुसारेण सूत्रञ्च व्याकुर्वाणा बहवः पण्डिताः 'पराशरसुतोऽयं व्यासः' इत्यभिप्रयन्ति इति तेषां ग्रन्थतोऽवगम्यते। तथाहि—

१. हरिहरानन्दः पातञ्जलभाष्यव्याख्याने भास्वतीनाम्नि-आदिमे श्लोके- 'तथा प्रशान्तं मुदिताप्रतिष्ठं तं भाष्यकृद्व्यासमुनिं नमामि' इति व्यासं स्तौति।

२. तथा वाचस्पतिमिश्रः-(9th Century A. D.)[1] तत्त्ववैशारद्यां भाष्यव्याख्यायां 'नत्वा पतञ्जलिमृषिं वेदव्यासेन भाषिते' इति।

३. पातञ्जलरहस्याख्ये तत्त्ववैशारद्याष्टिप्पणे-'पतञ्जलेर्व्यासमुनेश्च वक्ष्ये' इति।

४. विज्ञानभिक्षुर्वार्तिककारश्च-(The second half of the 16th Centuıy A. D.)

'श्रीपातञ्जलभाष्यदुग्धजलधिर्विज्ञानरत्नाकरो
वेदव्यासमुनीन्द्रबुद्धिखनितो योगीन्द्रपेयामृतः'

इति,

'सर्ववेदार्थसारोऽत्र वेदव्यासेन भाषितः।
योगभाष्यमिषेणातो मुमुक्षूणामिदं गतिः॥

1. न्यायसूचीनिबन्धोऽसावकारि सुधियां मुदे।
श्रीवाचस्पतिमिश्रेण वस्वङ्कवसुवत्सरे॥

इति वाचस्पतिमिश्रकृतन्यायानुक्रमणिकायां (898) ८९८-तमे संवत्सरे लिखितमित्याह ।

इति व्यासं प्रशस्य, 'अथ योगानुशासनं—तदिदं सूत्रमारभ्य समग्रं शास्त्रं सर्वलोकहिताय भगवान् बादरायणो व्याचष्टे' इति, 'तज्जपस्तदर्थभावनम्' (योगसू. १. २८) इति सूत्रभाष्यस्थस्य, 'तथा चोक्तम्—

स्वाध्यायाद्योगमासीत योगात्स्वाध्यायमामनेत् ।
स्वाध्याययोगसम्पत्त्या परमात्मा प्रकाशते ॥ इति

इति श्लोकस्यावतरणग्रन्थे[1]—'उक्तार्थे स्वपितुर्वाक्यं विष्णुपुराणस्थं प्रमाणयति—तथा चोक्तमिति' इति च वदन्, स एवायं पराशरसूनुर्व्यासोऽस्य योगसूत्रस्य भाष्यकार इत्याशेते ।

५. नारायणतीर्थाभिधो भिक्षुः योगसिद्धान्तचन्द्रिकायां—

'स्वातंत्र्यसत्यत्वसुखं प्रधाने सत्यञ्च चिद्भेदमभेदवाक्यैः ।
व्यासो निराचष्ट, न भावनाख्यं योगं स्वयंनिर्मितब्रह्मसूत्रैः ॥'

इति तुरीयेण श्लोकेन 'एतेन योगः प्रत्युक्तः' (ब्रह्मसू. २. १. ३.) इति योगशास्त्रप्रत्याख्यानपरस्य व्याससूत्रस्य, योगशास्त्रप्रतिपादिते श्रुत्यादिविरुद्धे प्रकृतिसत्यत्वादिविषये, आत्मभेदसत्यत्वादिविषये च अप्रामाण्यबोधकत्वं, न तु श्रुत्यादिसम्मतेऽष्टाङ्गयोगविषये' इति तात्पर्यं सूचयन्,

सूत्रार्थबोधिन्यां—'तेषु च सूत्रेषु भगवान् बादरायणो भाष्यं चकार' इति, तत्रैव 'ते व्यक्तसूक्ष्मा गुणात्मानः' (यो. सू. ४. १३.) इति सूत्रे 'अत एवोक्तं भाष्यकृता व्यासदेवेन' इति च वदन् ब्रह्मसूत्रकृद्व्यास एवायमित्यभिप्रैति ।

एतत्सर्वमभिप्रेत्यैव आफ्रट्नामपण्डितः शर्मण्यप्राच्यविद्यासङ्घे मुद्रापितायां संस्कृतवाङ्मयतत्कर्तॄणामनुक्रमणिकायां—('CATALOGUS CATALOGORUM,' by Theodor Aufrecht. Printed for the German Oriental Society) व्यासेन विनिर्मितान्[2] कोशान् प्रदर्शयन्, ब्रह्मसूत्रकृता योगभाष्यं प्रणीतमित्यावेदयति स्म ॥

1. See Page 94. 'Kasi Sanskrit Series,' Hari Dās Granthamālā No. 110. (Yoga Sāstra Section No. 3.)

2 १. इतिहास ५. बालकृष्णाष्टक ९. योगसूत्रभाष्य
२. गोलाध्याय ६. दत्तकदर्पण १०. महाभारत
३. तीर्थपरिभाषा ७. तत्त्वबोध ११. बृहत्संहिता
४. प्रतिमालक्षण ८. ब्रह्मसूत्र १२. शिवतत्त्वविवेक etc.

तथा चैते सर्वेऽपि विपश्चिदपश्चिमा वाचस्पतिमिश्रादयो नामसाम्यमात्रवासनावासितान्तः-करणा भाष्यकारो व्यासः पराशरसूनुरेवेति निश्चिन्वते ।[1]

नैतद्रोचते विमर्शकनिष्णातेभ्यः आधुनिकेभ्यः, यतोऽयं कृष्णद्वैपायनो मुनिः द्वापर आसीदिति 'द्वापरे द्वापरे विष्णुर्व्यासरूपी जनार्दनः' इत्यादीतिहासादितो विज्ञायते । योगसूत्रकारो मुनिवरः पतञ्जलिस्तु कलौ अष्टशतोत्तरद्विसहस्रसंवत्सरेषु (२८००) गतेषु[2] (2nd Centuay B. C.) योगसूत्राणि चकारेति प्रतीमः । अतः कृष्णद्वैपायनान्मुनेरत्यन्त-मर्वाचीन एवाऽयं पतञ्जलिः । नितरामर्वाचीनस्य योगसूत्रस्य भगवान् बादरायणो भाष्य-मकरोदित्येतत् न युक्तिपदमारोढुं कल्पते ॥

तर्हि कथम् "एतेन योगः प्रत्युक्तः (ब्र.सू २. १. ३) इति ब्रह्मसूत्रेण व्यासो भगवान् बादरायणो योगतन्त्रमर्वाचीनं प्रत्याख्यातुमीष्टे ? तत्र योगस्त्वयं पातञ्जल एवेति वर्णयन्ति । अतो वयमनुमिनुमः पतञ्जलेरर्वाचीन एव बादरायण" इति केचिदाचक्षते ।

उष्णीषमस्तकन्यायमनुकुर्वाणास्ते त्वविश्वसनीया एव । यतो भगवतः पराशरसूनो-र्व्यासस्य पतञ्जलेः प्राचीनतां मुनित्रयवचनादेवावगच्छामः ॥

तथाहि—भगवान् पाणिनिः 'पाराशर्यशिलालिभ्यां भिक्षुनटसूत्रयोः' (पा.सू. ४. ३. ११०.) इति सूत्रे पाराशर्येति बादरायणस्यैव नाम निर्दिशति । किञ्च 'गर्गादिभ्यो यञ्' इति (पा.सू. ४. १. १०५) सूत्रे गर्गादिगणे पराशरशब्दं पठति । गर्गादिभ्यो यञिति सूत्रस्य गोत्राधिकारे पाठात् व्यासस्य गोत्रत्वाभावेन कथं यञिति न शङ्कावकाशः ; अनन्तरापत्ये गोत्रत्वारोपेण, अनन्तरापत्येऽपि व्यासे यञ्प्रत्यय इति 'पारा-शर्यशिलाली' ति सूत्रे तत्त्वबोधिन्यादावभिधानात् । एतेन पाराशर्यपदेन पराशरसूनुर्व्यास एव सूत्रकारेण विवक्षितः । अत एवोक्तं शेखरे 'पाराशर्यो व्यास' इति ।

'सुधातुरकङ्च' (पा.सू. ४. १. ९७.) इति सूत्रे सुधातृव्यासयोरिति वररुचि-वचनेऽपि व्यासपदं कृष्णद्वैपायनपरम् । अत एव हरदत्तेन काशिकाव्याख्यायां पदमञ्जर्यां 'वेदं व्यस्यतीति वेदव्यासः, कर्मण्यण्, तस्यैकदेशप्रयोगो व्यास इति, भीमसेनो भीम इतिवत्' इति प्रत्यपादि ॥

1. It has actually been asserted that Vyāsa, the author of a late commentary on Patañjali's Yōgasūtras, is the same person as Vyāsa, the Collector of the Vēdas, the reputed author of the Mahābhārata and of the Vēdānta Sūtras (Max Muller's Indian Philosophy, page 313.)

2. There seems, moreover, to be no sufficient ground to doubt the correctness of the native tradition identifying the founder of the Yōga system with the grammarian Patañjali. The Yōga Sūtras therefore probably date from the 2nd century B. C. (Macdonell's Sanskrit Literature, page 396.)

महाभाष्येऽपि तत्रैव 'वैयासिकिः शुकः' इत्युदाहरणे भाष्यकृता पतञ्जलिना 'शुक' इत्युक्तेः शुकतातस्यैव व्यासस्य वार्तिकस्थव्यासपदेन ग्रहणमिति सुस्पष्टम् ॥

एतेन मुनित्रयवचनेन ब्रह्ममीमांसाकृद्व्यासः पुरातनः, न तु पतञ्जलेरर्वाचीन इति निश्चप्रचम् ॥

महाभाष्यकारादन्यः कश्चित्पतञ्जलिर्योगसूत्राणि रचयामासेति तु वस्तुतत्त्वादपेतोऽयमंशः। यतस्स एवायं पतञ्जलिरित्यत्र प्रमाणबाहुल्यमुपलभामहे। तथाहि—

चरकव्याख्यात्रा चक्रपाणिना (1060 A. D.) कृते व्याख्याने

'पातञ्जलमहाभाष्यचरकप्रतिसंस्कृतैः।
मनोवाक्कायदोषाणां हन्त्रेऽहिपतये नमः'॥ इति,

कैयटेन महाभाष्यव्याख्यात्रा—

'योगेन चित्तस्य पदेन वाचां मलं शरीरस्य च वैद्यकेन।
योऽपाकरोत्तं प्रवरं मुनीनां पतञ्जलिं प्राञ्जलिरानतोऽस्मि॥'

इत्यादिना भगवतः पतञ्जलेः, योग-चरक-महाभाष्यकर्तृत्वं सुविशदमुपपादितम्।

किञ्च 'शब्दार्थप्रत्ययानां' (यो. सू. ३. १७) इति सूत्रे स्फोटं स्मारयति। अपि च महाभाष्ये प्रस्तावे 'अथ शब्दानुशासनम्' इत्यारभ्य व्याख्यातम्। अस्मिन् योगसूत्रेऽपि आदौ 'अथ योगानुशासनम्' इत्येवारब्धम्। किं बहुना; भर्तृहरिरपि (4th Century A. D.) "'योगेन चित्तस्य' इत्यादिपूर्वोक्तश्लोकार्थं मनसि निधाय, तत्समानार्थिकां काञ्चन कारिकां वाक्यपदीये विलिलेख—

'कायवाग्बुद्धिविषया ये मलाः समवस्थिताः।
चिकित्सालक्षणाऽऽध्यात्मशास्त्रैस्तेषां विशुद्धयः'॥ १. १४७.

इति। तस्मादेतादृशैः कारणैर्महाभाष्यकृदेव पतञ्जलिर्योगसूत्रकार इति वक्तुं पारयामः। एवञ्च 'एतेन योगः प्रत्युक्तः' इत्यनेन पातञ्जलयोगसूत्रस्य निराकरणमसाम्प्रतम्। अतो मन्यामहे पातञ्जलयोगो न साक्षात्प्रत्याख्यानविषयः, अपि तु हैरण्यगर्भ एव इति। तस्य प्रत्याख्यानेन तदनुयायि सर्वं योगशास्त्रं प्रत्याख्यातप्रायमिति मन्वानाः 'पातञ्जलयोगोऽनेन प्रत्याख्यात' इति व्यवहरन्ति॥

पातञ्जलस्य हैरण्यगर्भयोगशास्त्रानुरोधित्वं तद्व्याख्यातृवचनादेवावगच्छामः। तथा हि—'हिरण्यगर्भो योगस्य वक्ता नान्यः पुरातनः' इति भारतवचनात् हिरण्यगर्भः कमलासनो योगशास्त्रमरचदिति निर्विवादम्। अत एव 'अथ योगानुशासनम्' इति सूत्रवृत्तौ हिरण्यगर्भाद्युपदिष्टस्यैव योगस्य विविच्य बोधनमिति नागोजीभट्टो वदति।

योगसुधाकारोऽपि 'हैरण्यगर्भं शास्त्रमनुसृत्य शिष्यते व्याख्यायते' इति ।

मिश्रोऽपि—यदि हिरण्यगर्भो योगस्य प्रणेता तर्हि पतञ्जलेर्योगशास्त्रकर्तृत्वं कथमित्याशङ्क्य, सूत्रकारेण (पतञ्जलिना) उक्तम्—अनुशासनमिति, शिष्टस्य शासनं अनुशासनमित्यर्थः—इति व्याख्याति ।

ततश्च कमलासनप्रणीत एव योगः प्रत्याख्यातो बादरायणेन ॥

अत एव श्रीरामानुजीये 'एतेन योगः' इति (२. १. ३.) ब्रह्मसूत्रभाष्ये 'हिरण्यगर्भप्रणीतत्वाद्योगस्य, हिरण्यगर्भस्यापि क्षेत्रज्ञत्वेन भ्रमसंभवात्' इति व्याख्यातम् । योगसूत्रभाष्यकृद्व्यासः अन्य एवेत्याधुनिकानां च चारित्रविमर्शकानामाशयः ॥

[1]मेगडानल् (Macdonell) नामकः पाश्चात्यः, सप्तशतिकोऽयं (7th Century A.D.) व्यासो योगसूत्रस्य भाष्यकार इति वदति ।

दास् गुप्तः (Dasgupta), सर् पदोपपद राधाकृष्णः,[2] अन्येच—क्रिस्तोः परं तुरीयशताब्दामयमासीदित्याहुः ।

इदमेव युक्तमुत्पश्यामः—यतोऽयं भाष्यकारः, तृतीये विभूतिपादे—'जातिलक्षणदेशैरन्यतानवच्छेदात्तुल्ययोस्ततः प्रतिपत्तिः' (यो. सू. ३. ५३), इति सूत्रभाष्ये 'अत उक्तं मूर्तिव्यवधिजातिभेदाभावान्नास्ति मूलपृथक्त्वम्, इति वार्षगण्यः इति, योगशास्त्रनिष्णातमाचार्यं वार्षगण्यं स्मरति । तथा—चतुर्थे कैवल्यपादेऽपि—'ते व्यक्तसूक्ष्मा गुणात्मानः' (यो. ४. १३.) इति सूत्रव्याख्यानभाष्ये—'तथा च शास्त्रानुशासनम्—

गुणानां परमं रूपं न दृष्टिपथमृच्छति ।
यत्तु दृष्टिपथं प्राप्तं तन्मायेव सुतुच्छकम् ॥'

इति च तस्यैवाचार्यस्य वाक्यं प्रमाणतया उपन्यस्यति ।

अत एव श्रीशाङ्करब्रह्मसूत्रभाष्यव्याख्यायां—[3]द्वितीयाध्याये प्रथमपादीयतृतीयसूत्रे—'योगशास्त्रं व्युत्पादयिताऽऽह स भगवान् वार्षगण्यः—गुणानां परमं रूपमिति' इति प्रतिपादितम् ॥

1. The oldest and best Commentary of this book (Yoga Sūtras) is that of Vyāsa dating from the 7th Century A. D. (Macdonell Skt Literature, page 398)

2. Vyāsa's Commentary on the Yoga Sūtra (4th Century A. D) gives the standard exposition of the Yoga Principle (Sir Radhakrishnan.)

3. See page 215 (Kasi Sanskrit Series), Haridās Granthamālā No. 116 (Vedānta Section No 19.)

अयं च वार्षगण्य आचार्यः वसुबन्धोः[1] (C. 320.) पूर्वं द्वितीयशताब्द्यामासीदिति ज्ञायते । तस्य नाम्न उद्धरणात् ततोऽप्यर्वाचीनः कश्चित् व्यासनामा पण्डितवरोऽस्य भाष्यं चकारेति निर्णयामः ।

ब्रह्मसूत्रकृद्व्यासस्तु—अन्येन केनचित्प्रणीतं ग्रन्थं व्याख्यातवानिति न शृणुमः, नापि पश्यामः विप्रतिपन्नादेतस्मात् भाष्यादन्यं व्याख्यानग्रन्थम् ।

तस्मात् वेदान्तिनो व्यासादयमन्य एवेति निश्चिनुमः ॥

SUMMARY

Vācaspatimiśra, Vijñānabhikṣu, Nārāyaṇa Tīrtha and others hold the view that Vyāsa, the author of Pātañjala Yōgabhāsya, is one and the same as the well known Vēda-vyāsa, the author of the Brahma-sūtras and the Purāṇas.

It is shown in this article that Vyāsa, the author of Yōgabhāṣya is different from Vēdavyāsa, the author of the Brahma-sūtras and the Purāṇas.



1. From Bhuddhist sources we hear of an older contemporary of Vasubandhu (C. 320), Varshaganya who wrote a Ṣaṣṭitantra on the Sāmkhya, his pupil Vindhya-vāsa corrected his master's views in a set of seventy verses known as the Golden seventy verses, which Vasubandhu criticized in his Paramārtha-Saptati. A. B, Keith, History of Sanskrit Literature.

नागानन्दे चतुर्थोऽङ्कः

BY

M. RAMAKRISHNA KAVI, M.A.

Aṅkāvali is a collection of verses occurring in several dramas in Sanskrit in the order in which they are found in each Act with introductions in verses by the compiler and additional verses to maintain the connection of the story. But these additions in the middle of an Act are always marked at the beginning and the end by flowers (पुष्पिका). The closing of each Act is noted. The name of the drama is given at the end of each drama. Such a compilation is found in Malabar for about 250 dramas. Verses between the flowers (पुष्पिका) are either the compiler's own or culled from older Kāvyas. Aṅkāvali existed when Sūktiratnahāra was composed in the 13th century A.D. Besides dramas certain Kāvyas like Kumārasambhava, Amṛta-mathana are also summarised. Aṅkāvali is useful in determining the textual purity of various old dramas which appear either in mutilated or puffed up form. For instance, quotations given by Sāgaranandin and Bhoja from Mālatīmādhava and Mṛchchakaṭi respectively are not found in them as quoted by them.

Nāgānanda presents an additional feature in reading, in that one entire Aṅka (Act IV) is not found in any of the printed editions. It is reproduced here from my manuscript—a fragment of Aṅkāvali containing only a few dramas—and the palm-leaves are badly mouse-eaten on one side.

........................सा महत्यपि व्यसने ।
युक्तं न तां प्रवक्तुं दुर्गतिपदवीं खलीभूताम् ॥
हिंसाप्रभवो विजयस्तस्य फलं श्रीस्ततस्सुखं क्षणिकम् ।
तत्प्राप्तये विशुद्धं धर्मं च यशश्च को .... ॥

........................स्वच्छं पयो नैर्झरं,
भूयश्चन्दनपङ्कशीतलशिलाह्लादी वसन्तानिलः ।
आलोका यदिवा दिवाकरकराः शुद्धश्च नक्तं शशी
सन्तश्चाभिति(?)वत्सला ननु मयाऽपास्तेव लक्ष्मी...... ॥

..........................नः सङ्गशिशोश्चकर्ष ।
तद्दन्तकोट्युल्लिखितैकपाणिः गां शोणिताताम्रतलां चकार ॥

अभ्यागयोगादथ तस्य रक्तः तौ दंष्ट्रिणौ तज्जननीव हित्वा ।
त्यक्तः कु................ ....व समं विचेरुः ॥

(अ)त्यन्ततृप्त्यै पिशिताशनानां स्वं शोणितं सम्यगवेक्ष्य बुद्ध्या ।
तुतोष लब्ध्वेव निधिं दरिद्रः तत्कारयुक्तार्थमिदं च दध्यौ(?) ॥

.... न्मनेव मरणाय कल्पिते ....रहितोदयेषिणः ।
प्रीतिरद्य महती शरीरके .... ॥

काममेतदशुचिव्यपाश्रयं चेतसो बहुमतं तथाऽपि मे ।
यत्क्षुधार्तिपरिपीडितात्मनां प्रीतये प्रणयिनां भविष्यति ॥

तदाग................ ....प्यवनेषु भोक्ष्यते ।
तदुष्णमेतद्विनिमीलितेक्षणः प्रबन्धसन्तां असृक् क्व पास्यति(?) ॥

॥ इति चतुर्थोऽङ्कः ॥

मित्रावसुः—

आधूतोभयपक्षपिण्डित ....
...धो फणिनो निरस्य तरसा तार्क्ष्येण ये भक्षिताः ।
सूर्यालोकविनीतनिस्सृतवसान्यस्थीनि तेषाममू-
न्युद्भासश्शिरसाममी चरणयः (?) क्षिप्ताः क्षितावासते ॥

नरकशिखिनां धूम.....................
.........शोको मोहाद्यनदीन्धनतामयम्(?) ।
तरुरिव सरित्तीरोदीर्णः कथञ्चिदवस्थित-
स्तदयमशुचिः कायो हेतुर्विपर्ययकर्मभाक् ॥

आसर्गात्परपिशितार्थमाहतस्य, क्षुद्दुःखं? नगमुपैति......।
.......................दत सुवारव्यसनमधिष्ठितं तिरश्चाम् ॥

क्षुद्दुःखसंस्कारविधौ विशान्ते त्रासक्षयाच्चेतसि निर्विचेष्टे ।
भविष्यति प्रेमनिबद्धमूल...तस्येह तेषां च क · र मैत्री ॥

इति सपदि दया ....न वक्त्रारविन्दः ।
निजसुहृदतुलांसे पाणिमाधाय सव्ये लिखित इव मुहूर्तं निश्चलस्सोऽवतस्थे ॥

वृद्धनागी—

स एवमासां दशकुक्षिणा मया धृतस्तनस्यन्दि..................।
....कुलप्रदीपोऽद्य तिरोभविष्यति ॥

ययास्य ताराधिपचारुदर्शनं रहस्सविस्रब्धमवेक्षितं मुखम् ।
तिरोगते भर्तरि सा कथं वधूः न मृत्युमुत्रासवती गमि ....॥

....दैर्नहि लक्ष्यते फलम् ।
यदद्य मे पुत्रवियोगविक्लवं सहस्रधा नो हृदयं विदार्यते ॥

नखावलुप्तं नयनं गरुत्मता विलोकयन् प्रक्षमिणं चक्र··· ।
....तास्य वृद्धो बत ··· रिष्यति ॥

नागो चितैराभरणप्रकारैः रास्थाय वेषं तनयस्य तेऽहम् ।
बुभुक्षितायाद्य शरीरमेतत् तार्क्ष्याय दास्यामि न .... ॥

..................पद्यते ..... . वृत्तेन जनेन वार्यते ।
गतो जनस्यास्य समानदुःखतां, सुहृत्तमः किं पुनरीदृशो भवान् ॥

श्रीः

श्रीवेंकटेशाय नमः

॥ धनुर्मासः ॥

BY

Sri T. A. P. KRISHNAMACHARYA

धनुर्मासो हि नाम सूर्यस्य धनूराशिप्रवेशप्रभृतिमकरराशिप्रवेशपर्यन्तस्त्रिंशद्दिनसमुदायः। सपादनक्षत्रद्वयमेको राशिः। 'अश्विनी' 'भरणी' 'कृत्तिका' पादो मेषः। अनया रीत्या 'मूल' 'पूर्वाषाढा' उत्तराषाढा'पादपर्यन्तो धनूराशिः। उत्तराषाढाद्वितीयपादप्रभृति धनिष्ठार्धपर्यन्तो मकरराशिः। राशिप्रवेशस्सूर्यस्य दिवा वा रात्रौ वा यदाकदाचिद्भवति। धनुर्मासे सूर्यस्योदयः परं धनुर्लग्न एव भवति। धनुर्लग्नस्य विघटिकास्तन्मासदिनसंख्यया विभज्य प्राप्तेषु विघटिकांशेषु दिनक्रमेणोत्तरोत्तरविघटिकांशेषु सूर्योदयो भवति। इयमेव भुक्तिरित्युच्यते। मानुषमानेनैको वत्सरो देवानामेकं दिनमित्यविगीतम्। वत्सरश्चोत्तरायणदक्षिणायनरूपभागद्वयात्मकः। तत्रोत्तरायणं देवानामहः। दक्षिणायनं रात्रिः। मकरमासप्रभृति मिथुनमासपर्यन्ताः षण्मासा उत्तरायणम्। कर्काटकमासप्रभृति धनुर्मासान्ताः षण्मासा दक्षिणायनम्। देवानां रात्रिभूतस्य दक्षिणायनस्यान्तिमभागोऽयं धनुर्मासः। ततश्च देवानामुषःकालतुल्यो भवति। उषःकालश्च मनसः प्रसादावहः। तथाविधे च समये स्वाभीष्टदेवतानां प्रबोधनं, वन्दनं, स्तवनं, पूजनं, कीर्तनम्, इत्यादिकं भक्तानामतीव शुभप्रदम्। अत एव पाञ्चरात्रादिषु सर्वेष्वप्यागमेषु (पूजाशास्त्रेषु) तत्तद्देवतानां धनुर्मास्युषःकाले पूजनादिकं विधीयते।

विष्ण्वालयादिषु विघ्नेश्वरालयपर्यन्तेषु सर्वेष्वप्यालयेषु धनुर्मास्युषःकाले पूजनादिकं क्रियमाणं दरीदृश्यते च।

श्रीपाञ्चरात्रे श्रीविष्णुतिलकसंहितायामष्टमाध्याये ब्रह्माणं प्रति भगवता—

चापसंक्रममारभ्य तैषसंक्रमणावधि।
अरुणोदयवेलायां प्रत्यहं मां समर्चयेत्॥ २९४॥
मुद्गान्नं जुहुयादग्नौ तथैव च निवेदनम्।
तन्मासशुद्धैकादश्यामुषस्यभ्यर्च्य मां विधे॥ २९५॥
उत्तरं द्वारमानीय कवाटोद्घाटनं चरेत्।
सेवन्ते तत्र ये मर्त्यास्तेषां नास्ति पुनर्जनिः॥ २९६॥

तन्मासे च तथाऽऽर्द्रायामभिषिक्तं चतुर्मुख ।
दृष्ट्वा नीराजने काले पुनर्जन्म न विद्यते ॥ २९६ ॥

इत्यादिना धनुर्मासि भगवतः पृथगाराधनम्, तस्यारुणोदयरूपः कालः, मुद्गान्नहोमः, मुद्गान्ननिवेदनम्। तत्रैव शुक्लैकादश्यामुत्तरद्वारे परमपदद्वाराख्ये भगवतो निवेशनम्, द्वारोद्घाटनम्, तत्र भगवद्दर्शनम्, तस्य फलं मुक्तिः इत्यादिर्विशेषो निरूपितः।

अन्यश्च सम्प्रदायसिद्धो विशेषो विष्ण्वालये— प्रतिदिनं पूजाकाले श्रीगोदादेवीविरचितत्रिंशद्गाथात्मक'तिरुप्पावै'नामकप्रबन्धस्य समग्रस्य पारायणम्, निवेदनानन्तरं प्रबन्धसमापनकाले प्रतिदिनमेकैकस्या गाथाया भगवतः श्रियःपत्युरग्रे पठनम् इत्यादिः। युक्तं चैतत्। धनुर्मासस्त्रिंशद्दिनात्मकः। प्रबन्धश्चायं 'तिरुप्पावै'नामको भगवदिच्छया त्रिंशद्गाथात्मको निष्पन्नः।

उदाहृतसंहितायां "चापसंक्रममारभ्य तैषसंक्रमणावधि" इति पूजाकालो दर्शितः। प्रबन्धे चास्मिन् 'मार्गळित्तिङ्गळ्[1] इत्यादिमगाथायां चापसंक्रमरूपपूजारम्भकालमुक्त्वा, एतत्प्रबन्धान्तिमगाथानन्तरं 'नाच्चियार् तिरुमोऴि' प्रबन्धादिमगाथायां 'तैयोरु तिङ्गळ्' इत्यादिना धनुर्मासपूजावसानकालस्तैषसंक्रमो दर्शितः 'मुप्पदुं तप्पामे' इति त्रिंशगाथावाक्येन धनुर्मासीय त्रिंशत्पूजास्वपि उक्तप्रबन्धस्य समग्रस्यपारायण प्रति पूजनं एकैकगाथापारायणं च सूचितम्।

किञ्च संहितोक्तकवाटोद्घाटनं "नायकनाय्" इत्यादिकायां षोडश्यां गाथायां सम्यङ् निरूपितम्। तत्र भगवतः सिंहासन उपवेशनं त्रयोविंशगाथायां 'मारिमलै मुऴैञ्जिल्' इत्यादिगाथायां 'शीरिय शिङ्गासनत्तिलिरुन्दु' इति प्रार्थितम्। चतुर्विंशगाथायां 'अन्निव्वुलकमळन्दाय्' इत्यादिकायां भगवद्दर्शनं, तज्जनितप्रीत्यतिशयेन मङ्गलाशासनादिकं सम्यङ् निर्वर्णितम्। अन्तिमेन गाथाद्वयेन भगवतः श्रियःपत्युर्दर्शनफलं 'श्रीरङ्गे शरदः शतम्' इत्यादिश्लोकोक्तप्रकारेण यावज्जीवमत्र निराबाधभगवत्कैङ्कर्यादिकं, एतद्देहावसाने देशविशेषे नित्यविभूतौ भगवदनुभवकैङ्कर्यादिकं च भगवदनुग्रहजन्यं संप्रार्थितम्। पूजाकालोऽरुणोदयकालः "शित्तञ्जिरुकाले" इत्यादिना निरूपितः। प्रबन्धस्य व्रतोपदेशरूपत्वात् देवताव्रतस्य मुद्गान्ननिवेदनगर्भत्वान्मुद्गान्ननिवेदनहोमादिकं सूचितम्।

पूर्वं द्वापरान्ते महताऽवग्रहेण नन्दगोकुले पीड्यमाने तृणोदकादिशून्ये सति गोधना गोपवृद्धास्सर्वे मिलित्वा सुवृष्ट्या सुभिक्षार्थं कात्यायनीव्रतं धनुर्मासादिमदिनमारभ्यान्तिमदिवसावधि उषःकाले स्नानमुद्गान्ननिवेदनादिपुरस्सरमनुष्ठेयमिति गोपिकास्समादिशन्। भगवान् नन्दसूनुः श्रीकृष्णो व्रतापेक्षितोपकरणदानेन विघ्ननिवारणादिना च रक्षणेन

व्रतपूरणाय संप्रार्थितः, अङ्गीचकार च प्रार्थनाम् । गोपिकाश्च गोपवृद्धानामाज्ञां शिरसा समादाय,

(१) " हेमन्ते प्रथमे मासि नन्दव्रजकुमारिकाः ।
चेरुर्हविष्यं भुञ्जाना मासं कात्यायनीव्रतम् ॥ "

इत्युक्तप्रकारेण धनुर्मासि कात्यायनीपूजां मुद्गान्ननिवेदनेन तच्छेषभोजनेन च यावन्मास-समाप्ति समन्वतिष्ठन् । इतीयं कथा श्रीभागवते प्रसिद्धा ।

श्रीविष्णुचित्तकुलनन्दनकल्पवल्लीयं गोदांबा कलियुगादौ ९८—तमे नलवर्षे कर्कटकमासे शुक्लचतुर्दश्यां भौमवासरे पूर्वफल्गुनीनक्षत्रे तुलसीकानने समुदभवत् ।

श्रीविष्णुचित्तदिव्यसूरिणा पुत्रीनिर्विशेषं वर्धिता च श्रीमन्नारायणैकप्रवणहृदया प्राप्तविवाहकाला मनुष्यवार्तामप्यसहमाना श्रीकृष्णमनुबुभूषुः, तस्मिन्नाशां वर्धयित्वा बहु-कालव्यवहितत्वात्तदलाभेन विरहमसहमानाऽभूत् ।

विरहसमाश्वासनाय पूर्वोदितकात्यायनीव्रतस्थाः श्रीकृष्णानुभवजनितसुखपरवशा गोपिका अनुकरोति स्म । तन्मयीभवनयोग्यताबलेन स्वयं तास्वेका गोपिका सञ्जाता । तथा भूत्वा ताभिरनुष्ठितं व्रतानुष्ठानप्रकारमनेन " तिरुप्पावै " प्रबन्धेनानुभवति ।

तत्र प्रथमया गाथया व्रतमनुतिष्ठासन्तीनामाह्वानं, द्वितीयया गाथया व्रतस्थानां नियमं, तृतीयया गाथया उक्तव्रतानुष्ठानेनानुषङ्गिकीं सम्पत्सिद्धिं, तुरीयया गाथया अत्रान्तरे भगवदाश्रितेषु साहाय्याचरणेन सार्थकतां मन्यमानस्य समुपस्थितस्य पर्जन्यदेवस्य सुवृष्टिवर्षण-निदेशम्, पञ्चम्या गाथया व्रताङ्गभगवन्नामसंकीर्तनादिना पूर्वोक्तप्रतिबन्धकपापनिवृत्तिम्, अनन्तरं च दशभिर्गाथाभिर्व्रतस्थानामन्यासां गोपिकानां प्रबोधनम् , षोडश्या सहायीकृतकृष्ण-प्रबोधनाय मिलित्वा सर्वासां गोपिकानां नन्दसूनोर्दिव्यालयं प्रति गमनं तत्र कवाटोद्घाटनाय द्वारपालकप्रार्थनम् , सप्तदश्या प्रेमातिशयेन तद्रक्षार्थं श्रीकृष्णस्य पुरःकक्ष्यासु प्रसुप्तानां श्रीनन्दगोपयशोदाबलभद्राणां प्रबोधनम्, अनन्तरं तिसृभिर्गाथाभिः श्रीकृष्णप्राणनायिकाया नीलादेव्याः प्रबोधनम्, अनन्तरं गाथाद्वयेन भगवतः श्रीकृष्णस्य प्रबोधनं कटाक्षवीक्षणप्रार्थनं च, त्रयोविंशया गाथया शयनागाराद्बहिरागत्य सिंहासने उपवेशनप्रार्थनम्, चतुर्विंशया भगवद्दर्शनमङ्गलाशासनादिकं, पञ्चविंशया स्वागमनकारणनिवेदनं, षड्विंशया व्रतोपकरणदान-प्रार्थनम्, सप्तविंशतितमायां व्रतस्थानां व्रतसमापनानन्तरं सहर्षकोलाहलावस्थानप्रकारम्, अष्टाविंशया मध्येमध्ये संभाविताप्राधक्षमापणप्रार्थनम्, अन्तिमगाथाद्वयेन भगवद्दर्शनादीनां

(१) श्रीभागवते – १० स्कन्धे २२ अ, १ श्लो·

वास्तवं फलं, एतत्प्रबन्धाध्येतॄणां तच्छ्रोतॄणां च सर्वेषां भगवत्कृपाविषयीकारेण परमानन्दानुभवरूपं फलं च निरूप्य प्रबन्धः परिसमापितः ।

इत्थं हि महाप्रभूणां स्वलङ्कृताभिः सुवासिनीभिः सलक्षणाभिः प्रबोधनम्, प्रबोधसमये तन्मुखारविन्ददर्शनम्, तदालापश्रवणादिकञ्च ।

गोपिकानां स्वसंश्लेषदायके व्रतेऽस्मिन् व्रतार्थं गोपिकाभिमतमुद्गान्नभोजनमपि रसिकशिरोमणेर्नन्दसूनोर्भगवतोऽभिमतमेवेति च निर्विवादम् । प्रबन्धश्चायं गोपिकाभिः प्रबोधनात्मक इति भगवदत्यन्ताभिमत इति न विवादास्पदम् । गोपिकानां स्वसंश्लेषदायकव्रतानुष्ठान—सहर्षकोलाहलावस्थान—मुद्गान्न—क्षीरान्न—दध्यन्न—भोजनादिस्मारकत्वेनात्यन्ताभिमत इति हि अस्मत्पूर्वैर्धनुर्मासिपूजायां विशिष्यैतत्प्रबन्धपारायणं, मुद्गान्ननिवेदनं, गाथाविशेषानुरोधेन गुडान्न—क्षीरान्न—दध्यन्नादिनिवेदनानि च व्यवस्थापितानि ।

॥ इति शम् ॥

श्रीमते वेंकटेशाय नमः ॥ श्री गोदादेव्यै नमः ॥

॥ रामायणम् अभिज्ञानशाकुन्तलम् ॥

BY

T. A. VARADACHARYA

शाकुन्तलं सप्तकाण्डपरिमितरामायणवत् सप्ताङ्कपरिमितम् ।

तथा हि-----

तत्र रामायणे रामस्य आश्रमप्रवेशः तत्प्रसक्तया सीताप्राप्तिश्च बालकाण्डे ।

शाकुन्तले प्रथमेऽङ्के आश्रमप्रवेशः शकुन्तलाप्राप्तिश्च ।

अयोध्याकाण्डे रामस्य नगरवासनैस्पृह्यं यथा तथाऽत्र द्वितीयेऽङ्के दुष्यन्तस्य तत् ।

आरण्यकाण्डे रामस्य आश्रमवासनैयत्यं तथाऽत्रापि दुष्यन्तस्य तृतीयेऽङ्के तत् ।

किष्किन्धाकाण्डे यथा सीतावियोगस्तस्य तथा शकुन्तलापरिणयविस्मरणमस्य तुरीयेऽङ्के ।

सुन्दरकाण्डे यथा साङ्गुलीयकहनुमतः प्रस्थानं तथा साङ्गुलीयकशकुन्तलाप्रस्थानं पञ्चमेऽङ्के ।

युद्धकाण्डे यथा सीताप्राप्तिस्तस्य तथाऽस्य षष्टेऽङ्के शकुन्तलापरिणयस्मरणम् ।

उत्तरकाण्डे रामस्य यथा सपुत्रपत्नीसमागमः वाल्मीक्याश्रमे, तथा अस्य मरीच्याश्रमे सः । एवं च शाकुन्तलं रामायणमिति ।

एवमत्र रूपके वस्तु रामायणादेव गृहीत्वा क्वचित् विपरिणमय्य कालिदासमुनिना संयोजितम् ॥

ATHARVAVEDA

BY

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I

The Status of Atharvaveda

Vedas were originally four, Ṛk, Yajus, Sāma and Ātharvaṇa.

श्रुति. --" ऋग्यजुस्सामाथर्वाणः चत्वारो वेदा· " इति ॥ नृ. पू. ता. ॥

" तत्रापरा ऋग्वेदो यजुर्वेद. सामवेदोऽथर्ववेद " इति ॥ मु. ॥

स्मृति. – चत्वारो वेदा विज्ञाता भवन्ति । ऋग्वेद. यजुर्वेदः सामवेद : अथर्वाङ्गिरवेदश्चेति ॥

In South India there are now two strong notions, (1) that Atharvaveda is either an Ābhicāragrantha dealing with witchcraft or other superstitious stuff, perhaps dealing with devils and their enchantments for evil purposes including warfare, and (2) that Atharvaveda is a section reserved for the Asuras and therefore the three vedas and their followers have normally nothing to do with it. There is also the view-point of the Śrauta-sampradāya that Atharvaveda in the main is only the repetition of the śrutis of the first three vedas and therefore merits no separate existence.

I feel that we should be better informed of the contents of the Atharvāṅgirasaveda and its connected Brāhmaṇas and examine their import and bearings upon the religious practices of the Brahmins and the vedic karma including the heavy yajña and other śrauta rituals.

In the list of the religious karma contemplated by the vedas, Yajña tops the list in both magnificence and utility. The sublime Yajña is a quadrangular karma comprising of 1. Hotram, 2. Ādhvaryam, 3. Audgātram, and 4. Brahmatvam corresponding to the functions of the aesthetisation, operation, referencing and direction of the modern surgical theatre, and are respectively carried out by the professors of the Ṛk, the Yajus, the Sāma and the Atharvāṅgirasa vedas in regular order. Here are for instance categorical instructions given to Lord Soma by Prajāpati himself.

श्रुतिः – " प्रजापतिर्यज्ञम् अतनुत । स ऋचैव हौत्रम् अकरोत् । यजुषा आध्वर्यवम् । साम्नोद्गात्रम् । अथर्वाङ्गिरोभिर्ब्रह्मणम् " ॥ इति ॥ गो. ब्रा. २-२. ॥

श्रुतिः—" अथ प्रजापतिः सोमेन यक्ष्यमाणो वेदान् उवाच । कं वो होतारं वृणीयात् । कम् अध्वर्युम् । कम् उद्गातारम् । कं ब्रह्माणम् इति ॥ तम् ऊचुः । ऋग्विदम् एव होतारम् वृणीष्व । यजुर्विदम् अध्वर्युम् । सामविदम् उद्गातारम् । अथर्वाङ्गिरविदम् ब्रह्माणम् । तथा हास्य यज्ञः चतुष्पात् प्रतिष्ठति ॥ इति ॥ गो. ब्रा. २-२४. ॥

And it will be found from the record that Prajāpati actually demonstrated the conduct of a yajña to fix up the positions and the correct procedure.

श्रुतिः —" प्रजापतिर्यज्ञमतनुत । स ऋचैव हौत्रम् अकरोत् । यजुषा आध्वर्यवम् । साम्नौद्गात्रम् । अथर्वाङ्गिरोभिर्ब्रह्माणम् " इति ॥ गो ब्रा. ३-३. ॥

श्रुतिः—" ऋग्वेदेन होता करोति । सामवेदेनौद्गात्रम् । यजुर्वेदेन अध्वर्युः । सर्वैर्ब्रह्मा " इति ॥ गो. ब्रा. ॥

It will also be seen from the above śruti, that while the first three, hotā, adhvaryu and udgātā required proficiency in the respective veda alone, the office of the Brahmā involved the mastery of all the four vedas, and therefore carried the greatest responsibility; wherefore, the Brahmā was made the supreme director and the rest put down to subordinate duties as his corporals. It was also rightly decided that the assets should be divided into halves, one of which should be equally distributed between the corporals and the other half exclusively given over to the Atharvavedist Brahmā.

श्रुतिः—" स वा एषां त्रिभिर्वेदैः यज्ञस्यान्तरः पक्षः संस्क्रियते ।
मनसैव ब्रह्मा यज्ञस्यान्तरं पक्षं संस्करोति " इति ॥ गो. ब्रा. ॥

But, it will now be seen that every yajña in these parts is invariably conducted without the Atharvavedist and as often without the Sāmavedin in the Āndhra districts even if one is available.

Atharvaveda mainly comprises two sections, one the Atharva dealing with medicine and the other the Āṅgirasa section dealing with Rasa chemistry in its two divisions, the organic and inorganic, and again biochemistry. Both these sections contain all about the duties of Brahmā, the director of ceremonies and all about the work of the purohit. For this reason that the veda deals with the Brahmatva, which is not covered by any and all of the other three vedas, this veda is also called Brahma Veda, and its swādhyāyi called the Brahmavedin or Brahmā.

श्रुतिः—" अथर्वाग् एनम् एतास्वेवाप्स्वन्विच्छ " इति अशरीरया वाचोक्तत्वात् अथर्वाख्योऽप्यभवत् " इति ॥ गो. ब्रा. १-४. ॥

" श्रेष्ठो हि वेदः तपसोऽधिजातः ब्रह्मज्ञानं हृदये संबभूव " इति ॥ गो. ब्रा. १-६. ॥

" एतद्वै भूयिष्ठं ब्रह्म । यद् भृग्वङ्गिरसः । येऽङ्गिरसो स रसः । येऽथर्वाणं तद्भेषजम् । यद्भेषजं तदमृतम् । यदमृतं तद्ब्रह्म ॥ एवं सारभूतब्रह्मात्मकत्वात् ब्रह्माकर्तव्यप्रतिपादनाच्च अयंवेदः ब्रह्मवेद इत्यप्याख्यायते ॥ इति ॥ गो. ब्रा. ३-४ ॥

Atharvaveda is therefore a matter for universal adoption by all the four Śākhādhyāyis and every bit of paurohitya whether śrauta or smārta must be conducted in strictest accordance with its directions, especially the Rājapaurohityam and the political ceremonies including the Pattābhiseka and other public ceremonies of the palace and the royal family.

"तदेवं आमुष्मिकफलेषु दर्शपूर्णमासादिषु अयनान्तेषु त्रयीविहितकर्मसु अपेक्षितं ब्रह्मत्वं अनन्यलभ्यत्वात् अथर्ववेदैकसमधिगम्य इति स्थितम् । तद्वदेव ऐहिकफलानि शान्तिकपौष्टिकानि कार्याणि राजकर्माणि अपरिमितफलानि तुलापुरुषादीनि महादानानि चाथर्ववेदप्रतिपादितानि । तस्मात् पौरोहित्यं च अथर्वविदैव कार्यम् । तत्कर्तृकाणां राजाभिषेकानां तत्रैव विस्तरेण प्रतिपादितानि" ॥ इति विष्णुपुराणे ॥

The same view was emphasised by the famous commentator Bhattācārya who further charges the ruler of the land enforcing the rule that even the rural paurohityam should be done according to the Atharvaveda.

श्रुतिः—"पौरोहित्यं शान्तिकं पौष्टिकानि राज्ञां अथर्ववेदेन कारयेत्" इति भट्टाचार्येणोक्तम् ॥

Nītiśāstra goes a step further and directs that all paurohitya not only of the usual Śānti and Pușți, but also all the preventive, health and quarantine work called Ābhicāra, should invariably be done according to the Atharvaveda whether it be of the one veda or all the other three vedas put together.

"शान्तिपुष्ट्यभिचारार्था एकब्रह्मर्त्विगा त्रया क्रियन्तेऽथर्ववेदेन त्र्य्येवात्मीयगोचराः" इति नीतिशास्त्रे ॥

Mātsya Purāṇa is more liberal and permits that any of the three former Śākhādhyāyis who is qualified in Daṇḍanīti or jurisprudence and trained in the Atharvavedaprayoga may undertake the Śānti and the Pușți sections of paurohitya though not the Ābhicāra or infection and epidemic work.

'त्रय्यां च दण्डनीत्यां च कुशलः स्यात् पुरोहितः अथर्ववेदविहितं कर्म कुर्यात् शान्तिकपौष्टिकम्" इति मात्स्यपुराणे ॥

Mārkaṇḍeya Purāṇa also endorses this view.

"पुरोहित्यं तथाऽथर्वणब्राह्मणपारगम्" इति मार्क. पुराणे ॥

Atharvaveda-Pariśista clearly mentions the importance of Atharvaveda in politics and health, and emphasises on the ruler of the state the necessity of maintaining competent and contented Atharva Swādhyāyis on the clergy and the cabinet to secure the peaceful progress of the state, all the more so upon one who indulges in dissipation and hunting. It is emphatically brought home to the ruler of the state that he should himself be well posted and proficient

in Atharvaveda besides maintaining scrupulous Atharvavedis as his advisers.

" यस्य राज्ञो जनपदे अथर्वा शान्तिपारगः । निवसत्यपि तद्राष्ट्रं वर्धते निरुपद्रवम् ॥
तस्मात् राजा विशेषेण अथर्वाणं जितेन्द्रियम् । दानसंमानसत्कारैर्नित्यं समभिपूजयेत् ॥
अ. वे. प. ४. ६.

" ज्योतिर्विदो ह्यथर्वाणः कीराः पौराणपाठकाः । श्राद्धे यज्ञे महादाने न ग्राह्याः कदापि न ॥ "
" श्राद्धे च पितरो घोरं दानं चैव तु निष्फलम् । यज्ञे च फलहानिस्स्यात् तस्मात् तान् परिवर्जयेत् "॥
अ. स्मृ. ३८३, ३८४.

Atri vehemently condemns the astrologer, the Atharvavedin, the kira, the Sāmavedin and the gāyaka, and the purāṇa-pāṭhaka (the story-teller). In ancient times, as now, there was the system of embassy not only for political purposes but also for var.ous social and ecclesiastical purposes. A separate department for ecclesiastical intelligence seems to have flourished, where erudite all round scholars were sent out all the world over to carry on the fifth column work and not merely to watch the deviations but also to investigate into their adaptability and effects as well. This department was called *Yāyāvaraśākhā* and was manned by experts who were religiously scrupulous, *i.e.*, *Vratis* and therefore dependable. These men were respected with the rank and honour of the State deputing them and like the knights of honour merited the respect and hospitality of the authorities of the palaces they visited. So says Rajaśekhara :

" पूर्वे हि विद्वांसः सहस्रशाखं साङ्गं वेदमवगाह्य, शास्त्राणि चावबुध्य, देशान्तराणि द्वीपान्तराणि परिभ्रम्य, यानर्थानुपलभ्य प्रणीतवन्तः तेषां देशकालान्तरवशेन अन्यथात्वेऽपि तथात्वेनोपनिबन्धो यः स कविसमयः ॥

" कविसमयशब्दार्थस्तु अयं मूलमपश्यद्भिः प्रयुक्तमात्रदर्शिभिः प्रयुक्तो रूढश्च ' ॥ इति काव्यमीमांसा, अ. १४. ॥

The Yāyāvaraśākhā corresponds to the *Caraṇa Vaidya* branch of one of the nine departments of the Atharvaveda. The two terms yāyāvara and caraṇa denote iteneration and intelligence. and led the useful object of rectification of errors in practice and also for the improvement of the primitive methods adopting the changes in the time of progress of science. The law of adaptation was called *Samayavidyā*. In the 12th chapter Rājaśekhara describes some of the lines of improvement contemplated and accomplished by the yāyāvara department. For instance, he mentions the improvement over *durāpa*, i.e., a smarting drug like silver nitrate and an *aspṛṣṭam*, *i.e.*, an untouchable like the silver nitrate itself, from the unsightly and standing stains on the skin and the clothing, and how it could be

improved into a Silvol, Argyrol, Protorgol and so on and its employment in eyework greatly facilitated. It is possible, therefore, that the maintenance of the yāyāvara department and the caraṇa vaidyas was richly compensated by the application of the intelligence of the samayavidyā they collected in their extensive tours.

"पुराणकविक्षुण्णे वर्त्मनि दुरापं अस्पृष्टं वस्तु ततश्च तदेव संस्कर्तुं प्रयतेत" ॥
"तत्प्रतिभासाय च परप्रबन्धेषु अवदधीत" इति ॥ का. मी. ३७. १२. ॥

Why? Even the Yajurveda has a department of *Vārtā and Vārtāntaveya*, Kaṭha śākhās similar to the caraṇa vaidya department of the Atharva. Yajurveda has twelve Kaṭhas with the name of *caraka* and caraka is an attribute to Vaidyaśāstra, the science of medicine.

"यजुर्वेदस्य षडशीतिर्भेदा भवन्ति । तत्र चरका नाम द्वादशभेदा भवन्ति । चरका आह्वरका कठाः प्राच्यकठाः औपमान्यस्य कठाः............वारायणीया चारायणीया वार्तान्तवेया श्यामा श्यामायनीयाश्चेति" ॥ चरका अत्र वैद्यार्थवाची ॥ इति चरणव्यूहे ॥

Coming back to Atri, he appears to have been inspired by Āśvalāyana, the Ṛk leader and also by Āpastamba, the Yajus leader, who were in majority and coalesced to usurp the Atharvavedin from his Brahmasthāna and paralyse the Sāmavedin, his supporter. It was argued by them that the work of the yajña is only threefold, *Hothra–Adhvarya–Audgāthra* and there is no special function for the Brahma of the Atharvaveda, and that the yajña had best be conducted without him by the three vedists and the three vedas alone and that Atharvaveda does not contain anything not mentioned in the three vedas regarding the yajña; the presence of the Atharvavedin was therefore unnecessary, even meddlesome and harmful—*Phalahānissyāt.*

श्रुतिः—"वेदैरशून्यस्त्रिभिरेव सूर्यः" इति । तै. ब्रा. ३. १२. ६.

,, "ऋचस्सामानि जज्ञिरे । यजुस्तस्मादजायत" इति ॥ ऋ. वे. १०. ९०. ९.

,, "त्रयो वेदा अजायन्त ऋग्वेदो वाग्नेरजायत । यजुर्वेदो वायोः । सामवेद आदित्यात्" इति ॥ ए. ब्रा. ३२.

,, "ऋग्वेदेन होता करोति । सामवेदेनोद्गाता । यजुर्वेदेनाध्वर्युः । सर्वैर्ब्रह्मा" इति ऋ. ॥

,, "अतः चतुर्णां होत्रादीनाम् ऋत्विजानाम् अपेक्षितस्य क्रियाकलापस्य त्रय्यैव सिद्धत्वात् न चतुर्थस्य वेदस्याकाङ्क्षाऽस्ति" ॥

,, तेन ऋगादयो विस्तरेण प्रयोजनम् । ता अस्तु, त्रयीव्यतिरिक्तत्वेन कर्मशेषाभावात् अथर्ववेदस्य न प्रयोजनार्हता" ॥

Āśvalāyana next advanced the theory that the prādhānya of Brahmasthāna should go exclusively to the Ṛgvedin and that the Yajurvedin should continue as only his corporal as the adhvarya,

यद्वै यज्ञस्य साम्ना यजुषा क्रियते शिथिलं यदृचा तद्दृढम्" ॥ तै. सं. ६. ५. १०. ३. ॥
तेन ऋगादयो विस्तरे प्रयोजनम् । ता अस्यतु त्रयीव्यतिरिक्तेन कर्मशेषाभावात् अथर्ववेदस्य प्रयोजनानर्हता ॥ आश्व. सू. ४. १३. ॥

Thus the Athaivaveda and the Atharvavedist were thrown into utter disuse and a general evacuation was next organised. It was perhaps felt necessary to prevent their return from the strongholds of the Atharvaśākha and from the neutral States where the refugees made homes. Atri demanded therefore that not only should the embassies be returned once for all but that all transactions and social intercourse with these States should be closed down permanently.

मागधो माथुरश्चैव कापटः कीकटानजौ । पञ्च विप्रा न पूज्यन्ते बृहस्पति समा यदि ॥
आविकश्चित्रकारश्च वैद्यो नक्षत्रपाठकः चतुर्विप्रा न पूज्यन्ते बृहस्पतिसमा यदि ॥

Atrismṛti, 386.

Along with this it must have also occured that inclinations and leanings of the other three classes on the Atharvaveda or its śākha were vigorously suppressed by enforcing the rule of rustication called *Paṅktibahiṣkaraṇa.*

II

Medical side of Atharvaveda

I shall now dwell upon the medical side of the Atharvaveda and dilate upon the branch of Caraṇa Vaidya and incidentally upon the Cārāyaṇeya and Vārāyaṇiya and Vārtānthaveya Kaṭha Carakas of the Yajurveda.

Rogas were primarily divided into two main heads 1. the Āhāra-vihāra-nimittaka *i.e.*, the dietetic and environmental diseases, and 2. the Pāpa-nimittaka *i.e.*, the diathetic and metabolical. The former were covered by the ordinary manuals of medicine like the Caraka, and the latter were reserved for treatment according to the Daiva Vyapāśraya Cikitsaka methods of Pāyana, *i. e.*, medication, Bandhana *i.e.*, induction and radiation, Homa, *i.e.*, fumigation and other methods of the Atharvāṅgirasaveda.

" द्विविधा व्याधयः । आहार(विहार)निमित्तः अन्यजन्मपापनिमित्तश्चेति । तत्र आहारादिनिमित्तानां वैद्यशास्त्रोक्तचिकित्सया उपशमनम् । पापनिमित्तानां तु आथर्वणिकहोमबन्धनपाचनादिभिर्भैषज्यकर्मभिरुपशमनम् ॥ इति विद्यारण्यभूमिकायाम् अथर्ववेदभाष्ये ॥

औषधिवनस्पतीनां अनुक्त अन्यप्रतिषिद्धानि भैषज्यानाम् अंहोलिङ्गादिभिः ॥ इति कौशिकसूक्ते ४. ८. ११. ॥

Atharvaveda is again treated by the five kalpas, *viz.*, 1. Nakṣatrakalpa, 2. Kauśikasūtra, 3. Vaitānasūtra, 4 Āṅgirasakalpa, and

5. Śāntikalpa, each of which in its own way applies to medicine and deals with a peculiar method of treating the otherwise incurable diseases as detailed below. They also deal with the procedure of the Vaidikakarma and the Brahmakarthavyam not elsewhere mentioned in the former three vedas.

Kauśikasūtra is considered the mainstay of the five kalpas. It deals among othei things, with Medhājanana or brain-development, *Janānām aikamatyasampādanī i.e.*, measures to develop union and co-operation among the subjects; *Putra–paśu–dhānya–prajā–strī–kari–turaga–ratha–āndolikādi–sarva–sampādanī, i.e.*, development of all round prosperity; *Grāma–nagara–navaśāla–karmādīni i.e.*, town-planning and building-construction; *Pāpakṣayaṇī* or sanitation, *Nirṛtikarmāṇi i.e.*, pastimes, re-creations and entertainments; *Citrakarmāṇi* or Lalitakalās *i.e*, fine arts; *Gosamṛddhikarmāṇi i.e.*, agiculture and dairy work; *Lakṣmīkarāṇi i.e.*, industrial and economical development; and *Agrahāyaṇikarma i.e.*, rural development and *grāmābhivṛddhi*, etc.

Vaitānasūtra deals with the duties of the ṛtviks and the Brahma according to their offices of Agnīdhra, Anvāhārya, Prasthitā and Yajvā and the special duties of the Brahma in Anujña and Anumantraṇa of the directorate and the inspection of the instruments and their sterilisation by Brahma. Various types of vivisections and tiansplantations like the testicular graft and other skin and other grafts in plastic and rejuvenatory surgery leading to the restoration of lost limbs and their functions are described.

Nakṣatrakalpa is self-significant in its application to the pūjā homa vidhi of the twenty-seven nakṣatras with special reference to endocrinology, beginning with the Adbhutamahāśānti *i.e.*, control of endocrinal tragic developments and other metabolical tragedies like the Thailajīrṇa or the Pancriatic tragedy which would yield only to the peculiar śānti and would otherwise kill the individual in a few hours. Shocks and strokes of every type and severity were critically studied and treated in this kalpa, as well as perversions and manias. There are prescriptions and śāntis for various diseases.

Āngīrasakalpa deals with Ābhicārakarma or infections. In the first place it provides for all measures for the protection and immunisation of the staff engaged on epidimic and infectious diseases, whether in the ward or in the home ;

आभिचारकर्म आदौ कर्तृ-कारयितृ-सदस्यानां आत्मरक्षाकारणम् ।

description and disinfection of the instruments, apparatus, wards and rooms of the infectious hospitals.

आभिचारोपयुक्तदेशकालमण्टपकर्तृकारयितृदीक्षादिकर्मसमिदाज्यादिसंभारादिनिरूपणादिकम् ।

Principles and rules of quarantine work—Ābhicārakakarmakārika; prevention of disease carriage and other measures—

परकृताभिचारनिवारणादीनि अन्यान्यकर्मादीनि ।

Śāntikalpa deals with the Navagrahaśānti, Navagrahayajña, and gives the details of the articles and the procedure of their performance, beginning however with the Vaināyakamahāgraha śānti *i.e.*, the cure for intoxications and sepses and other toxomias arising as a complement or as a supplement or independently in a disease. Graha does not mean the planet or the devil, as is usually supposed, but denotes a symptom complex in a psyco-physical phase, *vide* Bhāradvāja Āyurveda sūtra No. 30 in chl. where he defines a graha as

आमज आमयकर्यिहेतुक चित्तक्षोभभयनिग्रहविग्रहः ग्रहः ॥

Grahacikitsā should not be foolishly confounded with witchcraft or sorcery but should be studied and understood as psyco-physical treatments are studied and appropriated on the plane of medico-physics.

In the light of these recorded facts one cannot refuse to be well impressed with the extreme utility of the Atharvaveda.

III

Medhajanana and Agnikarya.

The above initiation is called *Upanayana* or *Medhā-janana*. Upanayana marks the beginning of *Brahmcaryadīkṣā*. Brahmacaryā is a comprehensive term and includes the development of not only the proper musculature but also the required faculties and intellectual powers. All the major physiological systems, independent as they seemingly are, are intricately interdependent upon each other and are guided principally by the central and the vegetative nervous system. But the nervous system takes its guidance from the nerve ganglia in the centres of the brain and twelve such convolusions were studied in the vedic religion under the denomination Dwādaśa Kapālāh.

The nervous system and its impulses on the growth and development of the main physiological systems are governed by certain endocrinal glands, each of which was attributed to a God or a self-willed force, usually beyond the power and control of man. Out of them, the major endocrines were dedicated to the major Gods and the minor endocrines were dedicated to the minor Gods. Out of the

major ones, four were especially studied as the motives of the Sāttvika, Rājasa, Tāmasa, and the last the mixed guṇa or the miśra guṇa or the unmanifested.

The Pinial represents the Sattva guṇa and the intellectual power, and is called the *Brahma Granthi* or Sthāṇu. The Pituitary called the Ardhanārīśvara and sometimes the *Śivagranthi* or the Pāśupatasthāna, controls the musculature and strength. The Thyroid is called the *Kramuka Granthi* and is the seat of Viṣṇu or the Puṣṭi-sthāna and controls the Medhā and growth of the sex and its function. These granthis represent the three guṇas, and there are three more granthis which either reciprocate or compliment their action. They are the Thymus which inhibits the sex, and the *Kṣudra Granthi* (the Adrenal capsule) which complements the Thymus. The Thymus is called the *Śiśu Granthi.*

There is yet another gland, the *Vināyaka Granthi,* corresponding to the modern Thymus, which is active from before the birth to the eighth year and spontaneously wanes away between the eighth and the twelfth year. The Vināyaka Granthi interferes with the growth and even the life of the child, and is believed to be the cause of the several *bāla-ariṣṭas* and infantile mortality. It also impedes the development of the brain and the body, and suppresses the growth of the secondary sex characters and the glands, and is the cause of nearly every phase of Hermaphroditism and non-manifestation of the sex of the individual. Sometimes, the gland persists after the twelfth year as in the case of Mārkaṇḍeya and Śuka, and the individuals, though men for the appearance are either permanently juveniles, or nymphophobiacs—Smarabharāh. In some cases they are idiots and have to be taken care of eternally.

For this and many other reasons, the child may not develop the proper standard of brain and other physical organs and the reserve power of the heart, lungs and the vocal cords, and till the time he attains the requisite standard, he gets his vedic initiation and Medhā-janana, withheld up to the twelfth, sixteenth, or even the twentieth year of life, on account of Anadhikāra, and he will be put into the expectancy or waiting list.

Besides these physiological differences in the man, arising from certain disfunctioning endocrines, there are certain psychological or temperamental variations among men, naturally arising from certain disfunctioning cerebral convolutions, which markedly deviate the individual from the perfection and God-head. As many as sixteen deviations were recognised, and their causes were studied, with a

view to remedy. They are detailed below in the name of Tattvas or Kāyas or models.

Sixteen temperamental standards were recognised, *viz.* 1. The Brahmakāya, 2. Mahendrakāya, 3 Varuṇakāya, 4. Kuberakāya, 5. Gandharvakāya, 6. Yamakāya, 7. Ṛṣikāya, 8 Asurakāya 9. Sarpakāya, 10. Pakṣikāyā, 11. Rākṣasakāya, 12. Piśācakāya, 13. Pretakāya, 14. Paśukāya, 15. Matsyakāya and 16. Vanaspatikāya.

The chief characteristics of these denominations are as follows:—

1. *Brahmakāya* is the nearest approach to the Godhead, and is pious, devotional, respectful, kind, benevolent and godly in every respect.
2. *Mahendrakāya* is commanding, imposing, majestic, diligent, investigative, scheming, and excursional.
3 *Varuṇakāya* is enduring, accommodative, hopeful and preservative, and possesses great immunity against the tellurgic influences and variations of temperature, especially cold.
4. *Kuberakāya* is assuming, inviting, thrifty and ambitious, and perhaps entertaining as well.
5. *Gandharvakāya* is gay, gallant, fashionable, attractive and odoriferous, and likes changes and excursions.
6. *Yamakāya* is convictional, steady, firm-minded, impressive, convincing and unmoved.
7 *Ṛṣikāya* is celibate, investigative, philanthropic, and sacrificing.

These seven are only minor deviations from the perfect Godhead and are considered as the Deva order, that is to say, negligible or permissible deviations. Then we have the coarse deviations :

8. *Asurakāyā* is avaricious, unaccommodative, venturesome and aggressive.
9. *Rākṣasakāya* is selfish, peevish, greedy, fretful and wicked.
10. *Piśācakāya* is unprincipled, unscrupulous, envious, and loathsome.
11. *Pretakāya* is miserly, selfish, immoral, impious and meddlesome.
12. *Sarpakāya* is emotional, vindictive, deceitful, undependable, yet non-interfering generally and retiring.
13. *Pakṣikāya* is lustful, treacherous, fickle-minded, peevish, and even quixotic.

The grossest deviations from the Godhead are again three and they are :—

14. *Paśukāya* is coarse-featured and lazy, dull-looking, and slovenly in attire and carriage, drowsy and even wanting in impulse and initiative.

15. *Matsyakāya* is fickle-minded, idiotic, under-developed, and backward intellectually.

16. *Vanaspatikāya* is misanthropic, lazy and retiring and loathsome generaly, and has no steadiness of mind.

Some of these kāyas have got specific relation and correspondence with the physiological models previously described.

At the time of Upanayana, the Gāyatrī Mahāmantra is taught and the analogy of the different Gods in relation to the human body grossly explained. The twenty-four spinal nerves are taught to the boy and they are demonstrated. He is taught how to exercise them daily in the name of Caturviṁśati Mudrāḥ and through their stimulation how the major viscernal organs are stimulated and their secretions are augmented, inhibited and controlled. He is also initiated into what is called Prāṇāyāma or deep breathing and to exercise his lungs and simultaneously exercise the vocal chords and the lungs. Prāṇāyāma has a number of modalities of Kumbhaka, in each of which the brain is retained and compressed against the apexes and other distant parts of the lungs and the pleural folds and similarly against the ethmoidal air spaces in the facial bones and the roots of the brain. Again, by the manipulation of the vocal cords and the other parts of the phonetic apparatus with the mouth forcibly closed, a variety of *vocal fremitus* is created which in its turn exerts a specific pressure upon a gland or other endocrine functionary in the brain or the throat or the thorax. It is said that the voice, although it manifests in the mouth, has its genesis not in the larynx, or the mouth, but in a distant corner somewere else in the body. Voice is found to have four distinct stages of development before manifestation and audibility, out of which three go under the name of *fremitus* or unmanifested sound and often die away in the body itself. It follows, therefore, that by exercising the unspoken voice in its fremitus in the course of the Prāṇāyāma, the deep and distant endocrines are respectively exercised specifically and kept in good order and function. In fact they get rinsed and their stagnant contents get drained into the blood stream and thrown into the oxidising furnace in the lungs, to be burnt and thrown away.

IV

Nyasa Vidhana

In order to explain and demonstrate the speech-generating centres distributed in the various parts of the body, a system of Topography and surface-anatomy was developed, with the help of which all the internal organs and their relations could easily be studied on the surface of the body. To each of those centres a name is assigned and a symbol also given. There are as many as 108 of these superficial centres, denominated some by the individual letters of the albhabet and the rest with their inflections or radicals. It would also appear that the original alphabet of the Deva Bhāṣā or the language of the vedic symbolisation, had as many as 56 letters according to the Bhāradvājamata, and 63 letters according to the Śambhumata, and 96 letters according to the Kāśyapamata, and 54 only according to Yamamata. But in the Sanskrit language old or modern, we have only 48 and 50 letters, and the rest of the symbols should be radicaled. Nyāsa or identification or localisation of the Topographical anatomy is of many different kinds and types, of which 1. Aṅganyāsa or the Original Survey or Organal Topography, 2. Karanyāsa or the manual of the Spino-Nervous Topography or the Spinal Zono-Topography, are generally in vogue. There is the major Topographic Anatomy, which goes under the name of *Mahānyāsa* and the minor or concise Topographic Anatomy called the Nyāsa Khaṇḍa. The former was devised by the great *Rāvaṇa*, and the latter was devised by the hoary Jaimini Muni.

In the Nyāsa Khaṇḍa or the Laghu Nyāsa as it is also called, the Topography is condensed and the viscerhal and other organs were grouped and described and it is considered ordinarily enough for the routine procedures of identification and analysis. The Mahānyāsa gives attention to every individual Varga or group of the organs as well as the individual components of each group and the inter-relation of the organs and the groups collectively too.

V

Graha and Naksathra Sarira Anvaya

There is yet another method of the Topographical study of Human Anatomy and Human Physiology called the Graha Vidhāna and the Nakṣatra Vidhāna. The major organs and endocrines were identified with the seven major Planets of the universe and the smaller endocrines were identified with the 28 Nakṣatras or star constellations beginning with the Asvinī and ending with Abhijit

and not with Revatī as is ordinarily done in Astrology. Twenty-eight Topographical centres are counted in the right side of the body and similarly another set of centres on the left side of the body in contrast. Every star constellation is assigned a centre in the right or the left side, with the name of an Adhidevata and a corresponding centre on the opposite side with the name of a Pratyadhidevata. Perhaps they are so denominated from their representation by the two complementary Ganglionic Nerve Chains, the Sympathetic and the Para-sympathetic nerve chains of the Vegetative nervous system.

The Adhidevatas and the Prathyadhidevatas represent the physiological functions of the primary endocrines and the complementary endocrines. It is possible that some of these endocrines have their origins, commandants or principals or at least their counterparts in the cranium, and in this connection different authors have different methods of study and appropriation.

ROHIṆĪ......RŪPAM KṚTVĀ

BY

D. T. TATACHARYA, Śiromani, M.O.L.

The following is a passage found in the Taittirīya Saṃhitā (VII—i—6. 2.) :—

सा रोहिणी पिङ्गला एकहायनी रूपं कृत्वा त्रयस्त्रिंशता च त्रिभिश्च सहोदैत् ।

and this is translated by Prof. A. B. Keith into

"She came out in the shape of a red brown cow of one year old."

There is no doubt that this is the idea intended to be conveyed ultimately by the passage, but this is not at all its literal meaning. The principal part of the passage—" Sā udait "—is an ordinary usage and there is no difficulty whatever so far as its meaning is concerned. But to construe properly the other part

रोहिणी पिङ्गला एकहायनी रूपं कृत्वा

seems to be a very difficult task. Prof. Keith will be justified in rendering this part of the passage as shown above into

" in the shape of .... old "
if the words were like

रोहिण्याः पिङ्गलाया एकहायन्या रूपेण

instead of

रोहिणी पिङ्गला एकहायनी रूपं कृत्वा.

The infinitive has for its object *rūpam* ; but it requires a subject, an agent, and, according to the syntax we are familiar with and according to Pāṇini's rule '*Samānakartṛkayoḥ pūrvakāle* (III—4. 21), it would appear, " Sā," the subject of the finite verb " udait " is itself the subject of the infinitive also. But the difficulty is, " How to construe the nominatives, ' rohiṇī ' etc." ?

Besides, '*rūpam*' requires a noun in the possessive case preceding it, that is to say, there is the question " Whose form is it that is meant here ?" which has to be answered.

Bhaṭṭabhāskara shows a way out, and Sāyaṇa may be taken as almost agreeing with him. He thinks if we insert '*bhūtvā*,' '*tadīyam ca*,' between *Ekahāyanī*' and '*rūpam*,' then the sentence would read as follows :

सा
रोहिणी पिङ्गला एकहायनी भूत्वा
तदीयं च रूपं कृत्वा
उदैत् ।

This construction is what most scholars accept. And it is a simple and easy construction.

It may be pointed out here that one thing is clear from the way in which these authors of Bhāṣyas interpret the passage, and it is this, that, in their opinion, it is hardly possible to construe it *as it is* in any satisfactory manner. Since, however, according to interpretative rules accepted not only by *Mīmāṃsakas* but by all others as well, new words should not, except in unavoidable cases, be brought in by way of what is called *adhyāhāra*, there will be every justification to ask ourselves whether it is absoultely impossssible to construe the passage *as it is*. The construction adopted by Bhaṭṭabhāskara and Sāyaṇa is unacceptable not only on account of the fault of *adhyāhāra*, the insertion of new words, as shown above, but also on account of the "sentence-split," *vākyabheda*, which it involves, and which is a fault by far greater than *adhyāhāra*; instead of one sub-sentence with the infinitive *kṛtvā* for its verb, we have two such sentences :—

रोहिणी पिङ्गला एकहायनी भूत्वा
तदीयं च रूपं कृत्वा.

And, again, if *bhūtvā* is inserted, *rūpam kṛtvā* becomes superfluous, since both of them indicate the same thing. There are passages in the *Yajus Saṃhitā* itself where *bhūtvā* is used without *rūpam kṛtvā* :

तां वराहो भूत्वाऽऽहरत्[1] । ७-९-५-१.
स क्षुरपविर्भूत्वाऽतिष्ठत् । ५-६-६-१.

And there are very many passages, like the one under consideration, using *rūpam kṛtvā*, none of which has *bhūtvā*.[2]

While such considerations lead me to think that Bhaṭṭabhāskara's construction of the passage is not natural, it seems to me that it is necessary and of much advantage to see whether the insertion of the words suggested by the commentator has really removed the difficulty felt without them. Perhaps these commentators consider that the words with nominative case-endings—

1. It is very interesting to note that in a similar passage in the Brāhmaṇa '*rūpam kṛtvā*' replaces *bhūtvā*

स वराहो रूपं कृत्वोपन्यमज्जत् ।

2. Vide V. 2. 6. 5; VI. 1, 3. 1, VI. 2, 4. 2; VI. 2, 7. 1, VII. 6, 3. 4.

rohiṇī, piṅgalā, ekahāyanī—cannot go with the infinitive '*kṛtvā*' but they can go with the infinitive, '*bhūtvā*'. The ~~former~~ part of this assertion can be accepted, but let us consider how they go with '*bhūtvā*'. Taking for the sake of convenience one of these words, let us ask, "what does '*rohiṇī bhūtvā*' mean?" Or rather what is the relation between '*rohiṇī*' and '*bhūtvā*'? It needs hardly to be told that the relation between the verb and the noun in a sentence is always indicated and determined by the inflexional suffixes. In "*Vrīhibhir-yajeta*", *Vrīhi* (paddy) is the aṅga, subsidiary thing, with which the sacrifice is to be performed, and this we know from the use of the instrumental case *vrīhibhiḥ*. But in "*vrīhīn prokṣati*", *vrīhi* (paddy) is the object (aṅgin) of the action of sprinkling water (*prokṣaṇa*) which is simply an *aṅga*, a subsidiary, owing to the use of the accusative case, '*vrīhīn*'. Thus, a noun stands to the verb in the sentence in the relation of an object or an instrument or some such relation, which is indicated by the case-ending. Now, coming to the nominative case, we see that, according to Pāṇini, it indicates nothing but what its base, the noun, itself means: *prātipadikārthamātre prathamā* (II. 3. 46). Its relation to the verb however is to be determined as the subject (agent) or object, according as the verb is in the active or passive voice. In "*Rāmo jaghāna*" Rāma is the subject, because the verb is in the active voice; but in '*Rāvaṇo jaghne*", Rāvaṇa is the object because the verb is in the passive voice. The idea conveyed by the former sentence is: (there was) the action of killing, having Rāma as its agent (doer), while the idea conveyed by the latter is: (there was) the action of killing, having Rāvaṇa as its object. Kāṭyāyana's view here, however, is different. He thinks that the nominative case means the same thing, agency or objectness, as is indicated by the suffix in the verbal form—"*Abhihitakārakavācinī prathamā*". Though, thus, there is some difference of opinion between these two grammarians, regarding the significance of the nominative case, both of them agree in holding that the noun in that case supplies the agent required by the verb in the active voice or the object required by the verb in the passive voice.

Now the infinitives are not by themselves distinguished and the inflexion of the nouns going with them is governed by the form of the finite verb alone. In the following hemistich quoted in the *Jijñāsādhikaraṇa* of *Śrutaprakāśikā*,

सिंहेन भूत्वा बहवो मयाऽऽत्ताः
व्याघ्रेण भूत्वा बहवो मयाऽऽत्ताः

siṃha and *vyāghra* are used, like the personal pronoun *asmat* in the singular, in the instrumental case, since *attāḥ* (*āttāḥ*) used in the place

of the finite verb is used passively. If the voice is changed, the passage will be as follows:

सिंहो भूत्वा बहूनहं आदम् (आददि) ।
व्याघ्रो भूत्वा बहूनहं आदम् (आददि) ।

Exactly similar to this is the Vedic passage, as construed by Bhaṭṭabhāskara, with which we are now concerned:

सा रोहिणी......भूत्वा उदैत् ।

Since the finite verb here, '*udait*' is actively used, the infinitive also is to be considered so, and that fact explains the nominative case of '*rohiṇī*' etc. The relation, then, it would appear, between '*rohiṇī*' and '*bhūtvā*', is that of an agent and action.

रोहिणी भूत्वा would mean "the action of becoming, with '*rohiṇī*' as its agent (or with its agency resting in '*rohiṇī*')."

Connecting this with the principal clause, सा उदैत्, we get the meaning that

there was the action of coming out	... (*udait*)
with its agency resting in her	... (*sā*)
and having the same agent as that of the action of becoming	... (*bhūtvā*)
with its agency resting in '*rohiṇī*'	... (*rohiṇī*).

This way of construing a noun in the nominative case and the infinitive '*bhūtvā*', supported as it is by such great authorities on grammar as *Pāṇini* and *Kāṭyāyana*, has been long forgotten. Bhaṭṭabhāskara himself never thought of this way of connecting the noun and the infinitive. '*Rohiṇī*' is not a noun but an adjective and, therefore, it cannot be the agent of the action indicated by the infinitive. It simply supplies an answer to the question "becoming what?" and is a mere auxiliary to the infinitive, completing its sense. Thus thinks Bhaṭṭabhāskara, and this is the view now prevalent among the Sanskrit pandits and scholars. According to these scholars, all adjectives qualify their respective nouns, or when they fall within the predicate of a sentence, they complete the sense of the verb. Nowhere can an adjective stand to the verb in the relation of an agent or an object or an instrument or any such other thing.

A thorough examination of this view becomes now absolutely necessary, since it is exactly this prejudice that is responsible for making the real construction of the vedic passage quoted at the beginning of this paper obscure. What, according to *Pāṇini* and

Kātyāyana, the nominative means, has already been explained and they never make any distinction between the nominative appearing after a noun and the nominative appearing after an adjective. In their view, all words having a case-ending were nouns. The four-fold division of words into

नामाख्याते उपसर्गनिपाताश्च

found in *Yāska's Nirukta* seems to have been accepted by them. The distinction between *Nāman*-words as substantives and adjectives is not unknown to Pāṇini, as may be seen from his *sūtra*

विशेषणं विशेष्येण बहुलम् (II—1–57).

He, however, never refers to this distinction anywhere in the whole of the *Kāraka-prakaraṇa*—the context in which he deals with the nominal inflexion. Strictly following his grammatical rules, therefore, we have to treat alike the case-endings, the words having the same case-endings rather, in sentences such as

नीला गौर्गच्छति and
महता दण्डेन ताडयति.

To render these two sentences into

The black cow goes there, and
(He) strikes with the big stick

is wrong. For this, there must be a compound word :

नीलगौर्गच्छति
महादण्डेन ताडयति ।

Since, however, in the sentences quoted above, there are two separate words and not one compound word, the rendering would be as

There goes the cow, the black :
(He) strikes with the stick, with the big.

Under *sūtra*

अधिकरणे शेतेः (III—2–15)

there is a *vārtika* which gives the forms *uttānaśaya* and *avamūrdhaśaya*. When analysed, these words mean :

उत्तानः शेते, अवमूर्धा शेते ।

There is no doubt whatever that the words "*Uttānaḥ*" and "*Avamūrdhā*" are adjectives and not substantives. Kātyāyana, however, would call them '*Kartṛ*', agents of action ;

उत्तानादिषु कर्तृषु ।

It is very interesting to note that Jaimini, the founder of the *Pūrva Mimāmsā*, which is concerned with the correct interpretation of authoritative texts, holds the same view in the matter as *Pāṇini* and Kāṭyāyana do. His *sūtra*

अर्थैकत्वे द्रव्यगुणयोरैककर्म्यान्नियमः स्यात्

forms the famous *aruṇādhikaraṇa* which deals with the passage

अरुणया पिङ्गाक्ष्या एकहायन्या सोमं क्रीणाति ।

Here in this passage *aruṇayā* signifies the quality of red colour and *ekahāyanyā* and *piṅgākṣyā* signify a cow one year old and brown-eyed respectively. The *sūtra* of Jaimini quoted above declares that the quality and substance mentioned in passages like the one under reference, define each other only—the cow, *ekahāyanī* and *piṅgākṣī*, is the red and the red is the cow, *ekahāyanī* and *piṅgākṣī*, and the reason given for this restriction, *niyama*, is *aikakarmya* which means "having the same purpose of being connected with the action of buying the *Soma* plant (Somakraya) or some similar action."

The following two points should be noted here :

1. The declaration that the quality indicated by *aruṇayā* is to be connected only with *ekahāyanyā* and no other substance, enables us to infer the view of the *pūrvapakṣa*, the *prima facie* case, which Jaimini rejects, that *aruṇayā* goes with all the substances that are mentioned in the context, among which *ekahāyanī* may be one.

Now there would have been no possibility for such a view, and Jaimini would have never felt in the least the necessity for refuting that view, if ever he thought that the adjectives have nothing to do with the verb but directly apply to the substantives in the sentence, thus giving a complex meaning.

2. In such a case, Jaimini's reason cannot be *aikakarmya*, being related to the same action, but it should be something like "being an adjective co-ordinate with--having the same case-ending as—the substantive in the sentence."

Śrī Rāmānuja is not satisfied with the manner in which the Mīmāmsakas, Śabara and others, interpret this Sūtra of Jaimini. In the *ānandamayādhikaraṇa* of his *Śrībhāṣya*, he rewrites this *adhikaraṇa* maintaining that the word *aruṇayā* itself is capable of indicating the substance qualified with red colour, though requiring the co-ordinate word *ekahāyanyā* for specifying the substance meant. He, however, never means to go against the Mīmāmsakas in so far

as the relation between the adjectives with inflexional suffixes and the verb is concerned.

There is another *adhikaraṇa* in the *Pūrva Mīmāṃsā* called *saṅkhyāmuṣṭyadhikaraṇa* wherein Jaimini is much more explicit than in the *aruṇādhikaraṇa* about the question on hand.

There is a sacrifice among many, collectively called *Vājapeya*, the god whereof is *Bṛhaspati*, and its oblation, *caru*, is prepared with seventeen platterfuls of *Nīvāra-corn*. This is a *vikṛti* depending upon the *āgneya* sacrifice, one of the six called *darśapūrṇamāsa*, for its subsidiaries. All the subsidiaries required are not enjoined in the context. There are sacrifices which have all the required subsidiaries enjoined in the context, and the subsidiaries can be transferred to other sacrifices that need them, such as the *Bārhaspatya caru* sacrifice mentioned above. The former type of sacrifice is called *prakṛti*, and the latter type is called *vikṛti*. The transference of subsidiaries is called *atideśa*. When this *atideśa* brings the subsidiaries of a *prakṛti* to a *vikṛti* sacrifice, some of them will have to be left behind on account of reasons such as the purpose which they served in the *prakṛti* being absent in the *vikṛti*. It has been said that the *āgneya* sacrifice is the *prakṛti* of the said *Bārhaspatya caru* sacrifice. In this prakṛti, there is a subsidiary—*nirvāpa*—which means the separating,[1] the taking out, of that portion of something, corn etc., which serves as oblation. The injunction relating to this subsidiary, *nirvāpa*, is contained in the passage

चतुरो मुष्टीन् निर्वपति ।

There are three things mentioned here—the action, *nirvāpa*, the number four, and the measure, *muṣṭi*, meaning handful (literally fist). There is no doubt whatever that *atideśa* brings *nirvāpa* to the *vikṛti*, since it is necessarily required. But the case in respect of the number and the measure is quite different. A new number and a new measure are enjoined for the *vikṛti*—*saptadaśa sarāva* (seventeen platters). Four handfuls of corn is a quantity too small for *vikṛti* which has to have its oblation prepared with seventeen platterfuls of the corn *nīvāra*. The number and the measure of the *prakṛti* therefore, cannot be adopted in the *vikṛti* as they have been in the *prakṛti*. Thus, there arises the question, whether both the number and the measure of the *prakṛti* are to be discarded or only one of them ; in the latter case whether the discarding of any one of them should be undefined or the number alone should be discarded or the measure alone. The first of

1. And not cooking as some think.

these four alternatives[1] is put forth in the third and the last[2] of the four *sūtras* comprising this *adhikaraṇa*. The second alternative is mentioned and rejected by Śabara, there being no *sūtra* relating to it. The first *sūtra* takes up the third alternative :—

मुष्टिलोपात्तु संख्यालोपस्तद्गुणत्वात् स्यात् ।

According to Śabara's interpretation this is more a refutation of the fourth alternative, the *siddhānta*, than an assertion of the third, the *pūrvapakṣa*. According to him the *pūrvapakṣin* wants to say to the *siddhāntin* thus :—

"You say that coming first in the sentence the number is to be taken and the other discarded. Where then will be the number without the measure to which it is subordinate and subservient? The number numerically defines the measure, *muṣṭi*, and therefore, subserves it and is subordinate to it, a subsidiary of it (*tadguṇa*). If you discard *muṣṭi*, then, since the number has nothing to subserve—*muṣṭi-lopāt*—the number cannot be there— *saṅkhyālopaḥ syāt*.

"If, on the other hand, *muṣṭi* is favoured and the number discarded, there will be no such difficulty. *Muṣṭi* is the subsidiary of *nirvāpa*

1. A fifth alternative is impossible. But in the editions of the bhāsya we read —

तत्र संशयः— १. किं संख्यानुग्रहो मुष्टिलोपः ।
२. अथवा मुष्ट्यनुग्रहः संख्यालोपः ।
३. अथवा संख्यालोपः ।
४. अथवा कि संख्याया मुष्टीनां च लोपः ।
५. अथवा अन्यतरलोप इति ।

"There arises the following question in this connection (At the Vājapeya) (*a*) Should the *number* be admitted and the *handful* excluded? or (*b*) the *handful* admitted and the *number* excluded? or (*c*) the *number* excluded? or (*d*) the *number* and *handful* both excluded? or (*e*) either one excluded? —*Gangānāth Jhā*

Obviously the third alternative (*c*) here is absurd. If it means that the number alone is to be discarded, it follows that the measure is to be adopted. If so, it is the same as the second alternative. If on the other hand, it does not mean that, it will follow that *muṣṭi* also should be disregarded, and that is exactly the fourth (*d*) alternative There is no doubt, therefore, that this is an interpolation for which somebody who misunderstood the true import of the first *sūtra* of this *adhikaraṇa*, and *bhāṣya* on it, was responsible.

2. The whole discussion in this *adhikaraṇa* relates to the number and measure of *prakṛti*, viz. *four* and *muṣṭi*. The following is the concluding sentence of the *bhāṣya* :—

तत्र चतुस्संख्यानुग्रहात् मुष्टिलोपो न्याय्यतर इति ।

"Then to discard *mūṣṭi* favouring the number four is more reasonable."

Gangānāth Jhā, however, means to say quite a different thing here · he writes, "and it is more reasonable that the *handful* should be excluded in favour of the *number* (seventeen),"

and there is *nirvāpa* in the *vikṛti*, which *muṣṭi* is required to subserve. If the number 'four' is not there, there is no harm whatsoever.

"It follows then that the number is to be disregarded and *muṣṭi* favoured."[1]

What one should not miss to note here is that the whole weight of the *prima facie* view, the *pūrvapakṣa*, rests on the presumption on the part of the *pūrvapakṣin* that in the passage '*caturo muṣṭīn nirvapati*' the word *caturaḥ* connects itself with *muṣṭīn* and not with *nirvapati*; it is subordinate to *muṣṭi—tadguṇatvāt*—and not to *nirvāpa*.

In controverting this view, the *siddhāntin* says :—

न निर्वापशेषत्वात् ।

Not so, because it is subservient to *nirvāpa*.[2]

Jaimini is here as clear as one can be with regard to the point which is very helpful to decide the question we are now considering. *Caturaḥ* is a numerical adjective, and there is the substantive, *muṣṭi*, immediately following it in the sentence. Notwithstanding this, Jaimini declares that it goes with the verb, the reason being as explained by Śabara[3], that there is the inflexional suffix in the

1. Another interpretation of the *sūtra* is possible—"The discarding of the number is preferable to the discarding of the *muṣṭi*, since the former is subordinate to the latter." And this is the interpretation given by Rāmeśwarasūri in his *Vṛtti*.

2. Gangānāth Jhā introduces this *sūtra* with the words: "Argument against *pūrvapakṣa*," and thinks that the view that the number should be favoured and *muṣṭi* rejected is a pūrvapakṣa (3) in spite of the fact that the printed editions of the bhāṣya have "si" at the end of the bhāṣya here, which indicates that this *sūtra* and *bhāṣya* are those of *siddhānta*.

3 Śabara's own words here and in *aruṇādhikaraṇa* are worth quoting·

नैतदेवम् । न संख्या मुष्टिषु श्रूयते । यदि मुष्टिषु श्रूयेत, तद्गुणत्वान्निवर्तेत । क्व तर्हि श्रूयते ? निर्वापे ? कथम् । नैवमभिसम्बन्धः क्रियते—चतुरो मुष्टीनिति । कथं तर्हि ? चतुरो निर्वपतीति । मुष्टिगुणः संख्यागुणश्च निर्वापो निर्दिश्यते । क्रियासम्बन्धे हि द्वितीयाविभक्तिर्भवति । कथम् ? कारकविभक्तिर्हि सा । कारकं क्रियाया एव भवति, न द्रव्यस्य । अतश्चतुःसंख्या श्रुत्याऽवगता निर्वापस्य, वाक्येन मुष्टीनाम् । वाक्याच्च श्रुतिर्बलीयसी । तस्मात्सख्यानुग्रहान्मुष्टिलोप एवेति ।

"This is not so. The number is not indicated as relating to *muṣṭi* If it were indicated as relating to it, it will stop away on account of its being subservient to it. To which then is it indicated as relating? To *nirvāpa*? How? The construction made is not as follows.—four fists (muṣṭis—handfuls). How then? Thus—one takes (separates) away the four. *Nirvāpa*—the taking away—is mentioned with *muṣṭi* as its subservient and with the number as its subservient as well. For, when the connection is with the action, there appears the accusative case How? That, indeed, is a *kāraka* inflexion. There is a *kāraka* only for an action and not for a substance. The number, therefore, is known through 'expression' (*śruti*) for *nirvāpa*, (and) through co-mention (*vākya*) for *muṣṭi* And 'expression' is more authoritative than 'co-mention'. Therefore, favouring the number, (one) has certainly to reject *muṣṭi*."

word, which means a *kāraka* which cannot be connected with anything but an action, *kriyā*, indicated by the verb. The conclusion which thus Jaimini arrives at is that the number may be taken and *muṣṭi* be rejected.[1]

नैतदेवम् । न ह्ययमरुणाशब्द एकहायनीविशेषणं भवितुमर्हति । किं कारणम् ? करणविभक्त्या तृतीयया समुच्चरितोऽयम् । तेनैतेन तृतीयाश्रुतिसामर्थ्यात् क्रियाविशेषणेन भवितव्यम्, कारकाणां हि क्रियया संबन्धो न द्रव्येणेति । स एष श्रुतिसामर्थ्यात् क्रियाविशेषणम्...एकहायनीविशेषणम् । श्रुतिश्च वाक्याद्बलीयसी । तस्मान्नास्यैकहायनीसम्बन्ध इति ।

ननु च गुणस्य क्रियासंबन्धाभावादविवक्षिता कारकशक्तिरिति एकहायनीसंबन्धोऽयमध्यवसितः । एवमपि नोपपद्यते । यदि कारकाभिधानमविवक्षितमिति गुणशब्देनैतेन द्रव्यमभिधातुमिष्यते, तदा प्रातिपदिकार्थस्याव्यतिरेक इति प्रथमाविभक्तिः प्राप्नोति । न हि तृतीयान्तस्तमभिसंबन्धं शक्नोति वक्तुम् । न चान्यथानुपपत्तिरित्यन्योऽस्यानुपपद्यमानोऽर्थः शक्यः कल्पयितुम् । यथा अग्नौ तिष्ठति माणवक इत्युक्ते ज्वलनेऽनुपपद्यमानो न अश्वे गवि वा कल्प्यते ।

"This is not so. For this word *aruṇā* cannot be an attribute of ekahāyanī. What is the reason? This is co-emanating with the third case which is the inflexion of instrument So this, on the strength of śruti, the instrumental case, must be an attribute of the action. *Kāraka* undoubtedly has connection with action and not with substance. This on the strength of expression (*śruti*) (is) an attribute of *ekahāyanī*. And '*śruti*' is more authoritative than '*co-mention*.' Therefore its connection is not with ekahāyanī.

"And now," the objector says, "since the *kāraka* capacity is of no account due to the quality having no connection (at all) with the action, the connection here meant has been taken as the connection with *ekahāyanī*." But even so, it does not accord with reason. If it is intended to indicate the substance by this quality-word, saying that the expression of *kāraka* is of no account, then, there being no other sense than the meaning of *prātipadika* (the stem), the first case, nominative, must be there. Surely no word in the instrumental case is capable of indicating that connection. Nor indeed is it possible to give to it an unreasonable meaning, saying there is no other go e.g., when it is said that the boy stands on fire, the word 'fire' which cannot mean the burning substance, should not be taken to mean a horse or an ox."

The conclusion arrived by Jaimini in the *aruṇādhikaraṇa* is expressed by Bhartṛhari in the following śloka of his *Vākyapadīya*, (III. 75).

क्रियया योऽभिसंबन्धः स श्रुतिप्रापितस्तयोः ।
आश्रयाश्रयिणोर्वाक्यान्नियमस्त्ववतिष्ठते ॥

"The connection with the action is made known by śruti 'expression'. There is the mutual restriction of them, the support and the supported, the substance and quality—due to 'co-mention'."

The commentary of Puṇyarāja on the above may be referred to for further information

1. The practical bearing of this conclusion of Jaimini upon the actual performance of the *vikṛti* sacrifice is that a platter so big as to hold four and a quarter ordinary platters of corn should be prepared and the *nīvāra* corn required should be measured with it four times, which will make up the seventeen ordinary platterfuls of the corn—saptadaśa-śarāva.

According to the *pūrvapakṣa*—the view that *muṣṭi* should be favoured and the number discarded—when measuring the corn seventeen times with the platter, the platter must be filled up with the corn each time by *muṣṭi*.

The two instances we have thus far considered are the instances of adjectives with the instrumental and the objective cases. There is an instance in which an adjective in the nominative itself is declared as not connecting itself with the co-mentioned substantive. One of the passages discussed in the *Citrādhikaraṇa* (I. iv. 2) is *pañcadaśāni ājyāni*. In this connection Pārthasārathi in his *Śāstradīpikā* says:

पञ्चदशान्याज्यानीत्यत्रापि समासाभावान्न विशिष्टप्रतिपत्तिरस्ति ।

"In the case of *pancadaśānyājyāni* too there is no complex idea, —the idea of the substantive together with its attribute—since there is no *samāsa*."

Now turning to Bhaṭṭabhāskara's construction of the Vedic passage *sā rohinī*...etc., we may state that in the light of the considerations above made of the *vyākaraṇa* and *Mīmāmsā* authorities, the only possible relation between *rohinī* and *bhūtvā* is that of agent and action. That it is an adjective is of no consequence. The view that all the case-endings appearing after the adjectives mean nothing or that they signify only identity, non-distinction— *abheda*—is held by the modern school of the Nyāya philosophy[1]; but it cannot point to any ancient authority for its support. That the identity between the things indicated by the adjective and the substantive is made known to us when they are co-ordinately used, is not denied either by *Vaiyākaraṇas* or *Mīmāmsakas*, but they maintain that it becomes known through some other factor in the sentence, which is *sāmānādhikaraṇya*, co-ordination, that is to say, the sameness of inflexional suffix, and that it does not prevent the meaning of the base being related to the action indicated by the verb in the manner suggested by the suffixes.

We are now in a position to see whether the difficulty felt by Bhaṭṭabhāskara in construing *rohiṇī rūpam kṛtvā* as it is, does not continue even after the insertion of *bhūtvā*. He thought, as already stated, that, in *rohiṇī rūpam kṛtvā*, *rohiṇī* in the nominative can be connected with the infinitive only as the agent of the action indicated

1. Gadādhaia in his Vyutpattivāda says:

अथ नीलं घटमानयेत्यादौ नीलादेर्घटादावन्वयोपगमे नीलादिपदोत्तरविभक्त्यर्थकर्मत्वादेः कुत्रान्वय इति चेत् न कुत्रापि । विभक्तिपदं साधुत्वार्थमेव प्रयुज्यते । अभेद एव वा विशेषणविभक्तेरर्थः ।

—Vyutpattivāda with Gūḍhārthatattvāloka, Page 31.

Then if it be asked that in case it is accepted that in passages such as *nīlam ghaṭam ānaya* (bring the black pot) *nīla* etc, go with ghaṭa etc, what is it to which the objectness etc., signified by the inflexional suffixes are to be connected, (we reply) with nothing The inflexional suffix is used only foi the giammatical coirectness (sādhutva) of the woid. Or else, non-distinction (*abheda*) alone is the meaning of the inflexional suffix of the adjective.

by it, but this is not possible, since the infinitive does not require any agent other than *sā*, the agent of the finite verb. But, how does the insertion of *bhūtvā* make the matter easier? For there too, as elaborately shown above, *rohiṇī* cannot be related to *bhūtvā* in any other way than as its agent, and they say the infinitive does not need any agent other than that of the finite verb.

The only possible way out of the difficulty for those who have a bias for the method of the construction of the modern *Naiyāyikas* is to get rid of it first, and then reconcile themselves to the new idea of the ancient but generally long-forgotten method of construction.

सा रोहिणी भूत्वोदैत्

means, as already explained, only

There was the action of coming out
whose agent was she (and)
which had the same agent as the action of becoming,
whose agent was *rohiṇī*.

This is the exact idea literally conveyed by the sentence. The idea that *sā* (she) is *rohiṇī* is its corollary. When this method of construction is accepted here, it follows that the same method can be applied to the passage under consideration *as it is* without difficulty:

सा रोहिणी रूपं कृत्वोदैत्

means

There was the action of coming out
whose agent was she (and)
which had the same agent as the action of doing (putting on)
whose agent was *rohiṇī*
(and) whose object was rūpam (form),

and that *sā* became *rohiṇī* (red) is subsequently or simultaneously known otherwise.

The difference between *bhūtvā* and *kṛtvā* is that the former is intransitive and needs no object, and the latter is transitive and, therefore, needs an object, and the object here is *rūpam*. A question as to whose form is meant here by *rūpam* was raised before. The answer to that question is, that the form meant is that of *rohiṇī* etc., and this answer is suggested by the *vākya*-principle—the principle of co-mention.

In the place of *bhūtvā* of Bhaṭṭabhāskara, Sāyaṇa inserts *satī*. As the relation of *rohiṇī*, etc., with this *satī* which I should like to call a nominal verb, also is the same as with *bhūtvā*, there is no necessity for adding anything to what has been already said.

Since, as has been indicated before, *bhūtvā* and *rūpam 'kṛtvā* replace each other, it seems we have to understand that in the ancient language, any one of these two expressions was used indiscriminately to express the same idea of becoming something. In view of the fact that the use of *rūpam kṛtvā* with one or more nominatives preceding it, occurs in as many places as nine in the *Saṃhitā* and continues to occur in very many places in the *Brāhmaṇa,* we have also to understand that it was considered by the ancients as a regular form of expression of the idea based upon an established principle of construction, rather than an irregular, exceptional, one.

We may here suggest that this particular expression, *rūpam kṛtvā,* might trace its origin to the idea of *rūpa-karaṇa* implicit in the passages like,

नामरूपे व्याकरवाणि and नाम रूपं च भूतानां देवार्दानां चकार सः ।

An appreciation of the syntactical principle involved in the use of the nominative singular followed by *ca* in co-ordination with the verb in dual as in—*tā bṛhaspatisca anvavaitām*—enabled me to show elsewhere that it is unnecessary to take the nominative in passages like *Vāyavindraśca cetathaḥ* in the sense of vocative as Brugmann and Macdonell have done[1]; and to justify the verb in dual in the following śloka of Vālmīki :

न च सीता त्वया हीना न चाहमपि राघव ।
मुहूर्तमपि जीवावो जलान्मत्स्याविवोद्धृतौ ॥

and the verb in plural in the following śloka of Vyāsa :

न क्रोधो न च मात्सर्यं न लोभो नाशुभा मतिः ।
भवन्ति कृतपुण्यानां भक्तानां पुरुषोत्तमे ॥[2]

Similarly now the syntactical principle which as shown above underlies the proper construction of the vedic passage *sā rohiṇī* etc., enables us to see that Kālidasa is perfectly right in employing the language he has employed in the following śloka of his *Raghuvaṃśa :*

क्षितिरिन्दुमती च भामिनी पतिमासाद्य तमग्र्यपौरुषम् ।
प्रथमा बहुरत्नसूरभूदपरा वीरमजीजनत् सुतम् ॥ VIII. 28.

"The Earth and Indumati having obtained him, the King Aja, of the supreme valour, as their lord, the first became one that yielded many precious things, and the other gave birth to a heroic son."

1. Vide *Journal of the S. V. O. I.*, Vol. II, Page 71.
2. Vide *Udyāna Patrikā*, Book IX, pp. 137-38.

There are two finite verbs here *abhūt* and *ajījanat* and they have got their agents in *prathamā* and *aparā* respectively. *Kṣitiḥ* and *Indumatī* can go only with the infinitive *āsādya*, and that too, only as the agents of the action of 'obtaining' indicated by it. To attempt to make any other construction will be nothing but mere quibbling.

It may be doubted that though the agent of the infinitive and the finite verb can be indicated by different terms, yet the individual or individuals so indicated must be the same: neither the infinitive nor the finite verb should have a greater or lesser number of agents than the other. But in the above śloka, the infinitive has two agents, while the finite verbs each have only one of the two, and that affects the sameness of the agent of the actions.

But such difference in respect of the number of agents was considered permissible. In one of the *rūpam kṛtvā* passages of the *Saṃhitā*, we find the nominative going with the finite verb in the dual and the nominative going with the infinitive in singular, though, it may be said, the disagreement can be shown to be only apparent:

ऋक्सामे वै देवेभ्यो यज्ञायातिष्ठमाने कृष्णो रूपं कृत्वाऽपक्रम्यातिष्ठताम् । VI. 1. 3. 1.

Besides there is an independent source which supplies the evidence to show that such usages were permitted. The following is a *sūtra* found in the *Tolkāppiyam*, the most ancient extant grammar of Tamil, which is said to have been based on the *Aindra* school of Sanskrit grammarians:

ஆடூஉ வறிசொன் மகடூஉ வறிசொல்
பல்லோ ரறியுஞ் சொல்லொடு சிவணி
யம்முப் பாற்சொ லுயர்திணை யவ்வே.

" Words indicating males and words indicating females
joining with words indicating many,
these three-fold words are of high caste.

What Senāvaraiyar, the most famous among the Tamilians for his thorough mastery over the branches of Sanskrit learning, says in his commentary on the *Tolkāppiyam* in this connection may be summarised as follows:

" One may ask how is it that the verb—'are of high caste'—of 'the three-fold words' is used here as the finite verb to which is related the infinitive 'joining', which has only two sorts of words as its agents—'words indicating males and words indicating females.'

But this is perfectly correct. The concerned rule requires only that the agent of the infinitive should also be the agent of the finite verb. But it does not exclude there being some *other* agent for the finite verb. Otherwise such usages as 'He and she play beating the drum and building the doll-house,' will have to be overruled."

Thus, it may be said in conclusion, we have seen that the vedic passage, a few words of which form the title of this paper, and similar ones, are instances of a mode of expression that was in vogue in ancient times; that they are perfect enough not to need any insertion of new words; and that the syntactical principle involved in them is very useful in explaining a certain usage of the classical poets which appears very peculiar and difficult to construe.

THE VIŚIṢṬĀDVAITIC THEORY OF PERCEPTION AND PERCEPTIVE ERROR—A CRITIQUE

BY

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It is always requisite in correct knowledge to know how we know any object. The consensus of opinion with regard to this is that sensation *(samvedanā)* is possible only if there are objects, sense-organs and the perceiver who cognizes the object through the sense-organs. These three factors, then, are the most important, as without the cognizer and his sense-organs, no object could ever be sensed, and without the sense-organs, it is impossible for any one to sense at all, lacking the instruments, so to speak, of cognition, and without the object what one might perceive is certainly not a sensation, whatever else that may be. These, then, are important, and no theory of perception can claim to have solved the problem of perception, if it did not take up the realistic aim of discovering these three factors. A metaphysical theory might, if so minded, claim that the one indubitable certainty about perception is the existence of the perceiver alone: and another might claim that the existence of the self or preceiver is only a reflective act, due to the perception of the object experienced as that of a subject. An empirical theory may claim to solve this quarrel by pointing out that both these, subject and object, fall within the sphere of consciousness, and as such both of them are but moments of the consciousness as such. All these explanations, however, do not touch the core of the problem of perception at all or its reality or falsity.

Truth must be self-consistent, and must be a proof of its own being. That is to say that, if we see truth, it must exhibit at once inner consistency and self-validity. It must fulfil the promises of its own being. In other words, even as the Buddhists, Jains and the pragmatists claim, the nature of truth is dynamic, and every truth exhibits purposiveness, which need not be specially that which pleases us or any one.

The nature of perception as a psychological process must be first understood. Indian thinkers hold generally that perception through senses *(pratyakṣa)* is due to the contact of sense-organs with the object.[1] The process of this contact is not that the object stimulates the

1, इन्द्रियार्थसन्निकर्षजन्यं ज्ञानं प्रत्यक्षम् । *Tarkasaṃgraha.*

subject's sense-organs, but that the subject's consciousness goes over to the object through the senses or rather through the instrumentality of the powers of the senses. For instance, the eye is the instrument of cognition of colours and forms, and it is claimed that the light-rays in the eye move to the object and apprehend the object.[1] This is a dynamic way of putting the case, and is in consonance with the dynamic nature of psychology that has throughout characterised the realistic schools of thought. The importance of this contactual relation in any general explanation of perception and its validity can easily be understood, when we find that many theories have come into existence to explain the causes of error. Error in perception, or illusion, is a fact that has to be reckoned with in our ordinary life. An escape from it is necessitated, because without correct knowledge there can possibly be no adequate action, not to speak of life itself. Our life is governed for the most part by the correctness of our perceptions; our inferences grow out of these perceptions; and indeed the discovery of the differences between one experience and another is the mainstay of civilized life.

What is it that the senses grasp when knowing an object in the manner we have stated above? Do the senses or rather the consciousness working through the instruments of sensation *(jñānendriyas* and *manas)* snatch the objects and bring back the impressions to the self, the substrate of the consciousness ? Or does the consciousness in perception apprehend the object as having characteristics which are capable of being apprehended by the sense-organs? Whatever be the nature of the object as such, whether it is a constellation of atoms or whirling wavicles, the psychological fact of perception shows that these constellations of atoms or whirling wavicles, which are apprehended by us in perception, are found to possess the sensory characters that we receive from them. Therefore, we are forced to affirm, at the risk of being called naive, that the object's nature in fact has

1. ग्रहणप्रकारस्तु आत्मा मनसा संयुज्यते, मन इन्द्रियेणेन्द्रियमर्थेन । इन्द्रियाणां प्राप्यप्रकाशकारित्वनियमात् । *Yatīndramatadīpikā*, p. 5.

Cf. *Nyāya-Siddhāñjanam* . p. 293. (Memo. Ed.) 1934. Srī Vedānta Desika quotes Varada Nārāyaṇa Bhaṭṭāraka about the perception of sound thus:

दूरे शब्दः समीपे च प्राच्यां चेत्यादिदर्शनात् ।
गत्वा श्रोत्रेन्द्रियं तत्रतत्र शब्दग्रहक्षमम् ॥
आगता दूरतः शब्दमाला श्रोत्रेण गृह्यते ।
समवायाद्यदि तदैवं न गृह्येत दूरजा ॥
शब्दमान्द्यादिभिर्दूरोत्थत्वादिग्रहसम्भवे ।
अपि प्राच्यां प्रतीच्यां चेत्येवं न ग्रहसंभवः ॥

characteristics which are apprehended by us as sensory, and therefore we can grant the name *sensa* or sense-data to these features of the objects, provided it is clearly understood that these are not the mental ideas belonging to the subject, but rather belong to the object itself. Cognition or perception involves, even in its most rudimentary phase, an act of holding together different views of the object gathered through the several senses. It is a process of separating, distinguishing and comparing, and as such, errors are traceable in almost all cases to this discrimination of the several facts belonging to the object that is cognized. This view is accepted by Prof. Dawes Hicks[1] who finds that cognition does not mechanically piece up the several parts of the perceived-content, and thus introduce an order that did not exist in the object, but it discovers the unity in it as *belonging* to it. It is only when, due to prior experience, we bring in irrelevant or invalid comparisons that we commit error. But that errror cannot be an error of perception, but only of the synthesizing activity by which we link up this particular experience with similar experiences for the sake of our practical action, present or future.

As Prof. Stout states " The underlying principle is that physical facts are not separate and self-contained, but essentially incomplete parts of a whole within which each has its consequences and conditions more or less probable and sometimes practically certain. So far as what *seems* to be a physical fact in each of the several perceptions is a condition or consequent of what seems to be physical fact in the others, each being founded in its own immediate sense-experience, and so far relatively independent of others' support and is supported by them. This is what is meant by saying, they cohere. Such coherence is the warrant for our ordinary confidence in the testimony of our senses......"[2]

Rightly does Prof. Stout point out also that " the sensory continuum of the individual is a partial extract from a world-continuum, ...in entire harmony with the seeming discontinuity between the immediate content of sense-experience and the world of physical phenomena." Thus it is that we find that the difficulty of explaining the sense-impressions or percepts having sensory character apart from the object, is bridged by affirming that in perception, at any rate, we are aware of partial extracts from a world-continuum, but due to its being extracted, so to speak, or delimited by the perceptual field from the world–continuum, it does not lose its continuity

1. Cf. *Hundred years of British Philosophy* : Rudolf Metz. p. 513.
2. *Mind and Matter* : Vol. I. p. 260.

with the entire world-continuum. Thus in perception we are aware of two things at once, namely, the sensum of the object as well as its "perceptual appearance", which is its continuity with the world-continuum. The difficulty in this position is, that it tries to explain the example of the oar in water as bent by pointing out that though the sensum gives bentness to it, our perceptual appearance will dictate the belief that it is straight. Are we indeed aware of the two factors in perception? The belief that it is straight, a matter belonging to the realm of prior cognition that the oar is straight, is a *smṛti-fact*, and it is this that engenders the belief that the oar is straight, and it is this that overrules the sensum 'bentness'. Thus the account given by Prof. Stout, though valuable, has finally to explain the origin of the belief in the perceptual continuum, which is the physical aspect of the object, distinct in one sense, from the sensory aspect of it. It is criticising this view that Prof A. E Taylor writes "My difficulty is that (*a*) I cannot feel at all sure that, in the case supposed (the oar), there is anything at all which merely *looks* but *is* bent, and (*b*) that if there is something which *is* bent, when I try to say more precisely what this something can be, it always turns out to be a problematic something (*e.g.* an image on the retina) which is not sensed at all, since I certainly do not look at images on my retina—and is definitely physical and not mental......"[1].

Thus it is clear that in perception we have to accept that the perceived object is a 'characterised-that' which belongs definitely to the realm of the physical, and is physical. The perception is an experience of the embodied being belonging indeed to nature, and experiencing it. The sense impressions are indeed parts of the object, and all that is being perceived is true. In one sense, we can go to the extent of saying that in perception we are in direct compresence with physical nature *(sākṣātkāra)*, and what we sense is true and real. The facts of error or illusion must be discovered, in almost all cases, in the nature of the object itself. This is what is meant by saying that it belongs to the physical order or continuum, or in one word Nature, despite what may be apprehended of it by the individuals. This is the central principle also of the Yathārtha-khyāti of Rāmānuja, of Nāthamuni before him, and of Śrī Vedānta Deśika and other writers of the Viśiṣṭādvaita school of thought.

That all knowledge is of the real is a general tenet of Prābhākaras, and this includes perceptual knowledge too. This is what Rāmānuja points out as the view espoused by the knowers of the Veda:

1. PHILOSOPHY; April 1941. pp. 130—31.

यथार्थं सर्वविज्ञानं इति वेदविदां मतम् ।
श्रुतिस्मृतिभ्यः सर्वस्य सर्वात्मत्वप्रतीतितः ॥ and following verses.
Śrī Bhāṣya, I. i. 1.

Yāmunācārya in his *Ātma-siddhi* writes that Nāthamuni, the first amongst the Ācaryas of the Śrī Vaiṣṇava School, held the Yathārtha-khyāti view:

प्रपञ्चितश्च पूर्वोत्तरमीमांसाभागयोः निरालम्बनप्रतिषेधः यथार्थख्यातिसमर्थनेन च शास्त्र इति न वर्ण्यते । —*Annamalai Uni. Ed.* p. 34.

In the *Nyāya-pariśuddhi* Śrī Vedānta Deśika affirms that Nāthamuni and others held this view:

यन्नाथमुनिमिश्राद्यैः यथार्थख्यातिसाधनम् ।
तल्लोकबुद्ध्यनारोहात् वैमत्यं केचिदूचिरे । —*Mem. Ed.* p. 24.

That this view is held and expounded by Śrī Nāthamuni in his *Nyāyatattva* is also stated by him in his *Tattva-muktā-kalāpa* :

नाथैरुक्ता यथार्थो त्रिमतमतिरपि न्यायतत्त्वे । —*Buddhisara* : v. 10.

The criticism against a theory of this kind such as the *Yathārthakhyāti*, wherein the illusory object, or rather, the so-called object of illusory-cognition, (which is, by the way, a very misleading expression which predicates of the cognition itself falsity) is, as it has been accepted by all, in some sense, under the generous influence of memories or samskāras which unconsciously and instinctively encroach upon its functions for the sake of practical activity, lies only in so far as it cannot be accepted in the manner in which it has been stated by the Upaniṣadic theorists. The quintuplication of the primary elements as explaining the actual presence of all elements in all things, though in different proportions, may be or may not be true. Aver that it is so, yet it is impossible to explain the formal similarities which pertain to the genus-characteristics, rather than to substantial characteristics. It is true that it is impossible to divorce the form from the matter in which it inheres, but our essential illusion is precisely when we do commit this divorce, and attribute the qualities that belong to a thing to something else on the basis of the principle of accepted unity of quality with substrate. That is to say, on seeing a likeness of snake, we attribute to the substrate where it is perceived, the other qualities belonging to the snake over and above the actually perceived form. This is the principle of Anyathākhyāti, wherein one thing appears as different from what it is. Critiques of illusion cannot and should not dismiss lightly this problem as a problem purely pertaining to the realm of sensory-illusion,

and nothing more. The ultimate question has to be faced, and that is, supposing we observe properly and investigate properly and experiment properly, what would be the causes, real and invariable, of the illusion which indeed has occured? As Śrī Vedānta Deśika[1] pointed out, we find that the Akhyāti theory, which holds that illusion is a matter referable to non-observation or non-discrimination between two perceptions (indeed one of the perceptions is not a perception at all but a recognition of a perception if not pure remembrance) is a very acceptable one, only because of its conforming to the principle of parsimony (*lāghavam*). But the Anyathā-khyāti theory, which indeed cannot but accept in some way the failure to discriminate in its theory of mal-observation or otherwise-cognition, is at once an efficient theory as well as conforming to the principle of parsimony (*laghīyasī*)[1]. Claims could be brought forward to show that one or other of these theories is more acceptable than the other, and we could indeed even accept the theory of indefinability of 'the object of illusory cognition'. It is, however, very clear that most Indian thinkers have not tried to enquire as to the causes which have tended to bring about the illusion. The reference ultimately is to the object's nature, and this is certainly not answered by saying that the cognition of the previous snake is superimposed here, or that there are two cognitions, one of which happens to be only a *real* recollection of a previous experience of *real* silver in a shop, which now interferes with the brilliance or *tejas* of the nacre, or that it is impossible to describe whether the thing, the snake taken as such is a real entity or an unreal entity, real because it has been experienced, unreal because it has been proved to be otherwise in action.

A correct understanding of the nature of the object is what is vouched by even error. Error indeed is the gateway to knowledge, because it arrests our attention to certain features of the object which though they may be similar to other previously experienced objects, has a unique difference. The doctrine of Yathārtha-khyāti only points out that so far as our perceptual experience goes, it is impossible to explain away the differences or identities as false, for indeed *they are not sublated.* The rope can yet be utilised to frighten others in the twilight; the nacre can yet be palmed off, even as synthetic diamonds can be sold as diamonds. This is the essential point about the reality of the object, and obviously no mere perception can reveal the inner nature of the object.

1. *Nyāya-pariśuddhi*: p. 13 Mem. Ed.

सर्वैरप्यन्यथाख्यातिर्दुस्त्यजत्वाल्लघीयसी ।
तद्वादिनाऽप्यवर्ज्यत्वात् ततोऽप्यख्यातिलाघवम् ॥

An excellent survey of all the theories of error has been given in the Introduction to his edition of the *Brahma-siddhi*[1] by Prof. Mahāmahopādhyāya S. Kuppuswāmi Śāstriār, and this can be consulted. But whilst it is most excellently presented from the standpoint of Indian Schools, a constructive survey is yet a desideratum from the standpoint of philosophy which does not divorce the epistemological from the physical. Strict relevance in regard to perceptual theory which does not debunk any features of reality, however distressing this might be to settled convictions, has always been the mark of progress.

Reality is said to be characterised by either eternity or persistency. Any inner contradiction in a thing due to its having parts will make continuity or persistency impossible, and therefore all things that have parts should be declared to be unreal. Under this principle all created things will become unreal. This was made the chief criticism by the Eleatics downwards to Bradley and other idealists, of all reality of change. As to eternity, shorn of all change, it would be just a self-evident and self-valid existence having what is known as internal coherence. But what about the ordinary things of life, which have no self-valid inner coherence? They have therefore to be treated as unreal. But these twin principles do not really explain the reality of change; and the reality of momentary states is the fundamental principle of Buddhism. So far as the problem of perception is concerned, we have to put to ourselves the question whether perception is a way to knowledge or is not? If it is a way to knowledge, then what it presents is real; if not, all that it presents will have to be deemed to be unreal, and not merely a real overlain with unreality due to subjective ignorance. If it is objective ignorance that is said to delude, then, the uncovering of it will mean the more and more clear understanding of the object's unity of characteristics, wherein the specific characteristics may be said to have similarities in various degrees with other objects. The nature of the object is unique, and it is this uniqueness that grants it the specific power to bring about results, or to cause anything, or to fulfil certain activities due to its relationship in the universe. Thus the practical efficacy or causal efficacy of objects is most important in determining once for all the reality of an object as an object amongst objects. It is this that is recognised in the schools of Cārvāka, Buddhist and Jain, Nyāya, Vaiśeṣika and Kumārila, and in Rāmānuja's school. Let me briefly refer to the theories by way of explaining my point of view.

1. Pp. I. xii ff. 1937.

The materialists (Cārvākas) hold that truth is available only through perception. It is the only source of knowledge for us. They do not admit that it is ever possible to have any other kind of knowledge, through any other medium. Reasoning cannot furnish truth, and inference has no place in the understanding of reality as an independent instrument of knowledge. It is clear from certain writings of the Cārvākas that they do not mean to accept inference at all.[1] But the truth about the matter seems to be that they do not accept inference as an independent pramāṇa, source of right knowledge, for what it is dependent upon is the memory or impressions or perceptions of objects. It is true, of course, that since what we receive from sensations or perceptions are the material on which we act, and since these are of a transient nature, the Cārvāka cannot but finally deny the whole of reality. The intention of the Cārvāka thinker, on the other hand, seems to be, that despite himself, he was prepared to be inconsistent enough to say that there was a metaphysical possibility of the world consisting of four elements.[2] Even here he holds that perception is all and is all-sufficient for our purposes. To go beyond the perceived is to land oneself in speculative fictions. Reasoning should confine itself to interpretation of sensations and nothing more. Once however this standpoint is taken, it is important to know as to whose perception is valid: whether it is one's own perception, or should we arrive at a consensus of opinion in this matter regarding the nature of the object? How can subjectivity of perception be overcome so as to yield the consensus of opinion which is a kind of objectivity? Cārvāka theorists only assert that all that one perceives is true for that individual, under the circumstances.

That which furthers or advances their pleasure is truth, and that which does not is false. Truth is the pleasant, is that which is adequate and easy of performance, and is that which does not cause sorrow or distress. Therefore an affective-criterion of truth and a frustration-criterion of truth are given. The frustration-criterion, as I shall call it, really is a veiled pragmatic test of practical success or that which works, *artha-kriyākāritva*. It is what the *Nyāya-Vaiśeṣika* system calls the extraneous or extrinsic test *(parataḥ-prāmāṇya)*. Whether it is necessary to consider this to be a test extraneous to the object's reality, is a matter very much under dispute, as some hold that the object's reality includes its effective existence which can only be discovered in and through its reactions. The '*intention*' of an

1. Cf. *Lokāyata-vāda-bhaṅga*: Annals, S. V. O I. Vol. I. 2.

2. The progress of the materialist school in the East, as in the West, has been mainly in the direction of Scientific Progress, despite all-theocratic criticism.

object is as much important as its actual state, and is part and parcel of the sensation itself. This theory then already envisages the need to study the purpose or dynamic quality of the object as already being given in the perception, though what is plainly sensed through the senses is just an integral portion, so to speak, of the object. It is not enough to affirm that an object is merely its sensed-content, for it is also a dynamic object in relation to the purposes and promises it enfolds in its being. This fact it is that is discovered in the illusion. Illusion is possible only because there has been non-discrimination of the pure sensation from the 'intention,' or rather, illusion occurs wherever the intention has been affirmed of a thing which indeed does not possess this 'intent'. Illusions of perceptions, then, need not be purely sensory; and indeed the perception is, provided all things or factors are in a healthy condition, always true. What makes a true sensation false, is not the sensation in its intrinsic nature, but the wrong 'intent' that we predicate of it. This wrong 'intent' is affirmed of it because of previous experiences having gone along with similar sensations of such objects, and which are recalled through spontaneous memory *(smṛti)*.

Thus the doctrine which affirms that all that is preceived is true or true existence or really existing is correct. But it may be asked whether this 'intent' or dynamical possibility of the object sensed is not something that is perceived along with the object. Obviously not, since the sense-organs relate themselves not to the inner dynamics of the object but only to the outer form and colour, and perhaps even location. The object, unless it is related to some interest on the part of the individual, will remain opaque, so to speak, to the individual. But if it be an object related to some inner demand of the individual, for example, an instinct, then we find that the 'intention' of the object gets revealed in the reactions of the individual to it. But this 'intention' need not always be awaiting the need of the individual, and is certainly not dependent on it. For it is found that though it is exhibited to the individual only when it is presented to him, it is sought for and attained by the individual, and as such remains extrinsic to the individual, though more surely intrinsic to the object sensed. The materialist's or pragmatist's claim, then, that satisfaction or fulfilment of a demand is truth, is true not in respect of himself as he would like to have it, but in respect of the object.[1]

The difficulty in respect of the pure *Yathārtha-khyāti* theory is, that it holds that whatever is perceived is true not merely in the sense

1. *Cf.* Criticism of Pragmatist Theory of Perception. *Guide to Philosophy:* C. E. M. Joad, p. 448ff.

of actually existing as perceived as the *sat-khyāti* view that Jainism holds, but also in respect of substantial existence; that is to say, in the case of nacre and silver, the 'silverness' is said to be actually present in the nacre, but only in lesser *quantity* so as to be almost useless for the purpose of transaction in the monetary sense. The presence of snake in the rope is real in a substantial sense. This view is not likely to be acceptable except to those who bank on the metaphysical theory of the Upaniṣads of *Pañcīkaraṇa*, quintuplication of primary elements, wherein the gross elements are, each one of them, said to have all the other elements in them, but only in lesser degrees. Thus the *Yathārtha-khyāti* explains the illusion by saying that there is no illusion at all, but only wrong desire or some such mental factor which makes the percept 'intend' something it cannot fulfil. Thus the criterion in the *Yathārtha-khyāti-vāda* is the efficacy in actual experience—vyavahāra. *Vyavahārānuguṇajñānam pramā.* "All knowledge is true in a sense that it has an object always corresponding to it or what has been precisely described by Anantāchārya that all cognitive characters (illusory or otherwise) universally refer to real objective entities as objects of knowledge." [1] The general maxim is that the idea which corresponds to any particular kind of behaviour is to be regarded as a true representation of the object experienced in such behaviour—

यथार्थव्यवहारानुगुणा या धीः सा ।

Naya-Dyu-Maṇi[2]

Thus the correspondence between the object 'intended' and the actual realization of that intention or causal efficacy, which, by the way, is to be recognized always, as the Buddhists will put it, as *eka-artha-kriyā-kāritva*, cannot but be accepted as clear. This correspondence is not in any sense equivalent to the representationalistic theory which is impossible to sustain in the Sautrāntika system of the Buddhists and in the theories of Locke and Des Cartes.

Whether pragmatism of this kind is something to be refuted is an important point. It is, in the excellent words of Prof. A. N. Whitehead 'an appeal to the wide self-evidence". "Pragmatism is simply an appeal to that self-evidence which sustains itself in civilized experience".[3] It is not an extraneous test except that it is extraneous to the senses, or rather this relevance or correspondence is of the practical order arising from the theoretical impression. In experience such a

1. *History of Indian Philosophy*: S. N. Dasgupta, Vol. III, p. 246.
2. *Ibid*, p. 244.
3. *Modes of Thought*: pp. 144-5.

divorce between the practical and the theoretical cannot be sustained, for all knowledge is purposive, and action in turn, as even erroneous perception and erroneous action reveal, makes knowledge rich and effective. Such action is subordinate to knowledge, and therefore enriches it and becomes effective in conduct.

Truth is dynamic, because reality is dynamic, and the *Yathārtha-khyāti* only reveals the inner necessity to accept the reality of all experience, so that we could disentangle the mis-relationships that happen due to a variety of causes, mainly pertaining to wrong intentions.

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ON DHARMAPĀLA

BY

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It is a common occurrence in the domain of Indian Literature that different authors are confounded with one another on account of similarity in their names, and that, therefore, accounts of biography given as relating to one is attributed to another. Among such instances is the name of Dharmapāla.

Students of Buddhist literature will recognise that there were two Dharmapālas, one the Pāli writer, and the other Sanskrit. The Chinese pilgrim, Hiuan Tsang, who visited Kāñcī in his tour of South India in about 640 A.D., says that Kañcī was the birth-place of Dharmapāla.[1] Some scholars, like Dr. Rhys Davids are of opinion that the Chinese pilgrim refers there to the Pāli writer Dharmapāla. That the Dharmapāla meant there by Hiuan Tsang was only the Sanskrit writer and not the Pāli writer is made clear by his disciple, Shāmen Hwali, who has supplemented his master's record by composing a work under the title *Life of Hiuan Tsang.* There, he tells us further that Dharmapāla composed *Śabdavidyāsaṁyukta Śāstra* in 25000 ślokas; a commentary on the *Śataśāstravaipulya*; a commentary on the *Vidyāmātrasiddhi*; and a commentary on *Nyāyadvāratarka-śāstra* (v. p. 139). The commentary on the *Vidyāmātrasiddhi* is known to us as an elaborate treatise on Buddhistic Idealism composed by Dharmapāla, the Sanskrit writer of Nālandā. Since Hwali has recorded only what he heard from his master's lip there could not be any doubt that Hiuan Tsang referred to Dharmapāla of Nālandā, the Sanskrit commentator, and not to the Pāli commentator of that name.

That the latter is quite different from the former is evident from the following considerations. All the commentaries written in Pāli by Dharmapāla on Visuddhimagga and others have this colophon: *Badaritiṭṭhavihāravāsinā Dhammapālena katā*........... So the author of these commentaries is a resident of *Badaritittha.* According to the *Śāsanavaṁsa,* a Burmese Pāli work on Buddhist literature, Badaritittha is in the country of Damiḷa, not far from the island of Ceylon (v. p. 33: *Sīhaladīpassa samīpe damiḷaraṭṭhe Badaritiṭṭhamhi nivasitattā*). The latest Archæological finds help us to identify Badari-

1. See Beal's Records of the Western World, II, p. 230

tittha with some place near Negapatam, a small seaport town in South India. We have insciiptional evidence to show that Negapatam was one of the Buddhist centres in South India in ancient days and played a prominent role in spreading Buddhism in far off islands such as Sumatra and Java, etc. It is nowhere mentioned that Dharmapāla of Nālandā was associated in any way with Badaritittha. He, on the other hand, is stated to have fled away from Kāncī towards the north in his youth and remained there until his death.[1] It is, therefoie, quite clear that Dharmapāla of Nālandā was a different person from Dharmapāla, a resident of Badaritittha. It is also to be noted that the *Gandha-vaṁsa*, a history of Pali books, does not mention Kāncī as the birth-place of the latter but simply says that he belongs to India (pp. 66-7).

The above point may also be stiengthened by chronological data. According to Ceylonese tradition, the Pali commentator Dharmapāla is said to have flourished in about 410–50 A.D.[2] just after Buddhaghoṣa had flourished. As regards the date of the other Dharmapāla, he is mentioned as a contemporary of Bhartṛhari who, according to I-tsing died in about 651–52 A.D. Dr. Takakusu says that this Dharmapāla would seem to have been the teacher of Śīlabhadra, the same who received Hiuan Tsang at Nālandā in 635 A.D.[3] Prof. H. Ui, however, has assigned him to some earlier date in view of the following circumstances. According to Hiuan Tsang's *Siyuki*, says he, Śīlabhadra was, when he was studying with Dharmapāla, 30 years old and he was 106 years old when Hiuan Tsang met him. Hiuan Tsang started from China in 629 A. D. and arrived at Rājagṛha, and saw him in 633 A.D. So Dharmapāla was still living in 557 A.D. H.Ui has also fixed 539–70 A.D.[4] as Dharmapāla's palmy days on the authority of Kwechi's commentary on the *Vijñaptimātratāsiddhi* which is reported to have stated that Dharmapāla died in the 32nd year of his age and was one year younger than Śīlabhadra. Though the tradition of Kwechi is earlier than that of Tārānātha which tells something different, and may be believed to be trustworthy, yet it is not supported by I–tsing and other authorities; hence it cannot be considered to be reliable.

It is, therefore, evident that there have been two Dharmapālas different not only in respect of faith, but in point of time also. Now let us try to cull their personal narratives from the available records.

1 See Life, pp. 138-9
2. Catalogue of Palm Leaf Mss. in Colombo Museum, XXIX.
3 Record of the Buddhist Religion by I-tsing, XIV.
4. Vaiśeṣika Philosophy, p. 10.

As for Dharmapāla, the Pāli commentator, nothing is known of him except that he was a resident of Badaritittha, somewhere near Negapatam in South India. He must have received his education in Ceylon as it was the famous centre for Pāli education and Theravāda Buddhism. The *Sāsanavaṁsa*, speaking of him says thus :

सो च्च आचरियधम्मपालथेरो सीहलदीपस्स समीपे दमिलरट्ठे बदरितित्थंहि निवासितत्त सीहलदीपे येव संगहेत्वा वत्तब्बो । (P. T. S. Edn. p. 33).

According to this authority therefore, he was considered to be one of the celebreties of Ceylon, though he was a dweller of Badaritittha of Drāviḍa country, since it was very close to Ceylon. The *Gandhavaṁsa*, however, mentions him as one of the ten ācāryas of Jambūdvīpa = India, among whom another Dharmapāla, *viz.*, Culla Dharmapāla is also recorded (P. T. S. Edn. p. 60). Again the *Sāsanavaṁsa* tells us that he composed 12 works in Pāli altogether *viz.*, commentaries (*aṭṭhakathā*) on the following 8 texts; *Itivutta*, *Udāna*, *Cariyapiṭaka*, *Theragāthā*, *Therigāthā*, *Vimānavatthu*, *Petavatthu* and *Netti*, one big commentary on the *Visuddhimagga*, and 3 short subcommentaries (ṭīkā) on the commentaries on the *Dīghanikāya*, *Majjhimanikāya* and *Saṁyuttanikāya*. But the *Gandha-vaṁsa* enumerates 14 works as standing to his credit.[1]

As regards the other Dharmapāla, we have some details of his biographical accounts given by the Chinese traveller. Though the accounts are stained with superstitious events, it is worth while to cite them in full :

" He (Dharmapāla) was the son of a great minister of this kingdom (Kāñcīpura). As a child, he exhibited wonderful wisdom. After he had assumed the virile cap, the king, enamoured by his talent, wished to give him a princess of his family in marriage. The Bodhisattva, who had long disciplined himself to reject several pleasures, had no mind to incur the pollution of love ; on the evening preceding

1. धम्मपालचारियो, (१) नेत्तिप्पकरणट्ठकथा, (२) इतिवुत्तकट्ठकथा, (३) उदानट्ठकथा, (४) चरियापिटकट्ठकथा, (५) थेरगाथाट्ठकथा, (६) थेरीगाथाट्ठकथा, (७) विमानवात्थुस्स विमलविलासिनी नाम अट्ठकथा, (८) पेतवत्थुस्स विमलविलासिनी नाम अट्ठकथा, (९) विसुद्धिमग्गस्स परमत्थमञ्जूसा नाम टीका, (१०) दीघनिकायाट्ठकथादीनं चतुन्नं अट्ठकथानं लीनत्थपकासिनी नाम टीका, (११) जातकट्ठकथाय लीनत्थपकासिनी नाम टीका, (१२) नेति[निरुत्त]त्थकथाय टीका, (१३) बुद्धवंसट्ठकथाय परमत्थदीपनी नाम टीका, (१४) अभिधम्मट्ठकथाय टीकाय लीनत्थवण्णना नाम अनुटीकाति इमे चतुद्दसमत्ते गन्धे अकासि । (See p. 60.)

This treatise further says that the commentary No. 1. was composed by Dharmapāla on the request of a monk, Dhammarakkhita, No. 9. on the request of a monk Dāṭṭha, and others on his own behalf. (See p. 69)

the consummation of the marriage, he was overcome with feelings of grief and despondency, and betook himself to an image of Buddha before which he offered up his prayers and besought his protection and deliverance from his present difficulties; and this he did with all his heart.

"There was a great king of the spirit who (in consequence), transported him by his power several hundred *li* from the city. He deposited him in a mountain convent, in the middle of the hall of Buddha. The priests coming in and seeing him there, agreed together that he was a thief. The Bodhisattva himself related his adventure, on which his auditors were filled with astonishment and could not but admire his high resolve. He now entered the religious life and applied himself thereafter with all his powers to the practice of the true law. In consequence he was able to penetrate the meaning of all the schools, and to exercise himself in the art of religious composition. He drew up the followings works: the *Śabdavidyā-saṁyukta Śāstra* in 25,000 ślokas, a commentary on the *Śataśāstra-vaipulya*; on the *Vidyāmātrasiddhi*; and on the *Nyāyadvāratarka-śāstra* (=*Nyāyamukha* of Diṅnāga)—altogether several tens of books; very extended and highly significant of his eminent virtue and great talent. There is, moreover, a personal narrative of his history.[1]"

The author of the above record, while speaking of the kingdom Viśākhā, remarks that there "is also the place where Dharmapāla Bodhisattva during seven days overthrew a hundred writers of Śāstras belonging to the Little Vehicle.[2]"

Though in the above extract no mention is made about the direction in which he fled on the eve of calamity, we ought to assume that it was the North in which he spent the major part of his life. Among the four works of Dharmapāla above mentioned, the first

1. Shāmen Hwah's *Life of Huan Tsang*, Beal's translation, pp. 138-9. The same account is found in "*On Yuan Chwang's Travels in India* (629-645)," by Thomas Watters, II, p. 226 · "The capital (Kāñcī) birth-place of Dharmapāla Pusa, who was the eldest son of a high official of the city He was a boy of good natural parts which received great development as he grew up. When he came of age a daughter of the king was assigned to him as wife, but on the night before the ceremony of marriage was to be performed, being greatly distressed in mind he prayed earnestly before an image of Buddha. In answer to his prayer, a god bore him away to a Mountain Monastery some hundreds of *li* from the capital. When the bretheren of the Monastery had his story they complied with his request and gave him ordination and the king on ascertaining what had become of him, treated him with increased reverence and distinction."

2. Ibid, I, p. 374. "Hufa, Dharmapāla Pusa once held a discussion for seven days with 100 Hīnayāna Sāstra masters and utterly defeated them."

and last, viz. *Śabdavidyāsaṁyukta Śāstra* and the commentary on *Nyāyamukha* are not extent at present.

Nanjio mentions the following four works composed by Dharmapāla:

1.	*Ālambanaparīkṣāśāstravyākhyā*	No. 1174.
2.	*Vidyāmātrasiddhi*	No. 1197.
3.	*Sataśāstravaipulyavyākhyā*	No. 1198.
4.	*Vidyāmātrasiddhi* (*Śāstra*)	No. 1210.[1]

Chinese translations of these 4 works are all dated A.D. 650–710.

According to I–tsing Dharmapāla has composed a commentary in 14,000 ślokas on Bhartṛhari's treatise called *pei-na.* Takakusu suggests that it is probably 'Beda' or 'Veda'. But this is improbable, because Bhartṛhari is unknown to have been the author of any treatise on Veda, and much more so that Dharmapāla should have commented upon it. So it may, perhaps, be *Vyākaraṇa.* This commentary of Dharmapāla is also not now available.

Further, it is stated that he held a public discussion with non-Buddhists and gained a great victory over them in a monastery close to the city, Kaśapura. The discussion had been brought about by the king [of that kingdom] who wished to destroy Buddhism in the country. Hiuan Tsang reports that this monastery was in ruined conditions at the time of his visit. Again the traveller informs thus : " A learned but proud and envious Brahmin of South India came to Magadha to have a discussion with Dharmapāla. Śilabhadra, at the time the most eminent of the disciples of Dharmapāla, although only thirty years of age, proposed to meet the Brahmin in controversy, and the offer was accepted. At the disscussion the Brahmin was utterly defeated." A tradition preserved in Java and Bali says that Dharmapāla passed the last days of his life in Suvarṇadvīpa. So it is clear that probably he did not return to his native soil in his old age, after retirement from Nālandā.

Thus we have shown that there were two Dharmapālas, one belonging to Theravāda of Ceylon and residing at Badarititha in South India and the other belonging to Vijñānavāda of Diṅnāga school, and residing at Nālandā in Northern India. It may also be

1. His *Catalogue*, Appendix 1, 16. Of these four works the first has been translated into Sanskrit and English by me and published in the Adyar Library Series; the third has been rendered into Italian by Prof. Tucci and published in Rome under the title "Studi Mahayanaci", and the last into French by Prof Poussin and published in Paris under the title "La Siddhi".

noted here that the *Gandhavaṁsa* reports that there were two more Dharmapālas, one of whom is mentioned as Culla Dharmapāla along with the 10 ācāryas of India, and the other among 23 ācāryas of *pukkāma saṅkhata arimaddanānagara* of India (v. pp. 66–7) and both of them were authors of some books.

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NAÑJĪYAR AND NĀRAYAṆA MUNI

BY

V. VARADACHARI B.A. (Hons.)

Nañjīyar was a Śrī Vaiṣṇava Ācārya who became the pontiff of the Śrī Vaiṣṇava sect after Śrīvatsāṅkamiśra who was the disciple of Srī Rāmānuja. According to the tradition in the Guruparamparās Nañjīyar was formerly a rich Māyāvādin by name Vedāntin and he latterly became a Viśiṣṭādvaitin and embraced Śrī Vaiṣṇavism when he was defeated by Śrī Parāśarabhaṭṭa in a debate. He was accosted by Parāśarabhaṭṭa as "Nañjīyar" (our saint).

Nārāyaṇa Muni was a disciple of Parāśarabhaṭṭa and Vangīśvara, alias Ranga Nārāyaṇa, vide :—

"तदुभयानुसारिभिः नारायणमुनिभिरपि पञ्चकालकल्पनया तत्तत्कालानुष्ठेयानि यथाक्रमं प्रपञ्चितानि । तथा हि—

भगवच्चरणाम्भोजपरिचर्याविधिक्रमम् ।
एकान्तिभिरनुष्ठेयं नित्यं समभिदध्महे ॥ "

This passage occurs in Śrī Vedānta Deśika's Pāñcarātra-rakṣā and तदुभय here refers to Parāśarabhaṭṭa and Vangīśvara as the passage immediately succeeds a mention of these two Ācāryas.

Another passage in the same work shows that Nārāyaṇa Muni was a disciple of Vangīśvara, a direct disciple of Śrī Rāmānuja, *vide*:

अयमेव क्रमो विस्तरेणोक्तः तद्गुरुभिर्वङ्गिवंशेश्वरैः ।

Periyajīyar (Saint, the Senior) was the disciple of Śrī Parāśara-bhaṭṭa, as is seen from the 29th chapter of Śrī Rahasyatrayasāra, *vide*:

பெரிய ஜீயரும் "श्रीपराशरभट्टार्यचरणौ संश्रयेमहि" *இத்தியாதியாலே ஸம்ப்ரதாய விசேஷ ஞாபகார்த்தமாக குரு நமஸ்காராதிகளைப் பண்ணி*

भगवच्चरणाम्भोजपरिचर्याविधिक्रमम् ।
एकान्तिभिरनुष्ठेयं नित्यं समभिदध्महे ॥

[While paying his obeisance to his Guru, Periyajīyar fell at his feet and said "भगवत्......"]

The occurrence of the identical stanza beginning with भगवत् in these 2 different works of the same author shows that Periyajīyar was also called Nārāyaṇa Muni.

Śrī Vedānta Deśikā in the 23rd chapter of his Śrī Rahasyatrayasāra says :

"ஸ்ரீ ஸூக்த பாஷ்யத்திலே பெரியஜீயரும் அபேக்ஷிதார்த்தங்களை யெல்லாம் உபபாதித்தார்."

[Periyajīyar has explained all the aspect in his *Śrī Sūkta Bhāṣya.*]

A few pages later, in the same chapter, the following passage is found :

"எம்பெருமானைச் சொன்ன விடத்தே பிராட்டியையும் சொல்லிற்றும்" என்று தொடங்கி உடையவர் அருளிச் செய்த வார்த்தையை ஆச்சான் பக்கலிலே கேட்டு நஞ்சீயர் ஸங்கிரஹித்தார்.

[Nañjīyar summarises the words of Śrī Rāmānuja which he heard while by the side of Āccān, viz. 'The Goddess is meant whereas the God is referred to.']

In the footnote on page 28 of the introduction to the *Śrī Sūkta Bhāṣya* edited by Mr. A. Srinivasa Raghavan, it is seen that Nañjīyar had the 'dāsyanāma' *Ranganātha.* These when taken with the occurrence of the word Ranganātha Muni in the colophon of the Bhāṣya edited by Mr. A. Srinivasa Raghavan, have led him to conclude that Periyajīyar was identical with Nañjīyar.

But the following observations do not support this view :

(1) The reference by Śrī Vedānta Deśika to Nañjīyar in his Śrī Rahasyatrayasāra cannot be taken to mean a Bhāṣya on Śrī Sūkta. Further, it does not seem necessary for the two passages, cited above, appearing in the same chapter of Śrī Rahasyatrayasāra to occur in quick succession if Śrī Vedānta Deśika held the two to be identical. Also the reference to Periyajīyar can be the last word that is necessary to explain the purport of any book. Hence it is not likely that Śrī Vedānta Deśika would have referred to Nañjīyar in the same chapter on an identical subject which he has discussed at length.

(2) The statement that the Goddess is meant in all places where the God is referred to, does not also peculiarly find a place in this edition of the Śrī Sūkta Bhāṣya. If Nañjīyar had written a Bhāṣya on Śrī Sūkta, this reference should have found a place therein.

(3) The last stanza of the Bhāṣya is

श्रीमहालक्ष्मिदासीये सर्वशास्त्रार्थनिर्णये ।
श्रीमच्छ्रीसूक्तभाष्येऽस्मिन् रमध्वं भूसुरोत्तमाः ॥

The book is stated to be written by महालक्ष्मिदासः. Usually the authors would give their names in the last stanza of their works ; *vide* :

यो नारायणदासीयो माधवाराधनक्रमः ।
तत्राभिगमनं नाम प्रथमः पटलो ह्ययम् ॥

(*Śrī Pāñcarātra Rakṣā*, Brindaban Edn. p 56.)

and

नाट्यालंकृतिशास्त्रतत्त्वविदुषाऽभिज्ञानशाकुन्तल-
व्याख्येयं सरसा निशातमतिना श्रीराघवेण स्फुटा ।
अर्थद्योतनिकाभिधा ध्वनितदर्थालंक्रियानिर्भरा
श्रीविश्वेश्वरपत्तने विरचिता तद्भक्तियुक्तात्मना ॥

Rāghava-Bhaṭṭa's commentary on Abhijñāna-Śākuntala.

Hence this Bhāsya appears to be the work of one Mahālakṣmidāsa. Thus Nañjīyar had three dāsyanāmas, Ranganātha, Nārāyaṇa and Lakṣmidāsa which is highly improbable. The reference to the 51st sloka of Śrī Guṇa Ratnakośa to decompose and explain 'Mahālakṣmidāsa' as standing for a servant of Mahālakṣmī is not proper.

(5) It is highly improbable that Nañjīyar had two dāsyanāmas, Ranganātha and Nārāyaṇa. Nañjīyar was first a gṛhastha when Pancasamskāra was performed to him and latterly became a Sanyāsin. If Ranganātha was the name he was given at Pañcasamskāra, then the identity of Ranganāthamuni and Nañjīyar recedes as a gṛhastha will not have the appellation 'Muni.' Further the Guruparamparā, edited by Messrs. S. Krishnamachariar and V. M. Gopalakrishnamachariar shows that Nañjīyar was called Mādhava Muni, *vide* :

यद्वचस्सकलं शास्त्रं यत्क्रिया वैदिको विधिः ।
यत्कटाक्षो जगद्रक्षा तं वन्दे माधवं मुनिम् ॥

Unless and until more substantial arguments are forthcoming in support of the identity, Periyajīyar and Nañjīyar should be taken as two different and distinct but contemporary masters.

NATURE OF THE PURE SOUL FROM JAINA STANDPOINT

BY

T. K. V. N. SUDARSANACHARYA.

Although the Vedāntic literature describes some more different qualifications of the soul, still, if it is minutely searched it will be found to contain enough to show that the Jaina conception of the nature of the soul is the same as is described in the Vedāntic literature.

The qualifications of the soul mentioned in the Vedāntic scriptures are the same as those attributed to the state of 'nirvāṇa' (mokṣa) in the Jaina scriptures.

We shall take some examples from Vedānta literature :—

स एष सर्वेभ्यः पाप्मभ्य उदितः । (*Chān-Up*—1-6-7).

यः सर्वज्ञः सर्ववित् । (*Muṇ-Up*—1-1-9).

य आत्मा अपहतपाप्मा । (*Chān-Up*—3-7-1).

निष्कलं निष्क्रियं शान्तम् । (*Śve-Up*—6-1-9).

न चक्षुषा गृह्यते नापि वाचा । (*Muṇ-Up*—3-1-8).

न जायते म्रियते वा कदाचित् नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ (*Gita*—2-20).

ज्ञानं विशुद्धं विमलम् । (*Viṣṇu-Pu*—2-12-44).

अशब्दमस्पर्शम् । (*Kaṭha-Up*—1-3-15).

अजो ह्येकः । (*Tai-Up. Nā-Anu*—12-5).

अमृतत्वं भजन्ते । (*Kaṭha-Up*—1-1-13).

अजो नित्यः शाश्वतः । (*Kaṭha-Up*—2-18).

अथ तत ऊर्ध्वं उदेत्य । (*Chān*—3-11-1).

Thus the above quotations describe the nature of the pure soul.

Now I shall give some passages about the existence of the pure soul from the Jaina literature.

It should be remembered that the Jaina literature describes the soul from two stand-points, the real and the practical. The real standpoint speaks of the true and the real nature of the soul as it is free from all Karmic bondage or anything else. The practical point of view shows all the impure and incomplete conditions of the soul, which are caused on account of Karmic bondage, or contact with the body and other objects.

First of all I shall quote those passages which describe the soul from the real stand-point, so that the nature of the pure soul is the nature of Nirvāṇa.

The following passages will show both the direct and indirect mention about the soul in the Jaina literature:—

(1) *Samayasāra* by Kunda Kunda Āchārya

अहमिके खलु सुद्धो दशण णाण मइ ओ सया रूवी ।
णवि अत्थि मज्ज्ञ कि चिव अण्णं परमाणमित्तं वि ॥ ४२ ॥

"I (am) one, (*i.e.*) (myself) really pure, full of perfect knowledge, ever non-material. Another (*i.e.* the non-self) is never mine in any way, even to the extent of an atom."

(2) *Niyamasāra* by the same author

जाइजरमरणरहियं परमं कम्मट्ठवज्जियं सुद्धम् ।
णाणाइचउसहावं अक्खयमविणासमच्छेयम् ॥ २७६ ॥

"A pure soul is devoid of birth, old age and death, is supreme and free from the eight Karmas, pure, having the four kinds of qualities of knowledge, perception, power and bliss, is indestructible, eternal and unbreakable."

Such is the nature of Nirvāṇa also in Jainism.

(3) *Samādhiśataka* by Pūjyapāda

येनात्मनाऽनुभूयेऽहमात्मनैवात्मनाऽऽत्मनि ।
सोऽहं न तन्न सा नासौ नैको न द्वौ न वा बहुः ॥ २३ ॥
यदभावे सुषुप्तोऽहं यद्भावे व्युत्थितः पुनः ।
अतीन्द्रियमनिर्देश्यं तत्स्वसंवेद्यमस्म्यहम् ॥ २४ ॥

"I am that which is realizable by me, in me, as it is, I am not 'it', not 'she' nor he, not one, not two, not many."

In the absence of which I was sleeping, in the presence of which I am awakened, that is 'I' which is supra-sensual, indescribable and realizable by myself.

Samayasārakalaśa by Amṛtacandrācārya

अचिन्त्यशक्तिः स्वयमेव देवश्चिन्मात्रचिन्तामणिरेष यस्मात् ।
सर्वार्थसिद्धात्मतया विधत्ते ज्ञानी किमन्यस्य परिग्रहेण ॥

"Because the self is itself God, having unthinkable power and the unrivalled gem of consciousness and because all the purpose is served by its realization, there is no use in grasping anything else."

Ekatvasaptati by Padmanandin

एकमेव हि चैतन्यं शुद्धनिश्चयतोऽथवा ।
कोऽवकाशो विकल्पानां तत्राखण्डैकवस्तुनि ॥ १५ ॥

अजमेकं परं शान्तं सर्वोपाधिविवर्जितम् ।
आत्मानमात्मना ज्ञात्वा तिष्ठेदात्मनि यस्स्थिरः ॥ १८ ॥

स एवामृतमार्गस्थः स एवामृतमश्नुते ।
स एवार्हन् जगन्नाथः स एव प्रभुरीश्वरः ॥ १९ ॥

केवलज्ञानदृक् सौख्यस्वभावं तत्परं महः ।
तत्र ज्ञाते न किं ज्ञातं दृष्टे दृष्टं श्रुते श्रुतम् ॥ २० ॥

शुद्धं यदेव चैतन्यं तदेवाहं न संशयः ।
कल्पनयाऽनयाप्येतद्धीनमानन्दमन्दिरम् ॥ २२ ॥

"From the pure, real point of view, it is one conscious being, there is no room for any other notions in that unbroken substance." 15.

"He, having known the soul, by himself as one, uncreated, highest, peaceful and devoid of all defects, remains steady in himself." 18.

"The same (self-absorbed) is staying in the path of immortality, the same enjoys the nectar of bliss, the same is the worshipful Lord of this universe and the same is Almighty God." 19.

"That highest light has the nature of independent knowledge, perception and bliss; on knowing it, nothing remains to be known; on seeing it nothing remains to be seen, on hearing it nothing remains to be heard." 20.

"That which is pure consciousness is undoubtedly 'I'; really it is devoid of even this notion. It is the home of bliss."

Niścaya Pancaśata by the same author

मनसोऽचिन्त्यं वाचामगोचरं यन्महस्ततो भिन्नम् ।
स्वानुभवमात्रगम्यं चिद्रूपममूर्तमव्याद्वः ॥ २४ ॥

नैवात्मनो विकारः क्रोधादिः किं तु कर्मसंबन्धात् ।
स्फटिकमणेरिव रक्तत्वमाश्रितात्पुष्पतो रक्तात् ॥ २५ ॥

"May that soul which is not thinkable by mind, not describable by speech, bodiless, realizable by self-absorption only, conscious and non-material, protect us." 24.

Anger etc., are not the soul's own real modifications, but are caused by karmas, just as redness in a crystal piece is due to its contact with the red flower. 25.

Thus some quotations of Jaina Literature have been given above in order to show how the soul is described in them from the real point of view. This is the pure soul and this is what is called Nirvāṇa. There is no difference between the pure soul and Nirvaṇa at all in Jainism.

MSS. OF SUBHĀSHITĀVALĪ OF VALLABHADEVA

BY

M. RAMAKRISHNA KAVI M.A.

In Sanskrit literature there are a very few anthologies where the authors of the selected verses are named. Vallabhadeva's Subhāsitāvali, Śārṅgadharapaddhati, Kavīndravachanasamucchaya, Sūktimuktāvali, Sūktiratnakāra appear to be the best collections yet known. Vimalagāhākośa, Gāthāsaptaśati and Sūktisahasra take a high place likewise in Prākṛt. The Editors of all the Sanskrit anthologies have produced excellent editions with very valuable and interesting information in their prefaces and notes. Dr. Peterson and Dr. Thomas in their editions of Subhāṣitāvali and Kavīndra-vachana gave us the best matter for research. Yet the Mss. material available to them is very scanty and further efforts to supplement their labours seem to be very necessary. Regarding Subhāṣitāvali a few hints for a further explorer of Ms. lumber may be useful and serve as an impetus to his labours.

About 20 years ago I obtained for G. O. Mss. Library two Ms. copies of Vallabhadeva's Subhāsitāvali and eight years later I had a glimpse of another copy. We shall call them A, B and C. All are in Malayālam script. A and B were brought for collation with the printed copy. All the three are complete, but B had lost the first leaf. Several leaves were mouse-eaten at the edges. C Ms. is injured and touched by worms thus losing letters throughout the copy. I took some notes from A and B for the preparation of the report of the Peripatetic Party and from C also for my own use. I learnt subsequently that both A and B were returned to their owners without collating them with the printed copy and C is in the Granthappera Library, Trivandrum. B, it is learnt again, was taken away by some scholar who deposited it along with other Mss. in some North Indian Library. In spite of my efforts for the last 12 years I could not trace the Ms. which contained in it a fragment of Bhaṭṭa Toṭa's Kāvya-kautuka (Text alone) along with other rare works.

Ms. A, though complete and seemingly perfect, is deficient in the number of verses allotted to the various sections, and especially in the first two sections not available in print. Both B and C read a number of verses not found in A. But it had one merit, that is, almost every verse is accompanied by the name of its author. For 3 or 4

verses, the son of Ānandavardhana is cited as their author. My scanty notes extend over portions of B and C alone.

The name Subhāsitāvali is not found in all the three Mss. except as an anthology but the work is colophoned and mentioned in the author's introduction as Vidvajjanavallabhā. The verse referring to a Muhammadan ruler of Kashmere, found in the printed text, could not be traced in any of the three copies. This absence throws the question of the date of the author open for discussion. My scanty notes may not lead any one much in the direction of useful research. The work begins thus—

अभिप्रेतार्थसिद्ध्यर्थं पूजितो यः सुरैरपि ।
सर्वविघ्नच्छिदे तस्मै गणाधिपतये नमः ॥ (१ in printed text)

मल्हाणदेवमनुवल्लभदेव. प्रणम्य मधुमथनम् ।
विरचयति सूक्तिमालां विद्वज्जनवल्लभेति विख्याताम् ॥

यद्यप्यन्या रचिता सूक्तानां कविभिरावली बहुशः ।
उत्सृज्य यथा विबुधैर्मात्सर्यं प्रेक्षणीयेयम् ॥

रचिता यद ... देशीयैः ।
प्रथममनुष्टुब्रचिता पश्चादार्या ततोऽन्यवृत्तानि ।
यद्यत्स्वल्पं तेषां प्रतिपद्धति तत्तदेवादौ ॥
इह तु नमस्कृतिरग्रे ... . नीचाः ।
तदनु कदर्थश्लोकाः पद्धतिरन्यापदेशवाक्यानाम् ॥

सा चेद्द्विविधा रचिता सप्राणा प्राणिनैव भेदेन ।
चन्द्रादित्यौ ... भ्यः ।
पद्धतिरतः खगानां तेषु मयूर .. etc.
......पद्धतयोऽशीतिरेकयुता ॥

Thus in 81 sections proposed about 2 or 3 sections are missing in the beginning and in the other sections also there are several omissions. In some cases names of authors are attached to verses, which were omitted in the printed text. My notes being meagre the following citation may not be wearisome.

The work proper begins with :—

दिक्कालाद्यनवच्छिन्नानन्तचिन्मात्रमूर्तये । etc.

The Verse 3 is

यानुभूतिरजामेयानन्तात्मानन्दविग्रहा ।
महदादिजगन्मायाचित्रभित्तिं नमामि ताम् ॥

(विष्णुक्ताचार्यस्य)

This verse is found in the opening of " Iṣṭasiddhi " an Advaita work of about 900 A. D.[1]

Verse 4 is of पुष्यक (Printed 5): Verse 5 is नमस्तस्म (Printed 7) attributed to Chandraka, a Kashmirian poet of early centuries to whom the dramas of Mahābhārata theme attributed to Bhāsa may be assigned.

Verse 7 reads

नमो विश्वसृजे पूर्वं विश्वं तदनु बिभ्रते ।
अथ विश्वस्य संहर्त्रे तुभ्य त्रेधा स्थितात्मने ॥

(कालिदासस्य)

नमस्त्रिमूर्तये तुभ्यं प्राक्सृष्टेः केवलात्मने ।
गुणत्रयविभागाय पश्चाद्भेदमुपेयुष ॥

(कालिदासस्य)

नमस्यामि सद्योद्भूतमिन्धनीकृतमन्मथम् ।
ईश्वराख्यमिदं ज्योतिरज्ञानतिमिरापहम् ॥
नमस्त्रिभुवनोत्पत्तिस्थितिसंहारहेतवे ।
विष्णवेऽपारसंसारपारोत्तरणसेतवे ॥

(पुरन्दरस्य)

Then comes the following :—

नमो बुद्धाय शान्ताय ध्यानायासितचेतसे ।
रागादिदोषकल्पान्तवह्नये करुणात्मने ॥

(भट्टगङ्गस्य)

Ganga is not known elsewhere.

तां भवानी (Printed 1) is attributed to Amṛtadatta, a Bhāgavata, an early poet quoted by Bhoja.

अनन्तनामधेयाय सर्वाकारविधायिने ।
समस्तमन्त्रवाच्याय विश्वरूपाय ते नमः ॥

(कुमारदासस्य)

This verse is not found in any of the Mss. of जानकीहरणम्

योगदान्तैकदृश्यात्मा यो गदान्तकरो नृणाम् ।
तत्त्वावस्थाणवे तस्मै तत्त्वावस्थाणवे नमः ॥

(मण्डनस्य)

This is the first verse of his Sphoṭasiddhi.

अनादिमूलसंसाररोगवैद्याय शम्भवे ।
नमः शिवाय शान्ताय ब्रह्मणे लिङ्गमूर्तये ॥

1. Iṣṭasiddhi was referred to by Sarvajñātman, the author of Saṁkshepaśārīraka who was patronised by king Manukulāditya of Malabar of 940 A. D.

श्रेयोमार्गतिरोधानध्वान्तध्वंसैकहेतवे ।
पुरुषाय पुराणाय वेदव्यासात्मने नमः ॥

नमः श्रुतिशिरःपद्मषण्डमार्तण्डमूर्तये ।
बादरायणसञ्ज्ञाय मुनये शमवेश्मने ॥

The above three are anonymous.

विधूतकल्पनाजालगम्भीरोदारमूर्तये ।
नमः समन्तभद्राय समन्तस्फुरणत्विषे ॥

(धर्मकीर्तेः)

The work from which the verse was taken is not available.

मह्यं नमो जगज्जन्मस्थितिसंहृतिहेतवे ।
बुद्धबोध्याय ... परस्मै प्रकृतेरपि ॥

(कृष्णाचार्यस्य)

There was a poet known as Krishna, a rival to Dandin but the verse appears to be the composition of a later Advaita writer.

श्रुतिस्मृतिपुराणानां यदेकं वाच्यमव्ययम् ।
तस्मै विश्वैकमूलाय नमो मुग्धेन्दुमौलये ॥

(भोजस्य)

This verse is probably from an unknown work of Bhoja.

नमः श्रुतिशिरोरत्नमञ्जूषान्तरवर्तिने ।
चराचरतरीयन्त्रकर्णधाराय शम्भवे ॥

सुरासुरशिरोरत्नरश्मिविच्छुरिताङ्घ्रये ।
जगदङ्कुरकन्दाय नमः शीतांशुमौलये ॥

नमः प्रथमगीर्वाणशिरःशेखरिताङ्घ्रये ।
जगन्मण्डननिर्माणस्तंभीभूताय शम्भवे ॥

नमः समस्तसंसारदुःखदारुहविर्भुजे ।
योगीन्द्रमानसाम्भोजराजहंसाय शम्भवे ॥

These 4 verses, anonymous, are probably of a single author.

नमो मथितदुर्वारदैत्यचक्राय चक्रिणे ।
सभूधरधरागारस्तम्भीभूतैकबाहवे ॥

(हर्षवर्धनस्य)

Most of the verses attributed to हर्षवर्धन are probably of the Brahmin author of a lexicon, who was the son of Prithvīdhara, who appears to be a younger contemporary of the royal namesake.

नमोऽस्तु कौस्तुभोत्थाभिः प्रभाभिर्बाहु बिभ्रते ।
बालातपाताम्र......भ्राजिष्णुजिष्णवे ॥

वन्दे गङ्गामधुस्राविपावनं चरणाम्बुजम् ।
विष्णोस्त्रिविक्रमक्रान्तविष्टपत्रितयं विभोः ॥

These two are anonymous.

प्रसरद्बिन्दुनादाय शुद्धामृतमयात्मने ।
नमोऽनन्तप्रकाशाय शङ्करक्षीरसिन्धवे ॥

(भट्टनारायणस्य)

Nārāyaṇa according to Dandin wrote three dramas.

तस्मै नमोऽक्षपादाय मुनये यो महेश्वरात् ।
लब्धशक्तिस्तिरश्चक्रे प्रज्ञया ब्रह्मणः सुतम् ॥

(त्रिलोचननाथस्य)

This Trilochana appears to be a Nyāya author, other than those of Pārthavijaya and of Nāṭyalochana.

अवतु स वस्त्रिपुरहरः कनकरजःपिञ्जरे शिरसि ।
अमराहुतिरिव हुतभुजि निपतति भागीरथी यस्य ॥

(शूद्रकस्य)

जयत्युपेन्द्रः स चकार दूरतो बिभित्सया यः क्षणबद्धलक्षया ।
दृशैव कोपारुणया रिपोरुरः स्वयंभुवोद्भिन्नमिवास्रपाटलम् ॥

(शूद्रकस्य)

यन्मण्डलं पापविनाशकारि यदृग्यजुस्साममयं पवित्रम् ।
विराजते येन च भूर्भुवःसुवः पुनातु वः तत्सवितुर्वरेण्यम् ॥

(शूद्रकस्य)

The above three verses are probably taken from the prologues of several dramas composed by Śūdraka, apparently lost to us. But the following verse given by Vallabhadeva in the missing portion as of Śūdraka is found in Viṇāvāsavadatta, a drama in 8 acts.

जयति गिरिसुतास्तनावमर्दप्रविरलभस्मविराजिपीनवक्षाः ।
स्वशरहुतवहे हुतासुरश्रीः पितृवनरङ्गमहानटस्त्रिणेत्रः ॥

The last line in this verse forms the fifth *dhruvā* in Veda called उत्सृष्टा. The first three lines were added as if in the case of a Samasyā. All the seven *dhruvas* form the composition of Dakshaprajāpati's Śivastobha.

Śūdraka's works now available are Mricchakaṭi, Padmaprābhataka and Viṇāvāsavadatta. Some scholars assign Bālacharita and Avimāraka to him. He is said to have versified the sūtras of Bārhaspatya in 3000 verses, each probably condensing the contents of one chapter.

महाकविं कालिदासं वन्दे वाग्देवतागुरुम् ।
यज्ज्ञाने विश्वमाभाति दर्पणे प्रतिबिम्बवत् ॥

The above stanza is anonymous.

वन्दे कविं श्रीभारविं लोकसंतमसच्छिदम् ।
दिवाभिता इवाभान्ति यस्याग्रे कवयोऽपरे ॥

(कृष्णाचार्यस्य)

नितम्बालसगामिन्यः पीनोन्नतपयोधराः ।
मन्मथाय नमस्तस्मै यस्यायतनमङ्गनाः ॥

सोमदत्तस्य (C Ms.)
सौमदत्तेः (B Ms.)

The verse is found in विटवृत्त whose authorship was attributed to Bhartṛhari by the author of Jaḍavṛtta. But it is of either Somadatta or his son according to two different copies of the work under notice. Viṭavṛtta consists of about 160 verses, seemingly an early composition. Viṭavṛtta is a lesson in amours imparted to viṭas in relation to veśyas who fail to obseive the rules of Śayanopachāra as ordained by Dattaka in his Vaiśika-sūtras.

विशुद्धज्ञानदेहाय त्रिवेदीदिव्यचक्षुषे ।
श्रेयःप्राप्तिनिमित्ताय नमः सोमार्धधारिणे ॥

(भट्टकुमारिलस्य)

This is the first verse of Ślokavārtika.

अनन्तनामधेयाय सर्वाकारविधायिने ।
समस्तमन्त्रवाच्याय विश्वैकपतये नमः ॥

(11—Printed Subhāṣitāvali).
(कुमारदासस्य)

उरगरचितहारं कृत्तिवासो वसानं शिरसि निहितगङ्गाशेखरं शङ्करस्य ।
वपुरयुगलनेत्रं भस्मदिग्धाङ्गरागं करकलितकपालं कल्प.. ...... ॥

(तारादेवस्य)

व्योम्नि क्षितौ हुतवहे सलिले स(मीरे) तिर्यक्षु नाकिषु नरेषु जगत्त्रयेऽपि ।
पश्यामि येन जगदीश भवन्तमेव तस्मै प्रसीद...धिकधामचक्षुः ॥

(तारादेवस्य)

जयत्युरगकुण्डलद्वयनिघृष्टगण्डस्थल-
स्फुरत्किरणमञ्जरीजटिलचन्द्रचूडामणिः ।
विषक्तरुधिरारुणद्विरदचर्मलम्बाम्बरः
सुरासुरशिरोमणिच्छुरितपादपीठः शिवः ॥

(श्रीहर्षदेवस्य)

Identification of Śrīharṣadeva with Harṣavardhana does not appear to be very satisfactory. In all quotations Śrīharṣadeva is mentioned and not as Harṣavardhana, which name in connection with Lingānuśāsana belongs to a Brahman writer, son of Pṛthvīdhara.

आरेवतीयकुसुमैरवतंसवन्तो भागीरथीयकुसुमैः परिषेकवन्तः ।
कामानुरूपाचिरमिन्दुकलासनाथाः (?) कामाय सन्तु तव कामरिपोः कपर्दाः ॥

अजिनदण्डकमण्डलुमेखलारुचिरवामनपावनरूपिणे ।
मितजगत्त्रितयाय महात्मने निगमवाक्पटवे वटवे नमः ॥

(अविदितम्)

सुरमुनिमनुजैरपचितचरणां रिपुजनचकितत्रिभुवनशरणाम् ।
प्रणमत महिषासुरवधकुपितां प्रहरणकलितां पशुपतिदयिताम् ॥

(हलायुधस्य)

अहये बुध्नाय नमो बुध्नाय नमो नमोऽस्तु गणपतये ।
आर्यायै भारत्यै नमो नमो विष्टरश्रवसे ॥[1]

(महाव्रतस्य)

Mahāvrata was a great Mīmāṁsā writer mentioned in Act II of Prabodhachandrodaya — सूक्तं नापि महोदधेरधिगतं माहव्रती नेक्षिता ।

प्रतिदिनमदैन्यसुलभे निरीहमातर्द(रिद्र)कल्पलते ।
कुनृपततिनरकतारिणि भवति...भिक्षे नमस्तुभ्यम् ॥

(अविदितम्)

मृगत्वचा कृतरुचिराम्बरक्रियः कपालभृत्कपिलजटाग्रपल्लवः ।
ललाटभुग्दहनतृणीकृतस्मरः पुनातु वः शिशुशशिशेखरः शिवः ॥

(हलायुधस्य)

Halāyudha is a commentator on Pingala-Chandas, a writer of a Mīmāṁsā work, a Śivastuti and a lexicon. Whether all these works are of the same author is doubtful. The commentator of Pingala and the author of Śivastotra may be the composer of the verses cited here. He might have lived about 1050 A.D. An inscription composed by Halāyudha is dated V. S. 1120, that is 1064 A.D. (Vide No. 138. N. I. List. Ep. In. XIX).

पीडाचूडाशशिनि चरणातिक्रमात्तिग्मकोटौ
दन्तश्रेणीसुहृदि सुलभः प्रत्यवायः कपोले ।
उद्ग्रावाणोरुजरिहि फलादुर्युरित्यम्बिकाया(?)
नीतिश्रान्तां रुषमपहसत्पातु वो नीलकण्ठः ॥

(अविदितम्)

किं किं मिथ्याप्रचण्डैरपि विषमरुषः कास्मि ते यत्करोमि
ज्ञातं चैतत्त्वदीयं परिकलितदृढं चित्तमेतन्ममापि ।
प्रेमग्रन्थिं विरूढं चरणनिपतनैर्घट्टयन् किं तनोषि
स्पृष्टोऽस्त्वैरित्युमायाः पुलकभुजलतालिङ्गितः पातु शम्भुः ॥

(भट्टनारायणस्य)

1. The verse is in Vāchaspati's Tattvabindu, here ascribed to Māhāvrata, whose stanzas are quoted in Nyāyalīlāvati pp. 72-73 and in Kusumānjali. In the Ms. Mahāvrata's verse was probably left out by the copyist.

Daṇḍin in his Avantisundarī attributes three dramas to Bhaṭṭa-nārāyaṇa thus :—

व्याप्तुं पदत्रयेणापि यः शक्तो भुवनत्रयम् ।
तस्य काव्यत्रयव्याप्तौ चित्रं नारायणस्य किम् ॥

ब्रह्माण्डं मोदतेच्छां विकटयितुमलं वेधसानभ्रमूर्ध्नां
शक्रेणैरावतेभप्रकटपरिभवाशङ्कया सादरेण ।
पुत्रप्रीत्या भवान्या त्रिपुरविजयिनार्धं च गङ्गाधरेण
देवै...तोयः प्रमथपतिरसौ सोऽस्तु वो मङ्गलाय ॥

(इन्दुराजस्य C. Ms.)

B Ms. reads as Indrarāja.

Bhaṭṭendurāja was classed with Vālmīki, Vyāsa and Kālidāsa by Abhivanagupta (*vide* Nāṭyaśāstra XV at the end). Mere Indurāja may refer to Pratihāra-Indurāja also.

आकाशं काशतूलच्छवि परिभवता भस्मना शुक्लयन्ती
शीतांशोरंशुजालैर्जलधरमालिनां सिञ्चती कृत्तिमैभीम् ।
कापालीमुद्वहन्ती स्रजमिव धवलां कौमुदीमित्यपूर्वा
हासश्रीराजहंसा हरतु भवभयक्लेशमैशी (चिरं) वः ॥

(विशाखदेवस्य)

Viśākhadeva appears to have been a court poet of Chandragupta, the Gupta Emperor. Mudrārākṣasa, Devīchandragupta, and Abhisārikāvanchītaka are doubtless his productions. Rāghavānanda attributed to him by Dr. Dillon on the strength of a verse quoted by Sāgaranandin assigned to Viśākhadeva by Śrīdharadāsa requires further confirmation. The same verse was quoted by Abhinavagupta and it is attributed to the author of a drama called Rāmānanda quoted by Bhoja.

चापं मुष्टिर्भवान्याः सरसिजमृदुलश्रीः कथं धातुमीष्टे
प्रत्यालीढं कथं वा विरचयति रणन्नूपुरो वामपादः ।
इत्थं यावद्वितर्कं दधति सुरधियस्तावदुत्सृष्टबाण-
प्रान्ताग्निप्लुष्टदैत्यत्रिपुरमवतु वश्चेष्टितं विश्वमूर्तेः ॥

(भट्टकुमारस्य)

Is Kumāra same as Kumārila ?

वस्त्रे गृह्णन्निरस्तः सरभसविधुतो हस्तमालम्बमानः
क्षिप्तः केशान्तलग्नश्चरणनिपतितः संभ्रमोत्क्षेप्यमाणः ।
आलिङ्गन्दैत्यनारीः परवशमुकुलार्धेक्षणाः सापराधः
कामीवोद्दामरागो दिशतु पशुपतेः सायकाग्निः श्रियं वः ॥

(भट्टमयूरस्य)

Mayūra was a contemporary of Bāṇa if not his uncle. Daṇḍin in his Avantisundarī says :—

मिन्नस्तीक्ष्णमुखेनापि चित्रं बाणेन निर्व्यथः ।
व्याहारेषु जहौ लीलां न मयूरः......"

Parimala testified to it thus in his Navasāhasāṅkacharita :—

सचित्रवर्णविच्छित्तिहारिणोरवनीपतेः ।
श्रीहर्षस्येव संघट्टं चक्रे बाणमयूरयोः ॥

The verse is an imitation of the well known Amaruka's sloka क्षिप्तो हस्तावलग्न .... If the latter is original for Mayura, then Amaruka may be carried to a date earlier than 600 A.D. This is probably a Samasyā given by Harsha to his court-poets, or by Bāṇa to his colleague, Mayūra.

व्यालं व्यालम्बिनीनां नयनहुतवहोच्छ्वासितानां सितानां
कान्ते कां ते जटानां सहसुरसरिता यः समूहे समूहे ।
देहे देहे च यस्त्रीमभृत गुरुरुषाघानि कामं निकामं
सोमः सोमार्धधारी स हरतु भवतां नाकपाली कपाली ॥

(विकटनितम्बायाः)

Vikaṭanitambā is the name of the heroine of a Prahasana named after her. Vikaṭanitambā was a *punarbhū* and her intrigues with viṭas were ably characterised by Chaturmukha (?) which attracted the admiration of scholars. The Prahasana is older than Jānāśrayī (a work on prosody written about 580 A.D.) wherein a quotation from it is found.

भ्रश्यद्विश्वम्भराणि भ्रमितभुवनभृत्कुम्भिकुम्भीनसानि
त्रुट्यत्ताराणि टङ्कद्वरणिधरशिरःश्रेणिशीर्यद्दृषन्ति ।
दिक्कीर्णोदन्वदुन्ति भ्रमदमरचमूचक्रचश्चद्वियन्ति
व्यस्यन्तु व्यापदं वस्त्रिपुरविजयिनस्ताण्डवाडम्बराणि ॥ (बाणस्य)

A number of minor works, attributed to Bāṇa have disappeared. His *gadya* (in praise of Śiva) is now available, as well as Kālidāsa-gadya. Gadya is a kind of small work in prose measured by metrical divisions. It is one of 100 kinds of prabandhas (musical compositions). The above verse is found in a small poem called Śivastuti of Bāṇa which has about 20 verses.

Bāṇa's reputation may be guaged by the following verse of a poet addressed to the Goddess Sarasvati.

वाणि प्राणसमेष्वपि त्वयि दिवं यातेषु बाणादिषु
श्रेयः किंतु विमृश्य हन्त हतके तैरेव नास्तंगता ।
तस्यैतत्फलमद्य कद्वदकविश्रेणीभिरर्थाशया
त्वं वीथ्यां बलवन्निबद्धचरणा बन्दीव विक्रीयसे ॥

I quote below from his Tāṇḍavastuti two more verses between which occurs the verse भ्रश्यद्विश्वंभराणि given by Vallabhadeva.

क्षुभ्यद्दिक्कुम्भि बिभ्यद्भुजगपति चलत्क्षोणि शीर्यत्कुलाद्रि
त्वङ्गद्गङ्गाम्बु रङ्गत्परशु परिवलत्कृत्ति नृत्यत्कुरङ्गम् ।
भ्राम्यत्कालाग्नि ताम्यत्फणिपटलि गलद्भस्म विस्मेरविश्वं
भ्रश्यन्मुग्धेन्दु पश्यत्त्रिदशपति विभोस्ताण्डवं त्रायतां नः ॥

क्षुभ्यत्क्षोणीवियन्ति स्फुटलहरिविकम्पावलिम्पाविलिम्प-
स्रोतस्विन्नम्पि फालानलकणवलनारम्भशुम्भत्ककुम्भि ।
नृत्तान्यौद्धत्यभाञ्जि प्रविचलनृशिरःस्रञ्जि चञ्चज्जटान्त-
भ्राम्यत्प्रालेयरुञ्जि भ्रमदखिलफणाभृन्ति शम्भोर्जयन्ति ॥

Now we shall continue with the mention of missing verses.

रुन्धानो दानवानां बलममरजयप्राप्तिलब्धावलेपं
तन्वानो वैरनारीमुखकमलरुचं शोचनीयां क्षणेन ।
कुर्वाणो श्रोत्र..................वक्षो
भिन्दानो मन्दराभं वितरतु नखरैर्नारसिंहः श्रियं वः ॥

(श्रीकुलशेखरस्य)

Frequency of Kulaśekhara's name among the Pāndya and Keraḷa kings and their scholarship preclude us from identifying the author of the verse with any one of them. Mukundamālā, Subhadrādhanañjaya, Tapatīsamvaraṇa, Āścharyamañjarī are considered by some as the works of different Kulaśekharas and especially some staunch Vaiṣṇavite scholars ascribe greater antiquity to the composer of Mukundamālā than to that of other works. This verse is probably of the same Kulaśekhara Āḻvār.

एकत्र श्वेतिमानं दधदविकसितैरंशुभिः शुभ्रभानो-
रन्यत्रोन्निद्रहेमाम्बुरुहसुरधुनीसङ्गपिङ्गं परत्र ।
आनीलापातिताग्रैर्दहनफणिफणारत्नरोचिष्प्रतानैः
शम्भोर्जम्भारिचापद्युति दिशतु जटामण्डलं मङ्गलं वः ॥

(धीरनागस्य)

Two more verses of the same poet are registered thus on the next leaf of B Ms. :—

कालिन्द्याः पुलिनेषु केलिकुपितामुत्सृज्य रासे रसं
गच्छन्तीमनुगच्छतोऽश्रुकलुषां कंसद्विषो राधिकाम् ।
तत्पादप्रतिमानिवेशितपदस्योद्भूतरोमोद्गते-
रक्षुण्णोऽनुनयः प्रसन्नदयितः कृष्णस्य पुष्णातु वः ॥

निर्दग्धाम्बुधरस्फुलिङ्गनिकरैः सन्त्रासयन् किङ्करा-
न्मुक्तः क्रोधवशान्महाशनिरिव व्याकृष्टचापे स्मरे ।

हा हा हेति सभासमुत्थितरवैः शोकात्सुरैर्वीक्षितः
स्थाणोर्वोस्तु ललाटदृष्टिदहनः प्रत्यूहविच्छित्तये ॥

Dhīranāga as the composer of Vigraharājapraśasti is found in Epi. Ind. Vol. II, p. 119, and his verses in praise of Śiva disclose much similarity with those quoted by Vallabhadeva. Kundamālā, a fine drama is attributed to Diṅnāga while some assert on the strength of the superscript of the copyist that Dhīranāga composed it. Dhīranāga's date according to the inscription falls about 1000 A.D.[1] But the drama of Kundamālā was quoted by Sāgaranandin in his Nāṭakaratnakośa, whose date we have proved as about 970 A.D., earlier than Bhoja and Abhinavagupta but later than Rājaśekhara (920 A.D.)

मन्दं मन्दरमथ्यमानपयसो दुग्धार्णवाभ्यन्तरा-
दुद्यान्त्या विगलत्पयोमुचबृहन्मुक्ताकलापद्युतेः ।
सायामं सहसापतत्कुटिलितभ्रूकार्मुकान्तःस्फुरा
लक्ष्म्या केशवलक्ष्यमीक्षणशरद्वन्द्वं शिवायास्तु वः ॥

(शातयशोगिरेः)

Another verse of Yaśogiri is noted by Vallabhadeva (B Ms.) after No. 2031 of the printed edition. It is :—

मधुद्वितीयो मकरन्दव... करोति यत्कर्म सकार्मुकोऽपि ।
विलोक्य तत्त्वन्मुखमात्रसाध्यं ददाह नूनं स्मरमिन्दुमौलिः ॥

(यशोगिरेः)

Yaśogiri was probably a scion of the Śātavāhana dynasty.

देवा दिक्पतयः प्रयात परतः खं मुञ्चताम्भोमुचः
पातालं व्रज मेदिनि प्रविशत क्षोणीतलं पर्वताः ।
ब्रह्मन्नुन्नय दूरमात्मभवनं देवस्य नो नृत्यतः
शम्भोः सङ्कटमेतदित्यवतु वः प्रोत्सारणा नन्दिनः ॥

(श्रीबोधायनस्य)

Bodhāyana is vouchsafed as a poet by Sukumāra in his Raghuvīracharita Act I. Thus :—

यैर्बोधायनवाक्यपुष्पकलिकाः कर्णावतंसीकृताः
येषां विल्हणसूक्ति............................

Sukumāra mentions Bilhaṇa in the same verse and hence cannot be earlier than 1080 A.D. Bodhāyana is still earlier. A Rāmāyaṇa is attributed to him. The poet Bodhāyana appears to be different from

1. E.I Vol.II, p. 119. Dhīranāga, son of Tiruka wrote a panegeric of Vigraharāja and the inst. is dated 1030 V. S. (974 A.D.)

Vṛttikāra Bodhāyana who is now identified as Upavarśa of the fourth century B.C.

पाराशर्यवचस्सरोजममलं गीतार्थगन्धोत्कटं
नानाख्यानककेसरं हरिकथासम्बोधनाबोधितम् ।
लोके सज्जनषट्पदैरहरहः पेपीयमानं मुदा
भूयाद्भारतपङ्कजं कलिमलप्रध्वंसि वः श्रेयसे ॥

(वररुचेः)

At the end of the Āśīh Paddhati

शशधरखण्डशिखण्डं भसितसितं कालकण्ठमयुगाक्षम् ।
विलसतु मनसि ममोच्चैस्तेजस्त्वय्यन्तसर्वस्वम् ॥

(वररुचेः)

In Vararuci's name a number of verses are given in various anthologies. His bhāna, Ubhayābhisārika, is available in print. Its first verse कोऽसित्वं is quoted in the missing portion here. Chārumati is another of his works mentioned by Bhoja (Chapter XXVIII) and the Mss. of Vallabhadeva's Anthology ascribe the verse No. 1740 to that work. Bhoja's quotation is :—

कनककुण्डलमण्डितगण्डया जघनदेशनिवेशितवीणया ।
अमरराजपुरो वरकन्यया तव यशो विमलं परिगीयते ॥

Pra.—XXVIII.

Daṇḍin in his Avantisundarī of speaks Vararuci as the son of Kātyāyanī and him as Kātyāyana. Vararuci's contemporaries spoke of him as Śvapacha according to a verse quoted by Bhoja probably from the prologue of a drama.

धूर्तैः यः श्वपचीकृतो वररुचिः सर्वज्ञकल्पोऽपि सन्

Śṛngāraprakāśa. Pra—IX.

A poem consisting of 8 verses in Sragdharā metre was found from its colophon to be the work of Vararuci. It is in praise of Mahāmārī (the goddess of Death) and presents to readers a terrific picture exemplifying both भयानक and बीभत्स rasas.

Only three verses have been copied by me.

बध्वा खट्वाङ्गकोटौ कपिलमुरुजटामण्डलं पद्मयोनेः
कृत्वा दैत्योत्तमाङ्गैः स्रजमुरसि शिरश्शेखरं तार्क्ष्यपक्षैः ।
पूर्णं रक्तासवेर्वैर्यममहिषमहाशृङ्गमादाय पाणौ
पायाद्वो वन्द्यमानः प्रलयमुदितया शङ्करः कालराव्या ॥

तैलाभ्यक्तैकवेणी त्रपुमयविलसत्कर्णिकाक्रान्तकर्णा
लोहेनैकेन कृत्वा चरणनिगलनेनात्मनः पादशोभाम् ।
दिग्वासा रासभेन भ्रमसि जगदिदं या जपाकर्णपूरा
मार्जन्यर्धप्रबद्धध्वजविततभुजा वेत्सि देवि त्वमेव ॥

दंष्ट्रा रौद्रे मुखेऽस्मिंस्तव विशति जगद्देवि सर्वं क्षणेन
संहारस्यान्तकाले नररुधिरवसासंप्लवे धूमधूम्रे ।
काली कापालिनी त्वं शवशयनरता योगिनीयोगसिद्धा
वक्राप्यृज्वी च मारी मरणभयहरा त्वं शिवा चण्डघण्टा ॥

कोऽसि त्वं मे क्व वाहं ते विसृज शठ मम निवसनं मुखं किमपेक्षसे
न व्यग्राहं जाने ह्रीं ह्री तव सुभग दशनवसन प्रियादशनाङ्कितम् ।
या ते रुष्टा सा ते नाहं व्रज चपलहृदयनिलयां प्रसादय कामिनी-
मित्येव वः कन्दर्पार्ता प्रणयकृतकलहकुपिता वदन्तु वरस्त्रियः ॥

(वररुचेः)

This verse happens to be the Nāndi of Ubhayābhisārikā of Vararuci. The same is quoted in Jānāśrayī prosody as an example for Bhujangavijṛmbhita vṛtta.[1] The first two verses from Pādatāḍitaka of Śyāmilaka follow the above and as they are printed in my *Chaturbhāṇi*, mere mention is made in my notes.[2] Then follows the verse of Śaktibhadra, which is identified as the *Bharatavākya* of the drama of Āścharyachūḍāmaṇi.

मन्त्रैरावर्ज्यमानं हविरमरपतेरस्तु कल्याणवृष्ट्यै
धन्वी संकल्पजन्मा सरभसमपथे सायकान् संहरेत ।
राजानो राजधर्मप्रणिहितमनसो मौलिभारं वहन्तु
प्रज्ञा यातु प्रसादं प्रतिदिनमवधूयान्तरा बन्धुमानम् ॥

Āścharyacūḍāmaṇi was, according to Keraḷa tradition, lost but reproduced from the memory of Śankarāchārya, who read it with deep interest when his friend Śaktibhadra was composing it. The writer of Naṭānkuśa, a work on the deterioration of Nāṭyābhinaya in adducing an example from Śaktibhadra's drama incidentally remarks "whether it is the production of Śankara or Śaktibhadra" and this expression supports the local tradition that it was the work of

1. Vararuci's Ubhayābhisārikā is published as one of the 4 bhāṇas in our edition of Chaturbhāṇī. In Jānāśrayī verses from Śūdraka's Padmaprābhṛtaka, Vararuci's Ubhayābhisārikā and Iśvaradatta's Dhūrtaviṭa are found cited as examples. Śūdraka's पुष्पसमुज्ज्वला is under Vamśapatrapatita.

2. They are :—

देहत्यागेन शम्भोर्नयनहुतवहे मानितो येन कोपः
सेन्द्रा यस्यानुशिष्टिं स्रजमिव विबुधा धारयन्त्युत्तमाङ्गैः ।
पायात्कामस्स युष्मान् प्रविततवनितालोचनापाङ्गशार्ङ्गो
बाणा यस्येन्द्रियार्था मुनिजनमनसां सादका भेदकाश्च ॥

सभ्रूक्षेपं सहासं स्तननिहितकरामीक्षमाणेन देवीं
सन्त्रासक्षिप्तवाग्भिस्सह गणपतिभिर्नन्दिना वन्दितेन ।
पायाद्वः पुष्पकेतुर्वृषपतिककुदापाश्रयन्यस्तदोष्णा,
यस्य क्रुद्धेन बाह्यं करणमपहृतं शम्भुना न प्रभावः ॥

Śaṅkara himself. Malabār tradition credits Śaktibhadra with two more dramas, *viz.*, Abhiṣeka and Pratimā (ascribed to Bhāsa) and the fact that the three dramas are invariably found together in Malabar Mss. supports it to some extent.

Then come :—

श्रीमद्भासुरमौलिभाररुचिरं केयूरपीताम्बरं
ब्राह्मामण्डलमण्डिताण्डजपथं तुण्डासितारोज्ज्वलम् (?) ।
नीलाम्भोदनिभं निशाचरकुलप्रध्वंसि कसापहं
पायाद्वः परमेष्ठिकारणमजं नारायणीयं वपुः ॥

(ब्रह्मदत्तस्य)

तुङ्गं पिङ्गजटाकलापकपिलव्यालोलनेत्रत्रयं
कालव्यालकपालखण्डशबलं कङ्कालहुङ्कारि यत् ।
कालग्रीवमकालचन्द्रधवलं कालीसखं पातु वः
क्रीडापीडकिरीटचन्द्रकलया साकं वपुः शाङ्करम् ।

(ब्रह्मदत्तस्य)

This verse is noted under धर्मदेव in B Ms. Then

आदितां च जननाय देहिनामन्ततां च दधतेऽनपायिने ।
बिभ्रते भुवमधस्सदाधरब्रह्मणोऽप्युपरि तिष्ठते नमः ॥ (माघस्य)

The following verses noted under Bhavabhūti in the missing portion are of interest :—

रङ्गद्भूरिभुजङ्गमाङ्गनिकरव्यासङ्गतुङ्गीकृत-
त्वङ्गत्तुङ्गतरङ्गभङ्गविलसद्गङ्गाम्बुसङ्गोज्ज्वलम् ।
गङ्गासङ्गिकुरङ्गिशेखरशुभं भूयोऽङ्गजाङ्गद्विष-
तुङ्गं मङ्गलमातनोतु भवतां पिङ्गं जटामण्डलम् ॥
क्वचिदमरसरित्क्वचित्करोटी क्वचिदभयः क्वचिदैन्दवी च रेखा ।
इति विविधविभूषणैर्विचित्रा प्रमथपतेरवताज्जटाटवी वः ॥

(भवभूतेः)

Bhavabhūti has been identified by us with Viśvarūpa of the court of Yaśovarman[1] of Kashmir, who ruled about **850** A.D. (even earlier by two decades if Kalhaṇa's chronology is duly corrected). This assumption brings down the dates of Kumārila, Maṇḍana, Śankara, Vācaśpati and of Dharmakīrti, Dharmottara, Śāntarakṣita, Jinarakṣita (a Jain) and Vṛddhāmbhi (a Chārvāka writer).

Then follows a number of verses quoted anonymously in the missing portion :—

यः सर्वं भुवनं व्यतीत्य परमानन्दैकमूर्तिस्थितो
यो भावानखिलानचिन्त्यमहिमा व्याप्य स्वयं क्रीडति ।
यः सानन्दजलैः सरोमपुलकैः संचिन्त्यते योगिभि-
र्दिश्याद्वः परमं हितं स भगवान्भागीरथीशेखरः ॥

1. *Vide* my article on Yaśovarman of Kashmir.

यल्लीला जगदुद्भवस्थितिलया वेदा यदीया गिरो
यस्यैते भ्रुकुटीभटा मुररिपुब्रह्मेन्द्रमुख्याः सुराः ।
यद्भक्तिप्रवणैरपारविषमस्तार्यो भवाम्भोनिधि-
र्देयाद्वः स विभूतिमिन्दुशकलापीडो भवानीपतिः ॥

यः संजातमहाकृपो व्यसनिनं त्रातुं समग्रं जनं
पुण्यज्ञानमयं विचिन्त्य विपुलं पातुं विधूतश्रमम् ।
कृत्स्नज्ञेयविसर्पिनिर्मलतमप्रज्ञो दयादिश्रितो
लोके हार्दतमोऽपहो जिनरविं मूर्ध्ना नमस्यामि तम् ॥

येनेमानि जगन्ति निर्मितवता व्याप्तानि विश्वात्मना
यन्मायावशवर्ति चक्रवदिदं विश्वं जगद्भ्राम्यति ।
तत्त्वं यस्य वदन्ति वाङ्मनसयोश्छन्दांसि वाग्गोचरं
मुक्तिर्वो विदधाति शुद्धमनसां तस्मै नमो विष्णवे ॥

यो वाच्यः प्रणवस्य यं मुनिवरा ध्यायन्ति येनाखिलं
व्याप्तं विश्वमुखाः समग्रविहिता यस्मै न यस्मात्परम् ।
लीला यस्य जगज्जनिस्थितिलया यस्मिन्रतिर्मुक्तये
स श्रेयो भवतां तनोतु सुचिरं विश्वामरेशो हरः ॥

लक्ष्म्या नित्यनिषेविताय दधते शङ्खं रथाङ्गं गदां
चापासी च समुल्लसन्मरकतस्तम्भोपमैर्बाहुभिः ।
केयूरोदरबन्धहारमकुटश्रीवत्सपीताम्बर-
सत्काञ्चीकटकाभिरामवपुषे तस्मै परस्मै नमः ॥

स्वस्ति श्रीपतिधातृवाङ्मनसयोर्मार्गं व्यतीत्य स्थितो
यस्याशेषसुराधिपस्य महिमा त्वय्यन्तमृग्योऽनिशम् ।
यस्याङ्घ्री पुरुषः स्मरन्नपि सकृत्प्राप्नोति निश्श्रेयसं
सोऽयं वः स चिरं तनोतु भगवानर्धेन्दुचूडामणिः ॥

फालप्रोल्लसदाशुशुक्षणिशिखासंजातविद्युद्भ्रम-
भ्रान्त्युद्भूतभुजङ्गफूत्कृतिकृतश्वासानिलाडम्बरैः ।
क्षुभ्यद्दिव्यधुनीतरङ्गदलनप्रोद्यत्कणोद्गुम्भिता
मुक्तादामरुचो भवन्तु सुखदास्तुभ्यं जटा धूर्जटेः ॥

अर्चिष्मन्ति विदार्य वक्त्रकुहराण्यासृक्कतो वासुके-
स्तर्जन्या विषकर्बुरान् गणयतः संस्पृश्य दन्ताङ्कुरान् ।
एकं त्रीणि नवाष्ट सप्त षडिति प्रध्वस्तसंख्याक्रमाः
वाचः क्रौञ्चरिपोः शिशुत्वविकलाः श्रेयांसि पुष्णातु वः ॥

गङ्गातुङ्गतरङ्गवीचिविकसद्धेमाम्बुजन्मच्छटा-
किञ्जल्का . . . भिरञ्जिपिञ्जरजटासंरञ्जिशीतद्युतिः ।
उत्तुङ्गाण्डजकुण्डलांशुविलसद्गण्डस्थलाश्लेषणे
भीत्यात्यर्थविलीनशैलतनयः शर्वश्चिरं पातु वः ॥

भ्रूचापाकृष्टमुक्ताः कुवलयमधुपव्योमलक्ष्मीमुषो ये
ये क्षीबाः कृष्णसारा नरहृदयभिदस्तारकक्रूरशल्याः ।
ते दीर्घापाङ्गपुङ्खाः स्मितविषविषमाः पक्ष्मलाः स्त्रीकटाक्षाः
पायासुर्वोऽतिवीर्यास्त्रिभुवनजयिनः पञ्चबाणस्य बाणाः ॥

अकाण्डताण्डवक्षोभक्षुण्णक्षोणीध्रकन्धराः ।
जयन्त्यविरतभ्रान्ताः पुरारेर्भुजभूरुहाः ॥

विपरीतरतायासजनिताः स्वेदबिन्दवः ।
पतन्तु तव गात्रेषु कामिनीवदनच्युताः ॥

व्यालोलस्फारहारं विलसदसिगदाशङ्खचक्राग्रहस्तं
श्यामं संरूढवीरव्रणकिणरुचिरं कौस्तुभश्रीसनाथम् ।
सश्रीवत्सांसहेमारुणरुचिवसनं वैनतेयाधिरूढं
पायाद्विभ्रत्किरीटं वपुरतिविकटं कैटभारेश्चिरं वः ॥

The following corrections and additions are noted in collating the printed text of Subhāsitāvali with B and C Mss. read at random here and there. Numbers refer to Dr. Peterson's edition.

No. 1 is अमृतदत्तस्य.[1] 5 चन्द्रकस्य. 10 सोमदत्तेः 11 कुमारदासस्य.

After 15,

अक्षोभात्ककुभश्चलन्ति... (बाणस्य)
उच्चैः सीमन्तृभिन्न... (बाणस्य)
स्नातां मूर्त्य हरी... माधवो वः (Anonymous)
देवि त्वद्वदनोपमानसुहृदां. . पातु वः (Anonymous)

36 मुरारेः In 41—first line reads

युक्तं मानदमामनन्त्यमनसं etc.

52 विद्याधरस्य ; 58 is मनोरथस्य in C Ms. but in B it is of Vijayamādhava.

After 59 comes :—

नखमुखविदलितदितितनयोरःपरिपतदसृगरुणीकृतगात्रः ।
हिमधरगिरिरिव गैरिकयुक्तो नरहरिरहरहरवतु स युष्मान् ॥

61 is शिवस्वामिनः

1. Amṛtadatta better known as Bhāgavata Amṛtadatta seems to be an early writer of a number of stotras on Kṛṣṇa, Pārvati etc. His verses are frequently quoted by Bhoja (998—1062 A.D.), one of them is —

आदष्टव्रणमिन्दुबिम्बविशदे राधाकपोलोदरे
दंशः कृष्णमहाभुजङ्गजनितो दीर्घो मुदं वः क्रियात् ।
यं दृष्ट्वैव विशीर्णसन्धिभिरभिग्लानैः क्षणादङ्गकै-
रासुह्यन् विषवेशसीव ददृशे सख्योऽपि गोपीजनः ॥

After 61

क्षपयतु दुरितानि संस्मृता वः सपदि मुखेन्दुरनिन्दिता भवान्याः ।
प्रतिफलितपुरारिकण्ठकान्तिः प्रथयति यत्र कुरङ्गलक्ष्मलक्ष्मीः ॥

Anonymous.

63 is शिवस्वामिनः. After 63 a verse was noted but not copied by me.

64 is कविरत्नस्य (probably the same as सात्काररत्नकवि)

After 73 reads B Ms.

मनोभवारातिमनोऽभिरामया जरामया वाक्करणैकदक्षया ।
मदक्षया निर्मलतां दधानया सदानयास्था क्रियतां तवार्थया ॥ (आनन्दवर्धनस्य)

After 77 ब्रह्मेन्द्रेशानविष्णु... etc.

78 is भासस्य. 80 is गणपतेः. 82 is पन्थुकस्य. (A Ms.) 138 बाणस्य. 151 वराहमिहिरस्य.

142 is आनन्दवर्धनस्य. 155 is भट्टरविगुप्तस्य.

164 is भागवताङ्कस्य.

597 is विक्रमादित्यस्य. 730 रुद्रभट्टस्य.

737 first line begins एकः परिभ्रमसि. 764 धीरनागस्य. 769 वल्लभदेवस्य. 777—भल्लटस्य. 779—जयवर्धनस्य. 785—भल्लटस्य. 799—भल्लटस्य. 813 reads the first line as किं जातोऽसि. 923—गोविन्दराजस्य.

After it

पृथक्समास्थेयमियं स्थितिर्नो नान्योन्यधामाक्रमणं विधेयम् ।
कुशेशयानामिति कोशदण्डौ समाश्रितौ श्रीगुणमण्डलाग्र्याम् ॥

(चाटकस्य)

किं दीर्घदीर्घेषु सितेषु पद्मगुणेष्वपच्छादनकारणं ते ।
अस्त्येव तान् पश्यति चोदनायास्त्वत्स्तेव लक्ष्मीर्न पदं विधत्ते ॥
अक्षेष्वयं व्यवसिता हृदये यदेष रागोच्चयो मधुमदोत्कटमानना च ।
पारस्तथापि वरमास्पदमेव लक्ष्म्यास्तद्दैन्यमेव किल दुर्भगता च देही ॥

(विक्रान्तवर्मणः)

928 and 929 are वासुदेवस्य. 930—धरणीधरस्य.

It is a sobriquet probably of the poet वासुदेव for the occurrence of the word धरणीधर in this verse.

931—जयवर्धनस्य. 1205—श्रीहर्षस्य. 1459—गोविन्दराजस्य. 1462—मेरुकण्ठस्य.

(267 and 268 are also attributed to मेरुकण्ठ.)

Then after 1462

पुंसामुन्नतचित्तानां सुखावहमिदं च यत् ।
सर्वसङ्गनिवृत्तिर्वा विभूतिर्वात्र विस्तरा ॥ (उद्भटस्य)

1463—भट्टाम्बकस्य. 1670—भट्टवृद्धेः

Bhaṭṭavṛddhi may be identified with Bhartrivaddha I or II of Cāhamāna dynasty ruling over Bhṛgukachha (Broach). Vriddhi II son of Bhīmadāna lived about V. S. 813 (767 A.D.) and his ancestor may be a hundred years older. *Bhartṛ* may mean a Sāmanta king. Śakavṛddhi is an author and poet of early fame and his identity with Bhaṭṭavṛddhi requires epigraphical confirmation. Vīrahāṅka refers to opinions of Kambalāśvatara, Sālāhaṇa (Hāla) and Vṛddhakavi. Gopāla in his commentary on his work says that Vṛddha may be Harivṛddha according to certain scholars.

भुयआहिवसालाहण वुड्ढकवि etc. (The text of कृतशिष्ट)

"आचार्याणां तु भुजगाधिपो कम्बलाश्वतरो सातवाहनो राजा वृद्धकविर्हरवृद्ध इति केचित् "—
Commentary.

1717—भासस्य. 1739—भट्टमहाकुण्डस्य. 1740—चारुमत्याम्. 1741—भट्टजीवकस्य.

Then—

करपल्लवमावमुञ्चिहीते मदिराक्ष्या मम वारिमग्नगात्रम् ।
इति कण्ठमुपेत्य देवि देवो मुहुरालम्बत कन्दलीविशोकः ॥
(शक्तिभद्रस्य.)

1751 to 1755—कुमारदासस्य (found in the Sarga XI of जानकीहरणम् as Nos. 56, 62, 63, 70 and 77 of our copy) and 1759 the same as XI-65.

After 1750 reads

श्रीमद्वेश्मसृदङ्गवाद्यकुशला धाराः सृजन्त्यम्बुदाः
क्रुद्धस्त्रीभ्रुकुटीतरङ्गकुटिला विद्युल्लता द्योतते ।
गाढालिङ्गनहेतवः प्रचलिताः शीताः पयोदानिलाः
कामः कामिमनस्सु मुञ्चति दृढानाकर्णपूर्णानिषून् ॥
(ईश्वरसेनस्य)

This is found in धूर्तविटसंवाद of Īśvaradatta. Īśwarasena is another name of the poet and probably the king of Magadha about 200 A.D.

1774—अर्भकस्य. 1776—श्रीयशोवर्मणः. 1777—चीयाकस्य 1778—त्रियाधिपतेः 1787—उत्सुकस्य. After 1819 comes

भर्तुस्तथा कलुषितां बहुवल्लभस्य मार्गं कथंचिदपकार्य तनूभवन्तीम् ।
सर्वात्मना रतिकथाचतुरेव दूती गङ्गा... रत्नयनसिन्धुपतिः प्रसन्नाम् ॥
(विशाखदेवस्य)

1820—आर्यभटस्य. Then come three verses of भारवि. After 1822 two verses are left out. 1823—गङ्गाधरस्य. 1825—भोगवर्मणः. After 1725 three verses of Kumāradāsa are left out.

1866—जयवर्धनस्य. 1870 to 73—भूतिमाधवात्मजजयमाधवस्य. 1875— कुमारदासस्य. 1876—दयिनाङ्कस्य. 1903—कुमारदासस्य. (Identified as III–69 in our Ms.) 1907—कुमारदासस्य (as III–65.)

After 1915—reads B Ms.

आविर्भूतारा

विशाखदत्तस्य.)

(मुद्राराक्षस IV–21).

After 1935—

अभिसरणमयुक्तमङ्गनानामिति तव सुन्दरि मास्मभूद्वितर्कः ।
ननु पतिमगमत्स्वयं नदीनां सरिदपि शम्भुजटामुहूर्तमाला ॥

(शक्तिभद्रस्य.)

Identified in आश्चर्यचूडामणि as II–3.

1944—श्रीधरसेनस्य. After 1963 comes :—

उदयगूढशशाङ्कमरीचिभिस्तमसि दूरमितः प्रसारिते ।
पुलकसंयमनादिव लोचने हरति........मुखम् ॥

(कालिदासस्य)

2034—श्रीहर्षदेवस्य. 2036 is read as below—

माने मौनमयं विपाण्डु विरहे रम्योक्ति नर्मण्यपि
हारे चारुलसत्कपोलफलकं प्रेमप्लुतं वीक्षणे ।
कोपे सस्फुरिताधरं निधुवने तत्तद्विलासोद्भवं
तैस्तैस्सुन्दरि चेष्टितैर्मुखमिदं कान्तिं न कां दास्यति ॥

(वल्लटस्य)

After 2037 has :—

घनघनमपि कृष्टं व्योम सोढा मरुत्वा-
च्छिखिकुलकलवाचां श्रोत्रमासीन्निवासम् ।
असुसम न मृताहं यद्वियोगेऽपि जाते
तव घनपरिरम्भप्रार्थनाशावशेन ॥

(हरगणस्य)

Verses under Harigaṇa and Haragaṇa are mixed together and it is probable that both the names refer to the same poet. There is one Śaṅkaragaṇa famous in anthologies. Temptation is strong to identify him also with Haragaṇa. ध्यानव्याजमुपेत्य etc., the first verse of Nāgānanda is quoted under Haragaṇa and a strong suspicion is generated whether it is the production of Harṣadeva. For Śankaragaṇa was a poet of the court of Harṣadeva, a Chadella king who came to the throne about 910 A.D. as a successor of Rāhula. This if confirmed would ascribe Nāgānanda either to Śankaragaṇa or his patron

Harṣadeva, probably different from his namesake of Ratnāvali. Rāhila and his son Harṣadeva appear to be the commentators on Bharata's Nāṭya Sāstra. But Ānandavardhana quotes from Nāgānanda.

After 2044, B Ms. has :—

हरिणा सह सख्यं ते भवत्विति यदब्रवीः ।
न जाघटीति युक्तया तत्सिहद्विरदयोरिव ॥

(पाणिनेर्जाम्बवतीहरणे)

Jāmbavatiharaṇa of Paṇini was once available in the collection of Krishṇalīlāśuka in Malabar, who quotes from it frequently in his commentary called Krishṇalīlāvinoda on Bhoja's Śabdānuśāsana called Sarasvatīkanṭhābharaṇa. On V. 1 the following verse is of Pāṇini.

गलितार्धविलम्बिकर्णपूराः श्लथबन्धस्तनलम्बिकेशहस्ताः ।
प्रमुमैक्ष्य तथा स्थिता यथा वा लिखितुं विश्वसृजोऽपि शक्तिहानिः ॥

2049—वल्लभदेवस्य. 2059, 2060, 2063—शिवस्वामिनः (Identified in his Kappiṇābhyudaya. 2065—श्रीधरस्य. 2066—भट्टचूलितकस्य.

2082—reads thus in B Ms.

गाढश्लेषमपास्य केलिकलहे तिर्यक्स्थिता मानिनी
पश्चादुत्सुकया मनोरथविधिव्याजोल्लसच्चेतया ।
रक्षन्त्या निजगौरवं चतुरया शय्यैकदेशे प्रियः
स्वापव्याजविवर्तिताङ्गलतया भूयः समालिङ्गितः ॥

भट्टनमस्य (B. Ms.)
भट्टकर्णाटकस्य (A. Ms.)

After 2086—नान्दीपदानि रतिनाटक etc., as भट्टवामनस्य. In 2112, the last line reads in B Ms. भग्नो मानकलिः सहासरभसं कण्ठग्रहोऽनुष्ठितः, After 2116 B has :—

विक्रमार्थमुपगूढमजस्रं यत्प्रिये प्रथमरत्यवसाने ।
योषितामुदितमन्मथमादौ तद्द्वितीयमधु तस्य बभूव ॥

(माघस्य)

2121 reads as :—

रत्नोज्ज्वलोत्तमाङ्गी श्यामा निर्मुक्तकञ्चुकाभरणा ।
पततु तवोरसि दयिता क्षुरिका भुजगी च जीवशत्रूणाम् ॥

(वररुचेः)

2126—क्षेमसिंहस्य. After it B reads—

धाष्ट्र्यंलङ्घितयथोचितभूमौ निर्दयं विलुलितालकमाल्ये ।
मानिनीरतिविधौ कुसुमेषुर्मत्तमत्त इव विभ्रममाप ॥

(भारवेः)

The earliest writer who quoted Bhāravi is the author of जानाश्रयी.

After 2127—

कर्मणि स्मुखपद्मविच्युतस्वेदबिन्दुहृतकान्तवक्षसि ।
तस्य चक्षुरुपकान्ति संचरन्वीक्ष्य वक्षसि मुमोच सा तनुम् ॥

(कुमारदासस्य)

This is identified as VIII–46 in जानकीहरण which is VIII–37 in our copy.

After 2141—B Ms. reads—

विखण्डिततमालपत्रमपविद्धकर्णोत्पलं
समुच्छ्वसितकेशपाशहसितकगण्डस्थलम् ।
सलज्जनतशोभि परिपाण्डु कान्तामुखं
निवृत्तसुरतोत्सवोऽपि पुनरुत्सुकं चुम्बति ॥

2142—विद्यायाः.

After **2163** occurs :—

प्रातःप्रातः पर्वतप्रान्त......मालतीगन्धयुक्तम् ।
त्रातुं गा ... योषितां सौर ... शीतो वातो नूतनो वाति वातः ॥

2170 to **2172**—माघस्य.

2398—A Ms. reads :—

इन्दुर्यत्र न निन्द्यते न मधुरं दूतीवचः श्रूयते
नालापा निपतन्ति बाष्पकलुषा नोपैति कार्श्यं वपुः ।
स्वाधीनामनुकूलिकां स्वगृहिणीमालिङ्ग्य यत्सुप्यते
किं तत्प्रेम गृहाश्रमव्रतमहो कष्टं समाचर्यते ॥

The following verses (after some numbers in the printed copy) are found in addition in the B Ms.

After 142

सत्यर्थे सति संबन्धे सति शब्दानुशासने ।
अस्ति तं तं विना येन परिस्रवति वाङ्मधु ॥

(वृत्तिकारवामनस्य)

After 143

वेश्यानामिव विद्यानां बहवः सन्ति भोगिनः ।
हृदयग्राहिणस्त्वासां विरलाः सन्ति वा न वा ॥
य एवान्तर्विगाहन्ते सच्छास्त्रजलधिं बुधाः ।
त एवागाधतामस्य विदुर्नान्ये बहिस्स्थिताः ॥

Anonymous.

After 152

अशक्नुवन्तो मनसापि भाषितुं रणाजिरं काव्यकथापथं तथा ।
जनास्तटस्था अपि शुद्धशालिनः कवेश्च दोषानुपचिन्वतेऽधिकम् ॥

(प्रकाशवर्षस्य)

After 162

प्लवन्तो काव्याब्धेरुपरि तृणवत्केचन जडा-
स्तटेष्वन्ये भ्रान्ताः परिमितधियोऽर्थेषु कृपणाः ।
तथा गाहन्त्यन्ये परिमलितसाराः कतिपये
यथा सर्वो ह्येषां स्रवदमृतनिष्यन्दसरसः ॥

(भागवतहरिवल्लस्य)

After 782

अदृष्टव्यापारे स्थितवति दिनानामधिपतौ
यशः शेषीभूते शशिनि सामिग्रहगणे ।
तथा त्वं संज्ञा...गद्गदते मेघसमये
यथामी गण्यन्ते तमपि पटवः कीटमणयः ॥

(आनन्दवर्धनस्य.)

After 597

उत्कटकरिकरटतटस्फुटपाटनसुपटुकोटिभिः कुटिलैः ।
खेलेऽपि न खलु नखरैरुल्लिखति हरिः खुरैराखुः ॥

(भट्टरुद्रस्य)

Rudra is same as Rudraṭa (सत्यं रुद्रस्सः रुद्रटः) One Rudraṭāchārya is the Prayuktā of the inscription dated 893 V. S. (837A.D.) under Bhoja of Mahodaya which identity with the author of Trailokyasundari, Kavyālaṅkāra and Sṛṅgāratilaka is not vitiated by all available facts about him.

After 762

सिन्धुः सिन्धुजलैः कलाचिकृतयोर्वृत्तिर्मृणालाङ्कुरैः
खेलंपातमहंस साहसिक हे हंसायितस्य क्रमः ।
मद्ग्रीमूत्करूप या तु निगिरन्नुद्गीर्णया ग्रीवया
मत्स्यान्मत्सरपाथसः पथि पृथूद्यंसीभवद्धंस्यसे ॥

(वृद्धेः)

668 is जीवनागस्य.

After 682

बीजैरङ्कुरितं लताभिरुदितं वल्लीभिरुल्लासितं
कन्दैः कन्दलितं जनं प्रमुदितं धाराधरे वर्षति ।
भ्रान्तश्चातकपोतकः किमपि ते सम्यङ् न जानीमहे
येनास्मिन्न पतन्ति च... टके द्वित्राः पयोबिन्दवः ॥

Anonymous.

694 भट्टमुक्तिकोष्ठस्य. (He is probably a Kashmirian).

After 526

पत्रच्छाया न रम्या न सुरभि कुसुमं मञ्जरी नोल्लसन्ती
नात्यल्पस्वादुरम्यं फलमिह मनसाप्यर्थिभिः (पा)त्यते ते ।
भीमाकारो तिरश्चः पृथुपरुषमुखैः कण्टकैराचितः स-
न्नुच्चैः स्कन्ध त्वमेतद्वहसि किमनिश शाल्मले जाल्म मिथ्या ॥

(उदयोपाध्यायस्य)

and after it

छायासुप्तमृगः शकुन्त... (not copied).

Then,

पुष्पश्रीर्गलिता लतापि पतिता... वृद्धेः (not copied.)

Then two more verses are found in the Ms. not copied by me.

After 844

नभसि निरवलम्बे सीदता दिव्यकालं
त्वदभिमुखसृष्टोत्तान च...... षितेन ।
जलधरजलधारा दूरतस्तावदास्तां
ध्वनिरपि मधुरस्ते न श्रुतश्चातकेन ॥

Anonymous.

The following two verses of Bāṇa Bhaṭṭa are noted under Śiva-praśamsā of the same work.

वेगाकर्षणवेदनापरवशव्याजृम्भमाणोरग-
श्वासप्रेरितधूमदुर्दिनविषज्वालावलीपिङ्गलम् ।
विस्फारध्वनिपूरितत्रिभुवनं प्रागेव बाणव्यथा-
दग्धाशेषपुरत्रयं विजयते शार्वं धनुर्मण्डलम् ॥

भास्वच्छेषफणासहस्रविलसन्माणिक्यभास्संहति-
स्पर्धिस्फारसमुद्रविद्रुमलतासंतानताम्रच्छवि ।
उग्रव्यग्रविकीर्णबाडवशिखिज्वालावलीपिञ्जर-
पुञ्जं मङ्गलमातनोतु भवतां पिङ्गं जटामण्डलम् ॥

(एतौ बाणस्य)

One of the colophons reads

इति मल्हाणदेवात्मजवल्लभदेवविरचितायां विद्वज्जनवल्लभाभिधानायां
सुभाषितावलौ नमस्कारपद्धतिः ॥

Vallabhadeva from his citations seems to belong to Kashmir or Malabar where all the Kashmirian productions were imported almost contemporaneously. His date seems to fall between 1150 and 1200 A.D.

TIRUMALARĀYA'S GRANT OF ORAMPĀḌU

(DATED 1493 S. S.=1571 A. D.)

BY

M. RAMAKRISHNA KAVI, M.A.

This grant consists of 5 copper-plates ringed together on the top, of about 10″×8″ each. The plates are not now forthcoming for re-examination. The ring was not cut and no plates were apparently subjected to the scientific methods of copying. This grant was copied with a view to epigraphical rules by my son, M. Doraswamayya, B.A., to be published in "Śrī Venkateśvar", a journal now defunct. The copy was taken by him in 1932. The Ms. copy with his corrections has been available in his epigraphical collection. In spite of my trial, the original plates are not forthcoming and I remember to have seen a copy of the same in the Mackenzie collection in G. O. Mss. Library, Madras.

Of the five plates, the first side of the first plate was blank and the last side (of the 5th plate) contains only two words Chinna Orampāḍu and Jilleḷḷamaḍaka, which are the two villages granted to the donee. Including the two lines on V-2 side,the total number of lines comes to 192, of which slokas contained in 127 lines ending with the 2nd side of plate III are found intact in Tirumalarāya's grant of Timmasamudra, granted on the same day at the same place, a village in Marugulanāḍu in Penugonḍarājya. The copy of this latter inscription with an English translation is found in Epi. Carnatica Vol. XII No. 1 of Tumkur District. Hence I refrain from duplicating the labour already achieved by a great epigraphist and quote here only the matter on Plates IV and V.

The donor Tirumalarāya is a well known king who succeeded Sadāśiva on the throne of Vijayanagar. Why he came to the throne when the sons of Aliya-Ramarāja were living is not known. It appears that Tirumala married one of the daughters of Krishṇarāya. Usurpation of the throne by Military Governors so much attributed and discussed by the Historians of Vijayanagar does not seem to possess a good stand if consideration is allowed to the fact that Sāluva Narasimha, Krishnarāya and Tirumalarāya later on, had succeeded to the throne through their wives descended from the previous rulers. A careful

investigation on these lines may probably exonerate from the blasphemy of usurpation Sāluva Narasimha and others.

The donee of this inscription is Srīnivāsāchārya, son of Veṅkaṭāchārya and grandson of Tolappāchārya of Tirupati. Chinna Orampāḍu and Jilleḷḷamaḍaka are the villages subjected to the royal gift. Orampāḍu is a Railway Station next to Reḍḍipalli near Cuddapah on the M. S M. Ry. line. Reḍḍipalli is also mentioned as forming a boundary to the villages granted. The donee was a great Sanskrit scholar and poet, well versed specially in Rāmānuja-Bhāṣya and also in six darśanas. Tolappāchārya is a celebrated name among Śrī Vaiṣṇavite Scholars that influenced the religious tendencies of the Āravīṭi kings for two centuries. Tolappa's descendants still reside at Tirupati and elsewhere. A work known as Rasacandrikā reads in its colophon that it was written by Venkaṭāchārya who obtained his scholarship from Śrīnivāsa Tolappāchārya guru.[1] Here Veṅkatāchārya may be either the son or the pupil of Tolappa. Tolappa's descendants live, it seems, near Kamalāpura, near Anagondi, wherefrom the Ms. of Rasacandrikā was obtained. The author of Rasacandrikā in my opinion may be identical with the father of the donee of this grant or his son on the presumption that Tolappa is a family name and grandson was called by grand-father's name.

Svayambhu, the composer of this inscription is a descendant of Sabhāpati, and author of hundreds of similar grants made by Sadāśiva, Rāmarāya and Tirumala. He is found to be the author of a drama.

The inscription does not give anything more than the above that is useful for epigraphy or literary history. The donor was also a patron of a Telugu work, Vasucharitra, which attained much reputation from the contemporary scholars as it was translated into Sanskrit and Tamil. In Sanskrit, Kālahasti Kavi, a descendant of Sabhāpati family and in Tamil a Telugu scholar at the instance of one Timmā Reḍḍi, executed the translations. Tirumalarāya is credited with the authorship of Śrutirañjani, a Sanskrit commentary on Gītagovinda but some Mss. of the work read its author's name as Lakṣmaṇārya. The commentary frequently quotes from Rāmadevīya probably written under the patronage of Rāmarāya, the brother of Tirumala. Whether he is the real commentator or not he patronised its production. These instances prove his fostering of literary talent.

1. The colophon at the end of 1st Ullāsa reads.—
इति श्रीमच्छ्रीशैलकुलतिलकस्य श्रीनिवासतोलपार्यगुरुचरणारविन्दमिलिन्दायमानमानसस्य श्री लक्ष्माम्बागर्भशुक्तिमुक्तामणेर्वेङ्कटाचार्यस्य कृतौ रसचन्द्रिकायां... प्रथम उल्लासः ।

TEXT

IV Plate—First side.

124 मान्धाता महिते स्ववक्षसि महाबाह्वोश्च रु-
क्माङ्गदो रामश्चानुकृतौ (सतां) पृथुरपि स्कन्धे मुखे लक्ष्मणः । चित्ते
हर्षविशेषवानवयवैरेवादिमक्ष्माभृतां ख्यातिं याति महाभु-
जस्तिरुमलश्रीदेवरायप्रभुः ॥ श्रीशकाब्दे गुणनिधिवेदेन्द्रगणि-
तक्रमात् । प्रजोत्पत्त्याह्वये वर्षे मासे कार्तिकनामके । पक्षे वलक्षे
चोत्थानद्वादश्यां सौम्यवासरे । श्रीरामचन्द्रदेवस्य संनिधौ श्रे-
यसान्निधौ । श्रीरङ्गराजभूपालशेखरस्याब्दिके दिने । शठमर्ष-
णगोत्राब्धिचन्द्रमश्चारुमूर्तये । वादिवारणसिंहाय दरापस्तम्ब-
सूत्रिणे । यशस्विने यजुश्शाखाध्यायिनेऽभीष्टदायिने । प्रपेदुषे वेद-
मार्गप्रतिष्ठाचार्यमुख्यताम् । विख्यातोभयवेदान्ताचार्यवर्याय
धीमते । वैष्णवागमसिद्धान्तवावदूकोक्तिशालिने । राजन्यकोटिको-
टीररत्नपीठयञ्चिताङ्घ्रये । षड्दर्शिनीकमलिनीसमुल्लासविवस्व-
ते । यजनादेमठकर्मैरचनापावनात्मने । सत्यानुरक्तमनसे सद्वृं-
दावननर्मणे । यशोदयालंकृताय यदुनायकमूर्तये । सदवृत्तां-
...सां सालङ्कारां रसोत्तराम् । कवितां कुर्वतेऽजस्रं कान्तामिव
वशंवदाम् । हंसकालंकृतं शौरेररुणं चरणाम्बुजम् । आशयेव
हते नित्यम... चोपनिषद्वरे । ऊर्ध्वपुण्ड्रं दधानाय वदनाब्जकृ-
तस्थितेः । वाग्देव्या निगमव्याख्यद्धस्ताङ्गुलियुगप्रभम् । महा-
(श्री) भाष्यसदनमणिदीपात्मवृद्धये । रामानुजमतारामसीमा-
कलिशुकात्मने । व्याख्याताखिलशास्त्राय विश्वविख्यातकी-
र्तये । तिरुप्पातिश्रीतोलप्पाचार्यपौत्राय भास्वते । श्रीवेङ्कटा-
चार्यवर्यचिरपुण्यफलात्मने । श्रीनिवासार्यवर्याय
शेखराय मनीषिणाम् । श्रीसिद्धवटसीमान्तवासिनं सस्य-
भासिनम् । ख्यातिं परां पुळुगुरुनाडौ च समुपासितम् । रङ्गि-
पल्लीति विख्यातादूग्रामात्प्राची दिशि स्थितम् । महीधरान्मदं-
कट्टनाम्नः पश्चिमताजुषम् । इरुगन्याख्यकुल्याया आग्नेयीं
दिशमाश्रितम् । श्रीपेद्दोरम्पाडिनाम्नो ग्रामाद्दक्षिणतां श्रिताम् ।

IV Plate—Second side.

तात् । दक्षिणं तामरमडुग्वभिधानह्रदान्तरात् । अप्पु-
कोण्डारेड्डिपल्या नैर्ऋत्यां हरिति स्थितम् । अपि मल्लतिप्पा-
द्रिश्रीवोम्मवरपश्चिमात् । नीरुवम्बुलेहरम्बकुण्डादपि च

पाश्चिमम् । कोल्लाकोण्डाह्वयग्रामाद्वायवीमाश्रितं दिशम् । प्रख्या-
तगादेलग्रामादुत्तरस्यां दिशि स्थितम् । ग्रामान्नूकनपल्ल्या-
ख्यादैशानीमाश्रितं दिशम् । ख्यातचिन्तलगट्टाख्यशैलेना-
पि समन्वितम् । प्रख्यातपेद्दोरम्पाडि ग्रामाद्दक्षिणतः स्थिते ।
महत्तोरे तृतीयांशे तटाके समुपाश्रितम् । जिल्लेल्लमडकाख्य-
ग्रामेण च तनीयसा । श्रीतिप्परेड्डिपल्ल्याख्यमीयुषा ग्रामकेण
च । ख्यातचामनगानि श्रीपल्ल्याख्य ग्रामकेण च । ग्राम औबिलना-
यीति चेनुपल्ल्याह्वयेन च । ग्रामकेणोत्तानवारिपल्ल्याख्यां समु-
पेयुषा । अग्रे तैः पञ्चभिर्युक्तमुपग्रामैस्समन्ततः । श्रीतिरुमलराय-
समुद्रमिति नामकम् । चिन्नोरम्पाडिनामानं ग्रामं सस्योप-
शोभितम् । सर्वमान्यं चतुस्सीमासंयुतं च समन्ततः । निधि-
निक्षेपपाषाणसिद्धसाध्यजलान्वितम् । अक्षीणागामिसंयुक्त-
मेकभोग्यं सभूरुहम् । वापीकूपतटाकैश्च कच्छारामैश्च
संयुतम् । पुत्रपौत्रादिभिर्भोग्यं क्रमादाचन्द्रतारकम् । दाना-
धमनविक्रीतियोग्यं विनिमयोचितम् । परितः प्रयतैः स्निग्धैः पु-
रोहितपुरोगमैः । विविधैर्विबुधैश्श्रौतपथिकैरधिकैर्गि-
रा । महाभुजस्तिरुमलमहारायमहीपतिः । सहिरण्यपयो-
धारापूर्वकं दत्तवान्मुदा ॥ श्रीः ॥

V Plate—First side.

श्रीहरिमूर्तेस्तदिदं तिरुमलरायस्य गुरुकरायस्य शासनमति-
बलशासनतरुकरदानस्य गुणनिदानस्य । तिरुमलरायस्य
गिरा स्थिरकीर्तेः ताम्रशासनश्लोकान् । कार्वशासनः स्वयम्भूरस-
मभाणीत् सभापतेस्सूनुः । मनुनीतेस्तिरुमलमहारायस्य शास-
नात् । वीरय्यगणपाचार्यो व्यलिखत्ताम्रशासनम् ।

Implicatory Verses 4 Lines.

V Plate—Second side.

चिन्नओरम्पाडु
जिल्लल्लमडकः

ĀJĪVAKAS

(FROM TAMIL SOURCES)

BY

N. AIYASWAMI SASTRI

Three Śramaṇa Sects

1. Ājivakas, accordin g to a tradition preserved in Tamil literature[1] form one of the three sects of Śramaṇas of ancient time. The other two sects of Śramaṇas are Nighaṇṭavādins and Anuvādins, of whom the former are evidently the followers of Mahāvīra. As regards the latter, we have no means definitely to identify them with any sect known to us. If we, however, spell the word *aṇuvādin,* " advocate of atom theory " instead of *anuvādin* as appears in the printed Tamil books, we are easily tempted to take them for the Vaiśeṣikas. But this identity will not be possible, because this Aṇuvādin is classified along with non-Vedic philosophers, whereas the Vaiśeṣikas are put under the division of Vedic schools of thought.[2] If we, however, trace back the atom theory in the ancient literature of Jains and Buddhists, we may find that there was a sect of wanderers headed by Kakudakāṭyāyana holding the atom theory in a primitive form. He was renowned to be an eternalist (*sassatavādin*), an advocate of seven categories, earth, water, fire, air, pleasure, pain and soul.[3] These are, for him, eternal elements, neither created, nor can be caused to be created. In these categories one may trace a background of the Vaiśeṣikas' seven categories. Prof. H. Ui rightly points out that if this (*sassatavāda*) "is refined and consequently developed, the resultant must be atomic theory.'"[4] We may, therefore

1. *நேசமாயவை தரித்துளோர் மூவர். அவர் நிகண்டவாதி, ஆசீவகன், அனுவாதி என்போர்.* Sivajñāna Siddhiyār, Parapakṣa, Nighaṇṭavāda, ver. 1, comm.

யானு நிகண்டவாதியுமாகிய வெம்மோடு பொருந்திய அநுவாதி யொருவன் சொல்லுவான். Ibid Ājīvakavāda, ver. 10 comm

அமணரில் நிகண்டவாதி, ஆசீவகன், அனுவாதி என்னும் [மூன்று]. Ibid Bhāṭṭāchāchīrimata, ver. 1, comm.

2. Ibid. There are 17 schools enumerated under the heads of Vaidika and the Tāntrika and the Vaiśeṣika is mentioned as one of them

3. This is according to Sāmññaphalasutta. According to Jaina works, Sūtrakṛtāṅga, *e.g.*, six categories are mentioned earth, water, fire, air, ether or space and soul See Ui, Vaiśeṣika Philosophy and B M. Barua ; Pre-Buddhist Indian Philosophy p. 285.

4. Vaiśeṣika Philosophy, p. 23.

conclude with some degree of certainty that the *aṇuvāda* referred to in Tamil literature was the same as the *sassatavāda* of Kāṭyāyana. These three sects are collectively termed Śramaṇas in Tamil works in contra-distinction with Buddhists and other schools of thought. This fact strikingly coincides with the Buddha's general mode of address by the same term, Śramaṇa, when he speaks of his contemporary teachers of the opposite camp other than the Brāhmaṇic one.

Present Study and its Sources

2 Eminent Orientalists have already studied the doctrines of Ājivakas from the ancient Pali and Prakṛt sources and reviewed them systematically. But none of them had access to the Tamil sources which present us with some accounts on the system. We shall study in the sequel these sources and see whether the accounts given therein of Ājīvakas were really held by them.

The main Tamil sources for the present study are these : (1) Maṇimekhalai, (2) Nīlakeśi, (3) Śivajñāna Siddhiyār, Parapakṣa, and each of these works contains a section on the Ājivaka system A careful perusal of these sections will convince us that one is not solely based upon the other though the first two works might have served as the sources for the last treatise.

Founder of the Sect

3. According to Pali sources, Makkhali-Gosāla was the founder or the leader of the sect. Tamil works mention his name as simply *Markali*, a Tamil form of the term *Maskarin* in Sanskrit, *Makkali* in Pali. Evidently they have omitted the word Gośāla for the sake of brevity. They tell us nothing about his personal history. According to other sources, he was born somewhere near Sāvatthi, left home-life for some reason unknown to us and became a homeless wanderer. He lived together with Mahāvira for sometime and separated afterwards. That he was received as a pupil by the latter in Nālandā, as the Bhagavatīsūtra reports, is not admissible ; but the latter was in all likelihood a disciple of the former. For, the same authority tells that he predeceased Mahāvīra by about sixteen years and was recognised as a teacher sometime before the latter. Uvāsaga-dasāo informs that Sāvatthi was the head-quarters of his order.[1]

1. Cf. B. M. Barua : Pre-Buddhist Philosophy, Chap. on Gośāla pp. 228—300. One may find there some more details of his life. It has been also pointed out there that the term '*Maskarin*' is explained by Pāṇini as meaning one who carries a bamboo-staff (*maskara*) ; a Maskarin is also known as Ekadaṇḍin. *See* also Post-script.

Scripture

4. Their scripture is known in Tamil works as Navakadir, "nine rays" probably comprising nine groups of works embodying the teachings of Maskarin. There is no mention of such a treatise in the Buddhist and Jain works. All that we have as records for his teachings are fragmentary allusions made by Mahāvīra and Buddha in their discourses. According to Bhagavatī Sūtra, says Dr. Hoernle, Gośāla's system was taken from the eight Mahānimittas, a portion of the Puvvas (*pūrva*), originals which were taught by Mahāvīra to his disciples."[1] This extract has been made hy him in order to show that there is no difference in doctrine between Gośāla and Mahāvīra beyond *determinism.* However, the statement of the Sūtra is not relied upon; since it is replete with incorrect and contradictory accounts. Nor do we believe with Hoernle that there is no doctrinal difference between these two thinkers. One may usefully refer to Prof. Barua's accounts of Gośāla and his philosophy[2] where points of agreement and of disagreement between them are well demonstrated. Therefore the scripture known as Navakadir ought to have been a Tamil redaction of some work in Prākṛt or in some ancient dialect composed by the disciples that followed in the line of Maskarin. It may be worth while to note that the sect of Ājīvakas has survived its founder by many centuries. It is not probable that that religion which continued as one of the popular ones for centuries both in the North and South of the country, should have been destitute of any appropriate scripture. It is most unfortunate that this important work on this sect is no more traceable in Tamil land.

Ethics

5. Maskarin's teaching may be divided into two parts, ethical and philosophical. Our Tamil works give us no idea of their estimation of the former part of his teachings, except Nīlakeśi's saying[3] that he has enjoined on his disciples to abide by strict moral observances. And in the same breath it also accuses Ājīvakas that they are mere sensualists.[4] A similar charge has also been framed in almost all the Jaina works. Mahāvīra himself, it is reported, abuses Maskarin for teaching "that an ascetic commits no sin, if he has intercourse with woman". And again he charges the followers of

1. "Ājīvakas" in the Encyclopaedia of Religion and Ethics.
2. Pre. Bud. Indi. Philosophy.
3. *சீலங்கள் காத்து...............செப்புகின்றாய்.* ver. 721.
4. Ibid verses 678, 687 with commentary *அருகிருந்தார் தாமறிய வாசீவகனை = எல்லாருமறிய தொழில்செய்து ஜீவிக்கிறானை. தொழிலாவன கர்ப்பணியாளமுதலாயின.*

Maskarin with being "the slaves of women". To this charge, says Hoernle, Maskarin laid himself open by establishing his headquarters, according to Bhagavatī Sūtra, in the premises of a potter woman.[1] Nīlakeśi, however, unconsciously admits that they observe śīlas, though they deny fruits to them.[2] If Maskarin's teachings were really immoral as Jaina records describe he could not have gained an enormous influence in those days so as to induce the ancient monarchs like Aśoka to pleasingly dedicate cave-dwellings and other gifts[3] to the followers of his teachings. We find from the Buddhist sources that they indulged in the practice of a rigorous form of asceticism.[4] Therefore Prof. Barua observes that they were men of right living and in this mode of right living they were followed by both the Jains and the Buddhists.[5]

They are Niyativādins, advocates of the theory that everything is fixed by *niyati*, fate: There is not for them an immediate cause for any effect; every change or effect is pre-determined. So they are also called *ahetuvādin*, non-causalists. They deny the validity of causes in the sense that no effect has an immediate cause. Now the question may be asked: Do they admit the efficiency of *karman* in producing its result? On behalf of Ājīvakas, Jainas answer this question negatively. They dub the Ājīvakas as Akriyāvādins, *i e.*, they deny the validity of action, *karman*. Ājīvakas, according to [6]Sāmaññaphala Sutta, say that there is no spiritual development out of moral observances.

It is really mysterious to find that they should enjoin the moral observances and at the same time deny the validity of such observances in respect of producing their fruits. It is difficult to judge correctly Gośāla's position in this matter unless we have a

1. Hoernle, Encycl. Rel. Eth.

2. Ver 697. நன்றீக கொண்டீக வுண்டீக நின்றீக வென்றிவைகள் கூறியிடு வார்கதறும் பேண்டான், Ver. 721 சீலங்கள் காத்துக் குணமின்மையைச் செப்பு கின்றாய்.

3. Dialogue of the Buddha, II, p. 71 n. 1

4. Ibid.

5 Dr Hoernle writes on the term "Ājīvaka" thus: The name was not taken by themselves, but given to them by their opponents and their mouth it was meant to be approprious Gośāla by his conduct laid himself open to the charge of insincerity in that he practiced religious mendicancy, not as a means of gaining salvation (*mokṣa*) but as a means of gaining a livelihood as a mere profession (*ājīva*) The name *ājīvaka*, it appears, was originally meant to stigmatize Gośala and his followers as "professionals."

6. तत्थ नत्थिः इमिनाहं सीलेन वा वतेन वा तपेन वा ब्रह्मचरियेन वा अपरिपक्कं वा कम्मं परिपाचेस्सामि। परिपक्कं वा कम्मं फुस्स फुस्स व्यन्तिकरिस्सामीति ।

recorded teaching of his own. It is said in the Maṇimekhalai that man's success or failure in life is determined during the embryo stage by the fate, fixity or fixed order or method (*niyati*). But what is that fixed order? May it be the fixed order of the fruits to be enjoyed in life due to *karman*, action done in the previous life? The Maṇimekhalai seems to have that idea in the following line: முன்னுளஊழே பின்னு முறுவிப்பது, "the previouly existing fixity or fixed order itself brings forth the result in the after life or afterwards." The Śivajñāna-siddhiyār also lends support to that supposition (v. below). But the Pāli sources do not agree in this respect with Tamil works; for, it is plainly stated there that both the fools and wise will equally put an end to miseries after wandering in transmigration exactly for the allotted term.[1]

Philosophy

6. However, the Philosophical aspect of the system has been detailed to a fuller extent in the Tamil works. Of them, the Maṇimekhalai is more elaborate and fuller in its description. Next comes the Śivajñāna Siddhiyār which has adopted almost all the points from the former. The Nīlakeśi is very meagre and pays a greater attention to the criticism of the system than to its description. We may sum up their descriptions of the system as below:

(1) Ājīvakas accept five kinds of atoms, earth, water, fire, air and life. Of these, only the life is endowed with knowledge and others are not. Each of them is defined in order. The Maṇimekhalai and the Siddhiyār at the end of the description, add two more: pleasure and pain; both of them are atomic. The Siddhiyār says that these two were added by one who was the associate of the Ājīvakas *i.e.*, anuvādin.

(2) They are beginningless, eternal, indestructible and indivisible. Their nature cannot be transformed into another. They do not penetrate one into another, but they can severally assemble together and assume varied forms such as mountain, bamboo, diamond, etc. The Siddhiyār points out that though no atom can enter into another, they could enjoy mutually co-operating together, (பொருந்தி வாழும்). The Maṇimekhalai says: Only a man of divine vision can perceive single atoms.

1. हेवं नत्थि दोणमिते सुखदुक्खे परियन्तकटे संसारे नात्थि हायनवड्ढने नत्थि उक्कसावकंसे । सेय्यथपि नाम सुत्तगुळे खित्ते निब्बेठियमानमेव फलेति । एवमेव बाले च पण्डिते च सन्धावित्वा संसरित्वा दुक्खस्सन्तं करिस्सतीति ॥ Sāmaññaphalasutta (Dig. I. p. 54)

(3) The Maṇimekhalai describes the process of assembling of atoms thus: "While forming into great elements (*bhūta*), they do not assemble either in an unequal number or in an equal number, but can assemble by full, three quarters, half and one quarter [of atoms]."

The Siddhiyār makes it clearer: "While joining together, no three, leaving one outside, assemble together, nor can the two, leaving the other two outside, do so. The process of their joining together is this: Four of the earth, three of the water, two of the fire and one of the air assemble together. Thus, the earth, water, fire and air are formed with their respective qualities."

(4) The Siddhiyār says: Life-atom is impeiceptible, becomes embodied [in a body] through its own *karman*. Only Arhan can perceive it. It can, by its own nature, enter into all things constituted of four kinds of atoms. When it becomes embodied in a body, it takes all the qualities of the body as if its own. The jīva knows by means of contact (ஒட்டு), pressing on (தீட்டு) and mingling (கலப்பு) [with the corporeal things]. According to the Nīlakeśi it is blue in colour like the *pālai* fruit and occupying sufficient space sidewise of five hundred yojanas in height.

(5) The Nīlakeśi states that they have accepted four aspects of organic growth or becoming:

a. This will become that; *e.g.*, a female child must inevitably grow into a full developed woman.

b. This becomes that, through a definite process of growth, *i.e.*, the growth into woman-hood must be due to proper feeding and bringing up.

c. This will grow up to that; *e.g.*, woman-hood is the limit of growth.

d. This will become that after a lapse of a definite period of time; *e.g.*, the full developed womanhood will occur only on the 12th year of the age.[1]

(6) The Maṇimekhalai states that there are six classes of birth: black, black-blue, green, red, yellow and white. The final stage, *i.e.* Release (*vīḍu*) is of extremely white (கழிவெண்மை).

The Siddhiyār gives six classes of colour: white, yellow, red, blue, extremely white and green. Of these, it says, the extremely white goes to the final stage (*vīḍu*).

1. Nīlakeśi, Introduction pp. 238-9. They are mentioned and illustrated in vers. 704-5.

(7) The Maṇimekhalai and Siddhiyār describe two kinds of released persons: Sambodhaka and Maṇḍala.

(8) There are eight kinds of result determinable at the stage of embryo: acquisition, loss, obstruction by obstacles, migration to some other place, suffering misery, enjoying pleasure, losing what is obtained, birth and death, (Maṇimekhalai).

According to the Siddhiyār they are: acquisition of wealth, etc., their privation, misery, pleasure, life continuing with the body, emigration to other country, old age and death. And they are said to be resultant of the action done in a previous birth and also determinable at the embryo stage.

7. So far the summary of the theoretical structure of the system. Now we may proceed to examine whether the above account is testified by the other sources. The theory of seven categories is generally attributed to Kakuda Kāṭyāyana, never to Maskari-Gośāla. We find for the first time this doctrine attributed to Maskarin in Tamil works. According to this account, we may surmise that he has accepted a two-fold broad classification of substances, *viz*. jīva and ajīva, the former comprising all the living beings and the latter all the other elemental groups. Curiously enough the Tamil sources fail to describe the well-known classification of living things which has been made by Gośāla and Mahāvīra according to the number of senses the living things possess. Things with one sense, the sense of touch comprise the four elemental groups and the vegetable kingdom. The creatures like animal-culoe, worms, etc are endowed with two senses, touch and taste; ants, bugs and moth, etc. with three senses, touch, taste and smell; mosquitoes, gnats, scorpions, locusts and butterflies, etc. with four senses, the above three and sight. Beings with five sense organs are subdivided into infernal beings, animal, men and gods.[1] These living things are all placed in an order of physically progressive scale. One may infer from this classification that Gośāla admitted only one main category, the category of living things, and that there is nothing, for him, without life.

It is to be stated that Kāṭyāyana's classification of things is more logical and philosophical, whereas Gośāla's one is merely a convenient grouping of living things. Though Gośāla does not, in the classification of things by the number of senses, distinguish apparently between life and non-life, yet we may assume that he had such distinction at heart; otherwise he would have been a

1. Pre. Bud. Phil. pp. 307-8.

deniar of separate reality to life just like Ajita, the leader of the materialists of his time. Therefore his statements like "All are living beings; there is nothing without life" should be interpretted that life, jīva, by its nature joins with the body as well as with the four kinds of atoms, as the Siddhiyār[1] points out; and not that he thereby denies distinction between life and non-life. In these circumstances, may we suppose that Kāṭyāyana's theory of seven categories is also impliedly acceptable to Gośāla, which implication led his later followers to embody it in the structure of their own philosophical system as Tamil works testify?

It remains to be noted that the items Nos. 1 and 2 in the above summary coincide to some extent with the theories of Kāṭyāyana as described in the Sāmañña-phala[2] Sutta. It is, however, said that Kāṭyāyana takes pleasure and pain as two principles of change. "The eternal elements of being, earth, etc., mechanically unite or separate by pleasure, and pain inherent in each of them". We do not find anything of that kind in Tamil accounts.

Items Nos. 3, 4, 5 and 7 have no parallels in the other sources, and may be considered to be later doctrinal developments of the school.

The item 6. refers to Gośāla's theory of six classes (*chalābhijātiyo*) of mankind. They are, according to the Buddhists, six colours:[3] the black, blue, red, yellow, white, and supremely white. Here the Maṇimekhalai gives six kinds of colour relegating the supremely white to the released person; whereas the Siddhiyār speaks of only six colours including the supiemely white.

The item 8 speaks of eight kinds of Karma resultant. The Jaina authority quoted by B. M. Barua, mentions only six kinds: लाभ, अलाभ, सुख, दुःख, जिवेयं, मरणम्[4]. Jñānaprakāśar, commenting on the Siddhiyār (ver. 9) remarks that the Nighaṇṭavādin accepts six kinds: gain, loss, pleasure, pain, old age and death, and the Ājīvaka who branched off from him accepts 8 kinds. May we believe, therefore, that the Bhagavatīsūtra's enumeration of six kinds of result is also acceptable

1. See ver. 3 below.

2. कतमे सत्तकाया। पठविकायो आपोकायो *तेजोकायो वायोकायो सुख दुःखे जीवसत्तमे। इमे सत्तकाया अकटा अकटविधा अनिम्माता वञ्झा कूटट्ठा एसिकट्ठायिट्ठिता। ते न इञ्जान्ति न विपरिणमन्ति। न अञ्ञमञ्ञं व्याबाधेन्ति। नालमञ्ञमञ्ञस्स सुखाय वा दुक्खाय वा सुखदुःखाय वा।

3. From Buddhaghoṣa's comment. Barua's interpretation of colour, see Pre. Bud. Phil. p. 309.

4. See Pre. Bud. Phil. p. 316.

to Nighaṇṭavādins, Digambara Jains ? Some similar idea is also met with in the Buddhist literature; see. *e.g.*, Saṅgīti Suttanta, Dig. III, p. 260 and Dharmasaṅgraha, LXI :

अष्टौ लोकधर्माः लाभोऽलाभः सुखं दुःखं यशोऽयशो निन्दा प्रशंसा चेति ।

Tamil Sources.

8. Before proceeding to narrate the full description of the Ājīvakas' doctrine as set out in the Tamil works, I may say a few words as to their reliability and authenticity so far as the sections on this sect are concerned. Since the Maṇimekhalai is considered to be one of the earliest Tamil works, and has been placed somewhere between A. D. 250 and A. D. 700, the reliability of its account of the school cannot be easily called in question. We have ample evidence to prove that in the early period the sect was a living faith in South India side by side with Jainism and Buddhism. The Śilappadikāram, for example, testifies its existence in the following line : *கண்ணகி தாதை கடவுளர் கோலத், தண்ணலம் பெருந்தவத்தா சிவகம் முன், புண்ணிய தானம் புரிந்து அறம் கொள்ளவும்.* (Chap. XXVII, 98-100). It may be inferred therefore that Puhār, the old capital of the Chola kingdom was the centre of the religious sects, such as Ājīvakas, Jainas and Bauddhas. And further the Maṇimekhalai's account agrees in many respects with other sources of Jains and Buddhists.

9. The Nīlakeśi's description, as it has been stated before, is very meagre and describes only those points condensed in the above summary, item Nos. 1 and 2, though it cannot be denied that during the period of its composition,[1] the school was actually in existence in South India. Its main contribution to our knowledge relating to the school consists in the theory of four aspects of the organic growth, summarised in the item 5 above. It is, however, amusing to note the discrepancy in the statement that life is blue in colour like *pālai* fruit and occupying a space sidewise of five hundred yojanas in height. The Nīlakeśi itself, in describing previously the five fundamentals, states that life is atomic. All the other works, in describing the nature of life, give us the impression that its original colour is supremely white or absolutely pure, and it is discoloured according to the environments it has to pass through.[2]

10. (*a*) The Śivajñāna Siddhiyār sets out a comprehensive survey of the system, devoting ten verses for its description and six verses for its refutation. The author of this work is Aruṇandi Śivāchārya, a

1. The date of Nīlakeśi is discussed and fixed between the first and fifth century A. D. by Prof. Chakravarti.

2. See the above summary, item 6 and Pre. Bud. Phil. p. 309.

reputed Śaivite scholar of the Tamil country. The *Saṅkalpanirākaraṇa* of Umāpatiśivāchārya says that he composed it in 1313 A. D. So we may take the period between 1275 and 1325 A. D. as his palmy days. Now the question is to be asked to oneself whether the sect of Ājīvakas was a living faith in South India in a period as late as the 13th and 14th centuries A. D. Dr. Hoernle believes on the authority of some temple Inscriptions[1] that the sect was actually living in that period in South India. Prof. Chakravarti challenges his view and says that Hoernle was wrong in reading in the Inscriptions the word 'Āśuvaka' for 'Ājīvaka'; he further contends that the school disappeared in South India from the later part of the 7th century A. D. and onwards. Therefore he says, the Siddhiyār, which describes the doctrine from mere hearsay, cannot be accurate. The main argument that he has set forth for his contention is that Appar and Sambandar, the two earlier Tevāra singers do not show any acquaintance with the Ājīvaka school. They often attack Jainas and Bauddhas, two schools, rivals of Śaiva Religion, but they do not so attack the Ājīvakas. This kind of argument is not at all decisive and formidable. The absence of reference to them in the Tevāra hymns need not be explained by the only supposition that the school was completely forgotten without any trace in that period; but it would also be explained that the school was no more a prominent and powerful rival religion as Jainism and Buddhism; and that it had been reduced to the position of a sub-sect of Jainism. The Nīlakeśi itself says that the Ājivakas are not quite strangers to us, but they belong to our community: அயலியர் தாமல்ல வாசீவகர்கள்[2] (ver. 669, *b.*) To suppose with Prof. Chakravarti that the sect was completely forgotten without any trace is quite contrary to history. No religion or sect could disappear abruptly but it could vanish either by conversion of its adherents to another faith or by driving them away from the land or by its absorption into another faith through compromise. On the authority of Śilānka in the 9th century A. D. and others[3] who identify Ājīvakas with Digambaras, we may surmise that they were absorbed into the Digambara sect and lost prominence as an independent sect in the latter

1 Inscriptions of the Perumāl Temple at Poygai near Virinchipuram, Nos. 59-64. printed in the Introductory essay on Nīlakeśi, pp. 252-261

2. Comm திகம்பரத்வமொப்பினும் அநேகாந்தவாதிகளாகிய நிர்கிரந்தரல்லர் ஆசீவகர். The same repeated by Jñānaprakāśar திகம்பரமொப்பினும் அநேகாந்த வாதிகளாகிய நிக்கிராந்தரல்லாத வாசீவகனென்க. (Sidhiyār, Ājīvakavāda, ver. 1. comm.) It means. Though the Ājīvakas are similar to Digambaras probably in nakedness, they differ from the latter in respect of *anekānta—syādvāda.*

3. Abhidhānaratnamālā and Halāyudha. See Enc. Rel.

periods of the Christian Era. It is also probable that the followers of Kāṭyāyana school were, long ago, at a very early period, absorbed into the Ājīvaka sect, leaving some traces of their own philosophy into the metaphysical arena of the Ājīvaka school. Instance for such an amalgamation is not absolutely lacking in the history of Indian philosophy. The union of the Nyāya-Vaiśeṣika system at a later period may be cited as a fitting example here. So the sect might have continued its existence as an amalgamated faith to Jainism, till as late as the 13th and 14th centuries A.D., the period of the Siddhiyār. This will well explain the reason why the Siddhiyār describes first the Digambaravāda and then the Ājivakavāda: whereas the Maṇimekhalai describes them in a reverse order, that is first Ājīvaka's system and then Nighaṇṭa's one which order is also exhibited in the Pāli Suttas. Moreover, if one studies carefully the section in the Siddhiyār, he will be sure to gain the impression that the author speaks of the system on his own personal acquaintance with it as well as his book knowledge.

(*b*) Prof. Chakravarti, in his eagerness for fixing up the date of the Nīlakeśi, remarks that the knowledge of the Ājīvakas exhibited in the Siddhiyār and its commentaries is not quite accurate and is probably based upon pure book knowledge and that too imperfect His reason for this remark is that the author of the Siddhiyār, while proceeding to examine the systems, creates the impression that these two (Ājīvakas and Nighaṇṭas) are the subsects of the same school.[1] It will be shown that his above remarks and reasoning are quite superficial and erroneous. The author, at the outset, commencing his investigation of the systems, points out that Nighaṇṭvādin is one of the Śramaṇas who resemble one another in respect of the following facts: [2]worshipping the Aśoka tree as god, denying the authority of the Vedas, a desire for the severe form of asceticism, discarding the clothes, getting their body dirty [for want of daily bathing], giving up the household life, eating food to the full capacity of the belly, covering their body with mat, and carrying in their hand a bunch of peacock's feathers.

These features according to him are common to all Śramaṇa ascetics. Here one commentary remarks that the Śramaṇas

1. Nīlakeśi, Intro. p. 9
2. வாசமா மலரசோக பேணி மறைநீதியோடு மலையுந்தவத்
தாசையா லுடை யகன்றுமாசினை யடைந்தில் வாழ்தருமறத்தினிற்
பாசமானது தவிர்ந்து பண்டிபடவுண்டு பாயினொடு பீலிமே
னேசமாயவை தரித்துளோர்களினிகண்ட வாதியை நிகழ்த்துவாம்.

Nighaṇṭavāda, ver. 1.

possessing such common features are divided into three sects, *viz.* Nighaṇṭavādin, Ājīvaka and Aṇuvādin (printed book reads Anuvādin). But Jñānaprakāśa, another commentator divides them into two only, Nighaṇṭavādin and Ājīvaka. Probably he was not aware of the tradition, dividing them into three as recorded by the other commentary. Again commenting on the word "Nighaṇṭa", Jñānaprakāśa says that Nighaṇṭavādin has no dress, whereas Ājīvaka has it. This statement goes quite contrary to the text of the Siddhiyār itself. So we must candidly admit that he was wrong in this respect. On the authority of the Buddhist sources,[1] we may fairly assume that the Ājīvaka ascetics were naked like the Digambara sect of Jains. The commentary on the Nīlakeśi also has stated this clearly :[2] திகம்பரத்வ மொப்பினும், etc. Thus we have seen that the Siddhiyār and its commentary meant to convey the idea that both the Ājīvakas and Nighaṇṭavādins were brother communities possessed of some common features and collectively known as Śramaṇas. But they have nowhere stated that these two are the subsects of the same school as Prof. Chakravarti reads. It has already been stated that the Buddha himself addressed them collectively as Śramaṇas in contra-distinction with the other Brāhmaṇa ascetics ;[3] hence it is not an innovation of the Siddhiyār or of its commentary to dub these two sects 'Śramaṇas'. One cannot be sceptic in regard to the fact that these sects are historically inter-connected ; for the two leaders of these sects, Gośāla and Mahāvīra, according to Jaina sources, are associated either as a teacher and pupil or in some other manner. We, therefore, have to dispose of the above remarks of Prof. Chakravarti as unfounded and that they were made in his eagerness for fixing the date of the text.

(c) Now it remains for us to say that the Siddhiyār's description of the system is accurate, or more accurate than even the Maṇimekhalai's in some respect ;[4] and it agrees perfectly with Pāli authorities. One may entertain a doubt whether the author of the Siddhiyār could have utilised the Nīlakeśi as one of the authorities on the sect, although the commentator Jñānaprakāśa quotes two verses from the Nīlakeśi, *viz.*, the verses Nos. 671 and 673, (v. Sidd. ver. 2, comm.) and also takes the ideas from the commentary on the Nīlakeśi. If we study carefully the commentary of Jñānaprakāśa on the Ājīvaka section of the Siddhiyār, we may guess how many authorities he had before him for consultation. He cites the following passages which are not traceable in the other available works :

1. Dial. Bud. II, pp. 221, 227, n 1.
2. Nīlakeśi, ver. 669, (p. 275). See also Note No. 2 on p. 412.
3. See para 1 above.
4. *e.g.*, it gives six colours only instead of seven in the Maṇimekhalai.

(1) ஒட்டுத்தீட்டுக் கலப்பினோருமுயிர் தானிவற்றை, பட்ட பொழுதுடலின் பால். (ver. 8, comm.) p. 264.

(2) இசைத்தலியன் மண்டலரிரங்கி யென்று, மிசைப்பாமவர்க்கென் மீண்டு.

(3) மண்டலர் தாமாக்கையுற்று வாக்கினால் நூலுரைக்கின், மண்டலத்தார்க் கொப்பாமதி.

(4) ஆக்கையிலரென்னி லறிவுமிலர் காணவர்க்கு, வாக்குமிலை யென்றேமதி. (These three quotations in the sectiou, refutation of the system ver. 2. comm.) p. 270.

(5) உணராதுயிர்வினையைப் பூதவுடலை, புணராது தானே புரிந்து.

(6) ஈட்டும் வினைக்குமறிவில்லை யுயிர்க்காகத்தைக், கூட்டவல்ல தில்லையெனக் கொள்.

(7) மண்ணீர் வளிவளிக்கு மில்லை மதியவைக, ளெண்ணுமுயி ரினையெங்ஙன்.

(8) உடலைச்சமைக்கவு மிருமறியா, துடலினையொன் றப்பிரியவும்

(9) காட்டுமிவை சிவனே கன்மத்துடலுயிர்க்குக், (கூட் ?)டும் பிரிக்குமெனக் கொள்.

(These 5 quotations in the same sec. ver. 6. comm. p. 275.)

MAṆIMEKHALAI

(Chap. XXVII, ll. 108—166)

Ājīvaka System.

11. The heroine, Maṇimekhalai, approaching an old philosopher, well-versed in the Scripture of Ājivakas asked: Who is your teacher? What are your Scriptures and their contents? [The philosopher replied the following:]

I. Our teacher is one who has boundless knowledge of all the limitless objects that are found assembled and experienced everywhere and eternally.

II. The contents of the scripture are:

(1) Five [fundamentals] *viz.*, one life, the knowledge-giver and four kinds of atoms.

The life-atom becomes aware on contact and sight (உற்றும் கண்டும்) [of the objects, and unites with and separates from them]. The four kinds of atoms are earth, water, fire and air. These will form into mountains, trees and bodies, and also become separated into several parts.

a. That which becomes aware of those kinds [of atoms], is called life.

b. Earth becomes a hard substance.

c. Water is a substance which possesses a cool touch and [sweet] taste; it goes downwards into the earth.

d. Fire is (hot) and has the nature of moving upwards.

e. Air has the nature of moving crosswise.

Thus these become to possess different natures quite opposite to one another.

The beginningless atoms are incapable of being destroyed even in the face of destructive weapons; nor could they penetrate one into another, being born for the first time. The soft water-atom could not transform into the earth-atom. No atom could be broken into two. They could not expand (*lit.* fly) like a piece of rice (அவல்). They are capable of moving about, and of submerging and emerging. They are capable of severally assembling together and of appearing like mountains, etc., and again are capable of dissolving into their respective original forms. They are also capable of forming into very hard diamonds. They, having grown into bamboo, could also suffer making holes; and they could also grow as vegetables.

These [four kinds of] atoms which have spreaded over all the limits or boundaries of the earth like the full moon, will not, while composing into great elements (*bhūta*), assemble either in unequal number or in equal number, but will assemble respectively by full [quantities], three quarters, half and one quarter [of atoms].[1] Being cohered very closely in such a manner, they get their respective names (earth, etc.). If they are not cohered in such proportion, they could not possess their respective definite functions such that some combinations of atoms become hard as earth, some submerge as water, some burn as fire and some move crosswise as air.

A man of divine vision only can perceive single atoms; and the ignorant sees only the great elements, the aggregates of atoms, just as a man who is incapable of seeing a single hair, perceives a great number of circle-like hairs in the dusk.

(2) There are six classes of birth, *viz.* black birth, black-blue birth, green birth, red birth, yellow birth and white birth. One who takes birth, by way of necessity (பாற்பட்டு) in these classes of birth [arranged] virtually in a progressive scale (பண்புறுவரிசையில்) will be born in a birth [known as] supremely white and get liberated.

1. This is made very clear in the Siddhiyār, see para 6, (3) above; also the extract from it below.

(3) One who attains to that [supremely white birth] is eternal. This birth is characterised with the character of a good wayfarer.[1] One who descends from this birth by accident is characterised with the character of a Maṇḍala.

(4) Acquisition [of wealth], privation [thereof], obstruction, migration to some other country, suffering misery, enjoying pleasure, losing what is obtained, birth and death are allotted [to man] during the embryo stage.

(5) Pleasure and pain are considered to be atomic.

(6) The already existing fixity (or fixed order) only causes to obtain [fruits] afterwards.

This is the method of [teaching contained in] the Scripture of Markali.

NĪLAKEŚI

Chap. VI

Ājīvakavāda

12. Nīlakeśi, arriving at the village, Śamadaṇḍa by name from the great Kukkuṭanagara (=Uraiyur), came to know on enquiry put to one of Lingayists standing near by that it is the monastery of the Ājīvaka teacher, Pūraṇa by name. She was also informed that his followers, the Ājīvakas are not quite strangers to her sect.

She further inquired: Who is your teacher (Āpta)? What are your Scripture and the fundamental things [contained therein] and their functions (*pravṛtti*)? She was given the following answers:

I. Our teacher is Markali (=Maskarin).

II. Our Scripture is [the group of works called] nine rays of light (ஒன்பது வாங்கதிர்).

III. The subtle fundamental things are five in number, their natural functions are unchangeable.[2]

I. Our teacher being perfect in knowledge, free from all Karmas, will neither act nor speak. He is always characterised by inaction and silence. He maintains silence lest he should injure the minute

1. செம்போக்கினியல்பு. This seems to be a wrong translation of Saṁbodhaka; because the Tamil term would mean the word like Sugata and not Saṁbodhaka. There ought be Saṁbodhaka here. The Siddhiyār has made this point abundantly clear.

2. The commentary points out: what is existant cannot be destroyed; what is non-existant does not come into existence. The natural functions are submerging and emerging.

living beings that cram the space all around. Besides silence and inactivity, he is also characterised by the absence of old age and decay. His appearance is unintelligible and inexplicable as the rain-bow in the sky. His disappearance is equally without any cause or explanation. Possessed of unblemished knowledge, our teacher is called the Pūraṇa or Perfect.[1]

II–III. The sacred scripture, *Nine Rays of Light*, which describes *inter alia* the main contents, and their supreme aim, may be said to set out collectively five kinds of atoms which are corporeal (*mūrta*). These five categories are the atoms, earth, water, fire, air and life. These are five kinds of reals which have different natures but no qualities. The earth has touch, taste, colour and smell but no sound. Water has the characteristic of coldness, fire heat, etc., air sound and life awareness. These are the essential characteristics of the five different kinds of atoms which constitute the reality. In spite of this distinctive nature possessed by different atoms, the atomic aggregates of earth, water, etc., have no guṇas or qualities. These aggregates are capable of disintegration and co-integration. One kind of aggregate like earth can absorbe the other, but still they are not capable of inter-penetration. Though we speak of moments, we do not recognise the category of time as such. These are the real Tattvas for us.[2]

Then the Nīlakeśi commences to refute in detail the Ājīvakas' doctrine. In the course of refutation we are led to infer that the following points also form parts of the Ājīvakas' system of thought.

(1) They have accepted two Devatās, Okkali and Ōkali who revealed their scripture, *The Nine Rays of Light* (ver. 681).[3]

(2) They have not accepted guṇas apart from the thing. There is no distinction whatever between the nature and thing. So they have rejected their separate reality. The absence of guṇas is inferred from the fact of their inseparability from the things, (ver. 671).

(3) Things are eternal; what is existent is incapable of destruction, and what does not exist is incapable of coming into existence, (vers. 694-698).

(4) They hold that charity must be performed, but there is no merit out of it; murder should not be committed, but there is no demerit (*pāpa*) out of it, (vers. 697 and 721).

1. Nīlakeśi. Intro. p. 232.
2. Ibid.
3. According to the tradition recorded in the Siddhiyār, it was Maṇḍala type of released person that revealed the scripture.

(5) Four aspects of organic growth or becoming (see para 6 (5) above), (vers. 704-5).

(6) They hold that the life is a thing of blue colour like the *pālai* fruit, occupying sufficient space sidewise and of five hundred yojanas in height. There are innumerable jīvas of this type existing in abundance in this world, (ver. 712).

(7) They believe that there are innumerable jīvas in the world; if they are lucky enough to obtain Mokṣa, then there would be none left in the world, and the spring of Saṁsāra will dry up. Hence in order to maintain the world of life intact here, they have invented the doctrine of *Maṇḍalamokṣa* according to which even jīvas which have attained Mokṣa will come back to Saṁsāra in order to keep the latter going,[1] (ver. 716).

ŚIVAJÑANA SIDDHIYĀR

Ājīvakamatam

13. The Ājīvakas, one of the Sramaṇas, who, [as it were] on account of open declaration "Just as I pity myself, so I will pity other's selves, pluck their hairs to the distress of their selves, and who are characterised with preaching dharmas that cause miseries to all living beings on earth, say the following (ver. 1):

One who has a boundless knowledge has graced from immemoiial time a Scripture, the contents of which are five kinds of atoms described through-out. These five kinds of atoms are: earth, water, fire, air and jīva. Their natures being analysed, the nature of the earth is hardness, of the water coldness, of the fire heat, of the air motion and of the jīva awareness (2).

The Earth and water have the tendency of spreading downwards. The fire and air have the tendency to move upwards. The jīva has tendency to join with the body, and when it becomes separated from it, it could join also with those [four kinds of atoms, earth, etc.] When it stands joined with, the jīva takes as if its own those qualities of the things it has joined with. This is the method of describing the fundamental things in brief (3).

The [first] four atoms are destitute of knowledge; they could not be transformed into one another out of deterioration; nor could they penetrate into one another; they could however, enjoy combined existence, mutually co-operating together. They do not cohere for the first time without doing so from immemorial time. They

1. Nīlakeśi, Intro. p. 240-41,

never abandon their old natures. They never assemble one by one, and never change their own course of activities (4).

Note. Jñānaprakāśa and other commentators remark: Atoms are eternal although they appear to have origination and destruction; for example, planets, Mars, etc. remain always the same although they do not shine at the day time of the sunlight, but only at the night time, (*cf* Nīlakeśi. ver. 695).

They are not liable to any one of the following acts: creation out of some substratum, sustenance, partly destruction *(saṁhāra)*, complete destruction (*sarvasaṁhāra*), liberation, transformation, dissolution and breaking. They are present even beyond this vast world-egg. They could be co-existing even among the heterogeneous things; and they are of one and the same nature and omnipresent everywhere and in all times, past, present and future (5).

The jīva atom is imperceptible, and being born through its own *karman* becomes embodied, and then only men of this world can perceive it. Bud the god of heaven, *i.e.*, the Aruhaparama in the heaven only can have the vision of the atomic jīva. It can enter into. all things that are counted into four kinds of atoms leaving the [last] one. So says the scripture (6).

While composing together, no three, leaving one outside, compose together, nor do two, leaving other two outside, compose together. The method of composing together is this: Four of the earth, three of the water, two of the fire and one of the air compose together. Thus those atoms compose into earth, water, fire and air with their respective nature. So says the scripture (7).

There are six colours, white, yellow, red, blue, supremely white and green. Of these colours, the supremely white is assigned appropriately to the highest absolute state of life. The rest are associated with the corporeal things. The real *i.e.*, jīva gets aware [of things] by means of contact, (ஒட்டு) pressing on (தீட்டு) and identifiying itself (கலப்பு) [with the corporeal things] (8).

Note. ஒட்டு, தீட்டு, கலப்பு are explained in the commentary thus: ஒட்டு, நூலைக்கேட்டலாலும், by hearing scripture, தீட்டு, விடயங்களைத்தீண்டலாலும், by getting into touch with the objects, கலப்பு, இந்திரியங்களை கலத்தலாலும், by identifying itself with the senses.

Acquisition [of wealth,] etc., their privation, misery, pleasure, life-continuity, emigration to other country, old age and death: these eight are beforehand alloted [to each individual] during the embryo stage. This world revolves according to the fixed order or method of

consciously performed [action in the previous birth] (தேறியஞ்ஞிற் பட்டுச் செல்வதூஉ இவ்வுலகம்). So they declare (9).

Note. Jñānaprakāśa points out that the Nighaṇṭavādin accepts 6 kinds of results: gain, loss, ease, disease, old age and death. Those who branched off from him accept eight.

Adding two more categories, *viz.*, merit and demerit (*puṇya* and *pāpa*) to the above five, seven categories are counted on the whole. So declares one who belongs to us. Those who realise that the Supreme Knowledge is of this nature, will have the vision of the highest stage of life.[1] (10).

Note. "So declares one who belongs to us" commented upon in the commentary thus: He is Anuvādin who has joined with us (Ājīvakas) and Nighaṇṭavādins.

In the course of refutation of the system, the Siddhiyār mentions the following point:

There are two types of the Released person (=Aruha-paramaṇ); *viz.* Maṇḍala and Saṁbodhaka. The former is characterised with the character of coming down on earth and of imparting the sacred scripture [to the world]. The latter remains always in the highest stage of life, the highest matchless place, and keeping silence-vow and yet conscious of all things (ver. 2).

Note. The commentary notes that he appears on earth only on rare occasions just like the rain-bow in the sky; *cf.* rain-bow example in the Nīlakeśi, ver. 684.

Postscript.—Since I sent my article on "Ājīvakas" to the press, I secured a copy of Prof. B. M. Barua's paper on this subject published in the Journal of the Department of Letters, Vol. II. The author has spared no pains to collect a good deal of information connected with the Ājīvaka sect from Pāli and Ardhamāgadhi sources. He traces from the Nikāya and Jātaka works that there were before Gośāla, two leaders of the sect, namely Nanda Vaccha and Kisa Saṅkicca. Makkhali Gośāla according to the Jaina sources is known as Maṅkhaliputta, *i.e.*, son of a Maṅkhali, a mendicant who earned his livelihood by showing a picture which he carried in his hand. It is also said: "Once on his wanderings Maṅkhali came to Śaravaṇa and failing to obtain any other shelter, he took refuge for the rainy season in the cowshed (*gośālā*) of a wealthy Brahmin Gobahula, where his wife Bhaddā brought forth a son who became famous as Gośāla Maṅkaliputta." (p. 9). It appears to me that this anecdote looms large due

1. =பொன்னெயில் வட்டம்=ஒப்பற்ற தேசம், a matchless place.

to wrong etymology of the words *Maṅkhaliputta* and *Gośāla* by the Jaina authors who always attempt to represent him as a person of most contemptible character, and of low parentage and profession. Buddhaghosa, the Buddhist commentator, again speaks of Gośāla as a servant in the household of a rich man and assumes a fanciful etymology for the name Makkhali, *viz.*, he obtained that name on warning his employer in the words, "Tāta, mā khaliḥ," *i e.,* My dear man take care lest you stumble!" (p. 11).

I have already pointed out that Makkhali is represented in Tamil works by *Markali* which is no other than *Maskarin* in Sanskrit. According to Pāṇini (sūtra, vi, 1. 154) *Maskarin* is a group of wanderers who carried a *maskara*, bamboo-staff about them. Maṅkhali of the Jaina literature is most probably a nasalized form of Pāli Makkhali. The term Maṅkhaliputta, therefore, may possibly be explained as "An earnest or leader of a group of wanderers known as Maskarin" or in some such manner. One may note that the word *putta* in the following compounds is used in a figurative sense and not in a literal one: सच्चको निघण्टपुत्तो, देवपुत्तो, अरियपुत्तो, पण्डुपुत्तो पुराणयानकारपुत्तो, जिनपुत्तो, etc. In a latest paper the same author has also shown that the term *maskarin* was employed as an epithet of Gośāla (Vide Ind. His. Quar. III, 2). In all his papers, Prof. Barua has spelt the name of the sect as "Ājīvika." In Pāli literature we find both forms *ājīvika* and *ājīvaka*. According to Pāṇini, I think, only the latter form is correct, the term ending in a suffix *aka*, a substitute for *kṛt*, *ṇvul*. Hence there is no possibility for *i* after *v* in the term, except in a verbal sense, "living", "livelihood", in which case the term will be in the feminine gender, *ājīvikā*. So I have retained in my article the Sanskrit form, *ājīvaka* which we find invariably in Tamil literature.

I should like to mention one more paper on the subject written very recently by Prof. A. S. Gopani under caption "Ājīvika Sect—A New Interpretation" published in the Bhārata Vidyā, (Vol. II, part 2 and Vol. III, part I). This paper, I may say, pronounces an *exparte* verdict on the subject, having relied more upon Jaina sources, which are characteristically antagonistic to the Ājīvaka sect.

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Dr. POPE'S TRANSLATION OF TIRUVĀCAKAM

BY

T. P. PALANIAPPA PILLAI, B.O L.

Of the many European scholars of varied callings ranging from missionaries to militarists who studied the Tamil language as linguists and brought their countrymen into contact with the thoughts and culture of Tamiḻakam, Dr. G. U. Pope may be considered the latest and the foremost. Unlike others he learned and laboured for the Tamil language, and truly loved and lived in it. Well-known are his translations into English of the Tamil books Kuṟaḷ, Nāladiar and Tiruvācakam and certain portions of Puranānūru and Puṟapporulveṇbāmālai. While the versions of the didactic works were written in the earlier part of his labours, that of Tiruvācakam—the Śaiva hymn book of superb spiritual excellence was completed when he was an octogenarian. He enjoyed the reputation of being a first-rate translator almost up to the advanced age of his nineties.

His last work of translation is a prodigious one of great spiritual impoitance. Since it was completed in his maturer years, it is to be expected to be entirely free from any kind of blemish either in import or in diction. Of his translation he wrote thus in the preface :—" Versions of course can give nothing but the faintest idea of the earnestness and grace of the sage's hymns. They cannot be rendered into simple prose without entirely misrepresenting them, and to put them rigidly into metre would involve a sacrifice of exactness in the rendering. In this translation they are given line for line and almost word for word in language answering, as nearly as I know how to shape it, to the tone and manner of the Tamil originals. I find this the way in which I can produce the most literal version."

To all those who study his version, it will be evident that he laboured his utmost to be true to the original and almost brought out the drift of the hymns in as faithful a manner as was possible for a good scholar of Tamil literature. Yet on examination, we find there are certain instances in which he misunderstood the significance and rendered wrong translations. Of course it is venial in the case of a foreigner especially when his attempt was for a work which had no authentic commentary then. Of such instances I venture to point out a few for the benefit of the readers.

The following hymn from 'Koyil Mūtta Tiruppadikam (கோயில் மூத்த திருப்பதிகம்) will appear on a mere perusal to be composed of very simple and common words excepting a few.

" சிரிப்பார், களிப்பார், தேனிப்பார்,
திரண்டு திரண்டுன் திருவார்த்தை
விரிப்பார், கேட்பார், மெச்சுவார்,
வெவ்வே றிருந்துன் திருநாமம்
தரிப்பார், பொன்னம் பலத்தாடும்
தலைவா என்பார். அவர் முன்னே
நரிப்பாய் நாயேன் இருப்பேனோ
நம்பீ ! இனித்தான் நல்காயே."

The translation runs thus :—

" They smile, they joy, honeyed delights they quaff
In thronging crowds Thy words expound and hear,
And loud extol. Then each apart repeats
The saving mystery of Thy sacred name,
Our Head, who dancest in the golden court,
They cry. Before these blessed ones, shall I
Like dog, that jackals chase and scare, remain?
My teacher, even now bestow Thy grace."

In this hymn, the translator misunderstood the meaning in two places. The word "தேனிப்பார்" although by its symphony appears to be derived out of the Tamil word தேன் meaning honey, is literally a tadbhava of the Sanskrit word 'Dhyāna'. Hence தேனிப்பார்—the corrupt form of the Tamil tadbhava தியானிப்பார், means 'they meditate' and not 'they quaff honeyed delights' as the translator imagined. The more ludicrous part of his translation is in the fourth foot. The original as put in prose order is "நாயேன் அவர் முன்னே நரிப்பாய் இருப் பேனோ" and if rendered into English would be, "Shall my humble self remain before them in a fox-like manner?" This particular word is used in this particular sense by another Śaiva hymnodist Appar in his Tevāram thus :—

" அரிச்சிராப் பகல் ஐவரா லாட்டுண்டு
சுரிச்சிராது நெஞ்சேயொன்று சொல்லக்கேள்
திரிச்சிராப் பள்ளியென்றலுந் தீவினை
நரிச்சிராது நடக்கும் நடக்குமே."

Since the learned Doctor had not met with such a peculiar usage in a corresponding literature, he was led to translate it literally thus—"Like dog, that jackals chase and scare". The word நரிப்பாய் ' is, for purposes of grammatical explanation, to be taken as one word

adverbial in function, meaning 'in a fox-like manner', *i.e.*, cunningly. As he construed it to be a compound of two different words நரி and பாய், he mistranslated it as 'that jackals chase and scare,' and erred flagrantly.

Let me take another hymn :—

> " தாராய் உடையாய் அடியேற்குன் தாளிணை அன்பு
> போரா வுலகம் புக்கார் அடியார் புறமே போந்தேன் யான் ;
> ஊர்ஆ மிலைக்கக் குருட்டாமிலைத் திங்குன் தாளிணை அன்புக்
> காரா அடியேன் அயலே மயல்கொண் டழுகேனே."

The translation for the above runs thus :—

> " O Master, give Thy slave to love Thy Foot ; Thy Servants now have gained
> The world from which they came not back ; outside I have remained, I have tried
> To crown the village cow and so have crowned the blind." From love of Thy twain Feet
> Estranged, a slave I'wildered weep !"

The third foot of the stanza has been entirely misunderstood and mistranslated. The word - மிலைக்க does not here mean 'to crown'; but it is a particular verb denoting the bellowing of the cow. So the accurate rendering should he, " imitating the like act of bellowing that the blind cow does as it hears the bellowing of the village cows together." No doubt the word 'மிலைக்க' being a homonym, may also mean " to crown " in a different context ; but here the latter meaning is entirely unwarranted.

Further the third foot contains an idea which is proverbial in its use in the Tamil land as may be testified by the following quotations. Nammāḻvar, a Vaiṣṇavite Saint, has sung a hymn which exactly reflects the idea contained here using this very same proverbial saying :

> " மைப்படி மேனியும் செந்தாமரைக கண்ணும் வைதிகரே
> மெய்ப்படியாலுன் திருவடிச்சூடும் தகைமையினோர்
> எப்படி யூரா மிலைக்கக் குருட்டா மிலைக்கு மென்னும்
> அப்படி யானும் சொன்னேன் அடியேன் மற்றியாதென்பனே."

The commentator Periyavāchān Pillai explains this proverbial saying thus " ஊரிற் பசுக்கள் வந்து புகுரப்புக்கால் எப்படி ஸம்ப்ரமிக்கும் ; அந்த ஸம்ப்ரமஹேது இன்னதென்றறியாதே குருட்டுப் பசுவும் ஸம்ப்ரமியா நிற்குமிறே—என்று லோகம் யாதொருபடி பழமொழியாகச் சொல்லும் ",

Another quotation though later and a little modified, is from Umāpathi Sivācārya's Purāṇam (Sēkkiḻār):

" கோவுடனே கூடிவரும் குருட்டாவும் ஊர்புகுதும ",

From all the foregoing, we are to understand that Saint Māṇikkavācagar had deliberately used a proverbial saying while expressing his devotion to his Lord. Since the learned Doctor did not meet with such parallel expressions, his literal rendering has led him into the serious error in translation.

The very same error resulting from ignorance of such proverbial sayings current in the Tamil language is discernible in the rendering of yet another hymn. It is from the more familiar portion of Tiruvembāvai of Tiruvācakam.

உங்கையிற் பிள்ளை உனக்கே அடைக்கலம் என்(று)
அங்கு அப்பழஞ் சொல்புதுக்கும் எம் அச்சத்தால்
எங்கள் பெருமான் உனக்(கு), ஒன்று உரைப்போம் : கேள் !
எம்கொங்கை நின் அன்பர் அல்லார்தோள் சேரற்க !
எங்கை உனக்கு அல்லாது எப்பணியும் செய்யற்க !
கங்குல் பகல் எம்கண் மற்று ஒன்றும் காணற்க !
இங்கு இப்பரிசே எமக்கு எம்கோன் நல்குதியேல்
எங்கு எழில் என்ஞாயிறு எமக்கேலோர் எம்பாவாய்.

The rendering into English is done as shown below :—

The children of Thy hand are we; our Refuge Thou ;
Thus that old word we say anew ; in this our dread,
Our Lord, to Thee one prayer we make ; vouchsafe to hear.
Let none but Thine own lovers true our forms embrace;
Our hands no service pay save to Thyself alone ;
Our eyes, by night, by day, let them see nought but Thee
Our king, if here this boon Thou grant, to us the sun
In perfect beauty shines ! Our Lady Fair, Arise !

In the foregoing rendering the last line of the hymn is completely misunderstood. If it is put in prose order, it stands as " ஞாயிறு எமக்கு எங்கு எழில் என் ", and the rendering should be, " what if the sun rises anywhere to us." That this is a proverbial saying may be seen from a reference to a similar sentiment in the stanzas I quote below. These are respectively from Appar Tevāram – a corresponding Śaiva hymn-book and Śivagñāna Siddhiyār—a later book of Śaiva Philosophy and a stray collection :—

1. வெம்பவரு கிற்பதன்று கூற்றம் நம்மேல்
வெய்ய வினைப்பகையும் பையநையும் :
எம்பரிவு தீர்ந்தோம் : இடுக்கண் இல்லோம் :
எங்து எழிலென் ஞாயிறு : எளியோம் அல்லோம் :
அம்பவளச் செஞ்சடைமேல் ஆறுசூடி
அனலாடி ஆனஞ்சும் ஆட்டுகந்த
செம்பவள வண்ணர் செங்குன்ற வண்ணர்
செவ்வான வண்ணர் என் சிந்தையாரே.

2. புண்ணியமேல் நோக்குவிக்கும் பாவம்கீழ்நூக்கும்
புண்ணியனைப் பூசித்த புண்ணியத்தினாலே
நண்ணிய ஞானத்தினால் இரண்டினையுமறுத்து
ஞாலமொடு கீழ்மேலு நண்ணாகி
எண்ணுமக லோகத்தே முத்திபெறு மகன்றான்
எங்து எழிலென் ஞாயிறெமக்கென்று குறைவின்றிக்
கண்ணுதற னிறைவதனிற் கலந்துகாயம்
கழிந்தக்கா லெங்குமாய்க் கருதான்போனிற்பன்.

3. "திருத்தக்க தேவர் சிந்தாமணியும் கம்பர்
விருத்தக் கவித்திறமும் வேண்டேம்— உருத்தக்க
கொங்குவேள் மாக்கதையைக் கூறேம் குறளணுகேம்
எங்கெழிலென் ஞாயிறெமக்கு."

I wonder how the learned doctor endeavoured to introduce the idea of the Sun shining in perfect beauty, when the phrase 'எங்கெழில்' does not clearly admit of such interpretation, inasmuch as the first member of the compound is evidently an interrogative and the second member is a verbal noun signifying the act of 'rising.'

Now to explain this proveibial saying :—The divergent instead of natural courses of the heavenly bodies such as the sun, moon etc. were from time immemorial considered by the people as a foreboding of evil to the land.

"அலங்கு கதிர்க்கனலி நால்வயிற் றோன்றினும்
இலங்கு கதிர்வெள்ளி தென்புலம் படரினும்."

These lines from Puranānūru indicate that the appearance of the Sun in the four directions and of the Venus in the south do bring in draught to the land. Poet Kambar also has sung in this strain.

"தடக்கை நாலைந்து பத்துத் தலைகளு முடையான் தானே
அடக்கியைம் புலனை வென்ற தவப்பய னறுத லோடும்
கெடக்குறி யாக மாகம் கிழக்கெழு வழக்கு நீங்கி
வடக்கெழுந் திலங்கை செல்லும் பரிதிவா னவனு மொத்தான்."

He states that the appearance of the Sun in the north instead of in the eastern direction is assuredly ominous to the kingdom.

This notion of the ancients gave birth to this maxim "எங்கெழிலென் ஞாயிறெமக்கு" which breaths the fearless, firm attitude of devotees. Here Māṇikkavācakar introduced that idea to indicate the unperturbable mental attitude of the devotees of Lord Śiva, in their expression. Hence the translator's idea of the Sun shining in perfect beauty is wholly unwarranted.

The translator further wrote in the preface, "The work of translation was here and there difficult, and I had to compare a great number of verses to get at the meaning." This endeavour too, of comparing the stanzas, though it might have helped him in many instances, has led him into wrong translation in one instance. In Tiruśatakam while translating the portion of the hymn

" இல்லை நின்கழற்கு அன்பதென்கணே
எலமேலு நற்குழலி பங்கனே
கல்லைமென்கனி ஆக்கும் விச்சைகொண்(டு)
என்னை நின்கழற்(கு) அன்பன் ஆக்கினாய் "

the translation has been faithfully done as may be seen here.

" There is no love in me towards Thy Foot
O Half of Her with beauteous fragrant locks
By magic power that stones to mellow fruit
Converts, Thou mad'st me lover of Thy Feet.

But while the hymn from the Tirutellēnum

" கன்னார் உரித்தென்ன என்னையும் தன்கருணையினால்,
பொன்னார் கழல்பணித்தாண் டபிரான் புகழ்பாடி,"
....
....

was translated, the hazy idea that this hymn bore an exact comparison in sentiment with the foregoing one, led him into faulty rendering. His rendering of the first foot is, ' As though some stone were made sweet fruit, the Lord in grace gave ev'n to me His Golden Foot and made me His ;" while it literally means, " As though hard fibre is peeled out of stone, the Lord in grace gave even to me His Golden Foot."

In the concluding portion of his preface, Dr. Pope had written, "I may add that my experience as a translator has taught

me that to get even a glimpse of the thought of a real poet, the student must often go down into the depths, must use every means to put himself in sympathy with his author, must learn to think and feel with him and so—it may be—at last come to understand him." That he was unable to get at the spirit of the author's expression as he professed above, is apparent in the rendering of another hymn.

> " நானார் என் உள்ளமார் ஞானங்கள் யார் என்னை யார் அறிவார்
> வானோர்பிரான் என்னை ஆண்டிலனேல்? மதிமயங்கி
> ஊனார் உடைதலையில் உண்பலிதேர் அம்பலவன்
> தேனார்கமலமே சென்றூதாய் கோத்தும்பீ!

His version for this is as follows:—

> " Who am I? Wisdom's lessons what are they
> That fill my mind? and me who'd know
> Had not the Lord of Heaven made me His own?
> He of the temple court, who erst
> A mendicant with mind distraught asked food
> In broken skull with flesh impure!
> Haste to his lotus-foot, as honey sweet;
> And Breathe His Praise, Thou Humming Bee!

Here though the translation is exactly faithful to the original, the rendering of the phrase 'மதிமயங்கி' into 'with mind distraught' and relating it to 'Ambalavan' (அம்பலவன்) as his act, do not commend well to the real significance of the hymn in which the Lord's praise is glorified. No Śaiva devotee will dare pronounce the act of Lord Śiva as an act done with distracted mind. All the performances like the plucking off of Brahma's head and holding it aloft in his hand are spoken of in Tiruvunthiar and elsewhere in the poem as praiseworthy acts.

Hence the correct version is to take that phrase 'மதிமயங்கி' as expressive of a "person with distracted mind" and to mean it as referring to the deity Brahma who, once with vaunted superiority towards Lord Śiva, looked down upon him impudently, for which effrontry, he received the chastisement of one of his five heads being plucked off by Śiva. Now the rendering will run as "The Lord of the Golden Court Hall who erst sought his food in the plucked-up fleshy head of Brahma of distracted mind."

It may appear to some, that in the phrase 'மதிமயங்கி', the word 'மயங்கி' cannot connote a person with distracted mind, since its form

is of the adverb. To meet this apparent objection, I adduce here a variety of such usages. Even in colloquial use we meet with such phrases as நாடோடி, காலாடி, வாயாடி, சுமைதாங்கி, இடிதாங்கி, நாதாங்கி and in news sheets as "நன்மை நாடி, உண்மை நாடி" and in literature as 'அவனவளது வெனுமவை மூவினைமையிற், றோற்றிய திதியே யொடுங்கி", "குடிதாங்கி" etc. In such usages these apparent adverbial forms are used as nouns denoting persons and things only; and just in the same manner 'மதிமயங்கி' here means 'the person of distracted mind' and by context denotes the deity 'Brahma'.

Though the Doctor appears to have been broadly conversant with the Śaiva traditions and tenets as is manifest from his manifold exhaustive notes appended to explain his commentary, he has not correctly understood one of the important Śaiva tenets.

In translating the portion,

"நிலநீர் நெருப்புயிர் நீள்விசும்பு நிலாப்பகலோன்
புலனாய மைந்த னோடெண் வகையாய்ப் புணர்ந்து நின்றான்"

he wrote as follows:—

"Earth, water, fire, air, ether vast, the wandering moon, the sun, And man—to sense revealed Eight ways He joined Himself to me;"

These lines indicate the manifestation of the Lord in eight forms of the universe called in Śaiva philosophy as அஷ்டமூர்த்தம். This is explained in Manimekhalai by the Śaiva Vādi when asked for by the heroine of that poem to state his religious tenets as follows:—

"நின்றசைவ வாதிநோ படுதலும்
பரசுநின் தெய்வம் எப்படித் தென்ன
இருசுட ரோடிய மானன் ஐம்பூதமென்
றெட்டு வகையும் உயிரும் யாக்கையுமாய்க்
கட்டி நிற்போனுங் கலையுருவி னோனும்
படைத்து விளையாடும் பண்பி னோனும்
துடைத்துத் துயர்தீர் தோற்றத் தோனும்
தன்னில் வேறு தானொன் றிலோனும்
அன்னோன் இறைவன் ஆகுமென் றுரைத்தனன்."

In Tevāram and other kindred hymn books this manifestation of Lord Śiva is greatly spoken of. *Vide.*

"இரு நிலனாய்த் தீயாகி நீருமாகி யியமான னாயெறியுங் காற்றுமாகி,
அருநிலைய திங்களாய் ஞாயிறாகி யாகாச மாயட்ட மூர்த்தியாகி."

—Tirunāvukkaraśar Tiruttāṇḍakam.

Thus far I have shown certain instances where the translator has flagrantly erred. There was and yet is among devout Śaivas a strong notion that no person should venture to write a commentary upon Tiruvācakam inasmuch as the significance of that great hymn book is the Lord Himself and hence any attempt to comment upon it, would not receive approbation at the hands of Śaiva devotees of the Tamil land. But this stony belief has no ground, since Saint Māṇikkavācakar himself had ordained by his veritable command, (*சொல்லிய பாட்டின் பொருளுணர்ந்து சொல்லுவார், செல்வர் சிவபுரத்திற் சேர்ந்து*), that those readers of his hymns who understand and impart their import unreservedly, will attain Śivaloka. Tiruvācakam remained in its original only, for a long time without any commentary and Dr. Pope's translation and another new Tamil commentary which then saw the light of the day along with it, were the first attempts to comment upon it. And hence it is but natural to expect a few mistranslations and faulty commentaries. As the study of this great hymn book is made by abler and more devoted hands, such blemishes may be wiped off in course of time.

SŪTRĀLAṄKĀRA IN CHINESE

BY

N. AIYASWAMI SASTRI

The SŪTRĀLAṄKĀRA is a collection of stories illustrating some moral teachings in the form of dialogues. The work, the original of which was in Sanskrit partly in prose and partly in verse, is ascribed to Aśvaghoṣa, the well-known Buddhist poet and author of the *Buddhacarita*. Some scholars contend that its author could not have been Aśvaghosa for the reason that in one of its stories Kaniṣka is mentioned as a legendary person. If he, as Kumārajīva tells us, was a contemporary of the king Kaniṣka, the latter could not have been mentioned in that way. But Prof. Kimura traces from the Chinese sources to say that there were two Kaniṣkas, one older than the poet and the other his contemporary, and declares that Aśvaghoṣa was its real author.[1] The theory of two Kaniṣkas seems to have the support of the Tibetan tradition.[2]

Internal evidence inclines the same way. Aśvaghoṣa, according to his biography preserved in Chinese, was a Brahmin, native of Sāketa, and converted to the Buddhist faith by Puṇyayaśas, the disciple of Pārśva, who is said to have presided over the compilation of the great commentary (Mahāvibhāṣā) on the text of the Abhidharma in eight sections, said to have been composed by Kāṭyāyanīputra.[3] It is stated that he was invited by the latter to Kashmir to assist the compilation of the great commentary. Now we find that Aśvaghoṣa in the introductory verses to this Alaṅkāra, pays homage to his two teachers, Puṇyayaśas and Pārśva. Prof M. Anesaki suggests that this Pārśva might have been the same as Kāṭyāyanīputra. We may, therefore, take it for certain that Aśvaghosa was the author of the present work.

However, Dr. E. H. Johnston has rejected the attribution of the work to Aśvaghoṣa, as it is posterior to Kaniṣka and alludes to the Vaiśeṣika Sūtras.[1] Posteriority of the work may well be explained away by " Two Kaniṣkas." As regards the antiquity of the Vaiśeṣika Sūtras, suffice it to say that they have been quoted by Vasu, a

1. See Indian Historical Quarterly, Vol. I, p. 415 f
2. M Anesaki, Hastings' Encyclopædia Vol. 2, p. 159.
3. Ibid, "Aśvaghoṣa."
4. Buddhacarita, Eng. trans. XVI-XVII.

commentator on Āryadeva's Śataśāstra, who flourished in the third century A.D.[1] It is not, therefore, improbable that in Aśvaghoṣa's time the Vaiśesika Sūtras were in existence in some form or other.

A fragment of the Sūtrālaṅkārā has been discovered and edited by Prof. H. Luders of Berlin who has declared that its title is *Kalpanāmaṇḍatikā* and the author Kumāralāta. Prof. S Levi suggested its name as *Dṛṣṭāntapaṅkti.* I may, however, draw the attention of scholars to the fact that the author himself mentions in his introductory verses its title as *Alaṅkāra* or more literally, *Alaṅkāraśāstra* as we have it in the Chinese version.

Whatever may be said for and against Aśvaghoṣa's authorship and its title, it is to be stated unreservedly that the work is a very important one for the students of Indology, since it throws valuable side-lights on India's culture, literature and history of the time. The main object of the author in composing this work is to instruct the readers to discriminate right from wrong and secure Supreme Bliss. It may, therefore, be classified as one of the best types of didactic poetry produced in India.

The work is preserved in full in the Chinese translation of Kumārajīva. The first section, chapter I, has been rendered into Sanskrit from the Chinese version and is printed here as a specimen.

॥ सूत्रालङ्कारः ॥

(Translated from Chinese)

भगवन्तं वीतरागं प्रणमामि जिनोत्तमम् ।
पूजयामश्च सर्वज्ञधर्मं ह्यमृतमद्भुतम् ।
अष्टवर्गं रजोहीनं सङ्घं च परिपावनम् ।
पुण्य[2]पार्श्वमहाभिक्षू सन्धिभि[3]च्छास्त्रकारकौ ।
[4]बोधिसत्त्वश्रावकौघं सम्यक् संबोधिगोपतिम् ।
प्रणम्यैतान् शास्त्रकारान् वक्ष्येऽलङ्कार[मुत्तम]म् ।
श्रोता लब्ध्वा परां पूर्तिं तज्जानि कुशलानि च ।
वन्द्यावन्द्यौ पूज्यापूज्यौ विमृशेद्दुस्सुलक्षणौ ॥

1. Tucci, Pre. Diṅnāga texts on logic, XXX.
2. Chinese. *Fu-na*=puṇya=Puṇyayaśas.
3. Chinese *Mi-che.* Huber takes this as the transliteration of some Sanskrit word.
4. Chinese *Sa-po-che-po.* I have tentatively taken this as a transliteration of बोधिसत्त्वश्रावक.

पुरा मया श्रुतम् । आसन् गान्धारदेशे बहवः वणिजः । ते मथुरादेशमाजग्मुः । तदा तस्मिन् देशे आसीत् कश्चिद् बुद्धस्तूपः । वणिक्षु कश्चिदुपासकः प्रत्यहं तं स्तूपं पूजयितुं जगाम । आसन् बहवः ब्राह्मणाः स्तूपस्य पथि । ते तमुपासकं दृष्ट्वा परिजहसुः । अथ दिनान्तरे पुनर्नभसि कठोरतप्ते ते ब्राह्मणा भुक्त्वा चरन्तः इतस्ततो विप्रकीर्णात्मानः । केचित् मार्गमध्यमध्यवात्सुः । केचित् द्वारप्रान्तभूमौ निषण्णाः, केचित् स्नान्तः, केचित् गन्धानुलेपकाः, केचित् चरन्तः, केचिदातिष्ठन्तश्चाभूवन् ।

तदा उपासकः स्तूपमभिपूज्य प्रतिनिववृते । ते ब्राह्मणा दृष्ट्वा आहूय च ऊचुः । आगच्छ उपासक । उपविश । कथां कथयाम इति । ते उपासकमवोचन्—अथेदानीं ननु न जानीषे महेश्वरादीन् सत्काराहान् । बुद्धस्तूपं पूजयित्वा ननु खिद्यसे इति । उपासकः प्रत्युवाच । जानेऽहं भगवतः कश्चिद्गुणभागम् । अतः सश्रद्धं पूजयामि । न तु जाने भवतो देवाः कीदृशगुणशालिनः [ये गुणाः] तदाराधने मां नियोक्ष्यन्ते । इति । अथ ते ब्राह्मणाः कोपकलुषितनेत्रा अवोचन्—धिक् रे मूढ न जानीषे अस्मद्देवानां सर्वान् ऋद्धिगुणान् । अत इदं वचनं ब्रवीषि । इति । अथ ब्राह्मणा इमौ श्लोकावूचुः—

त्रीण्यासुर[1]पुराण्यासन् उन्नतान्युज्ज्वलानि च ।
गगनालम्बनान्येव स्त्रीपुंसैर्बहुलानि च ॥

शरचापं समाकृष्य देवो नस्तानताडयत् ।
क्षणान्तरे च प्रादहत् तृणानि ज्वलनो यथा ॥ इति ॥

तदा उपासकः पद्यं श्रुत्वा सोपहासमवादीत् । एतादृशं वस्तु अपवाद्यं न माननीयम् । अथ श्लोकेन उत्तरयति स—

उत्पत्तिमत् भङ्गुरं हि जीवितं हिमपर्णवत् ।
कथं स्यात् चेतनः चापशरमादाय नाशयेत् ॥

अथ ब्राह्मणाः पद्यं श्रुत्वा सर्वे समं समुद्घुष्य विगायन्ति स—अयं हि मूर्खः । ते असुराः विपुलपराक्रमशालिनः दुराचाराभिरताः । अस्माकं देवः दिव्यतेजोबलेन तान् जघान । कथमभिधत्से नास्ति स चेतन इति ।

1. This refers to Maheśvara's act of destruction of three demons who assumed the forms of big forts and destroyed people. This story is told even in the Vedas *e.g.*, *Taithirīyasaṁhitā*, VI, 2, 3.

तदा उपासकः धिक्कृतः सुदीर्घं विनिश्वस्य पद्यमुवाच—

शुभाशुभं विविच्य ज्ञः शुभं कर्म करोति हि ।
लाभी फलविपाकस्य सुखवेदी परत्र च ।
दोषे गुणप्रथां नाम कथं संजनयेत्पुन ।
अशुभं शुभमाचष्टे मिथ्यादृष्टिसमृद्धितः ॥

ब्राह्मणाः पद्यं श्रुत्वा उन्नमितनेत्राः ऊर्ध्वप्रसारितबाहवः मर्यादायोग[1]तस्कर[भाव] संवलितक्रोधभयानकचेष्टाः अवोचन् । भवान् अतीव मूढः दुर्भगः इमान् देवानपूजयित्वा कमन्यं पूजयति । तदा उपासकः धीरोदात्तचेतास्तानवोचत् । अहमेकाक्यपि युक्तिमात्र-शरणः । न मित्रगोष्ठीबलेन विवदेय इति । अथ उपासकः पद्यान्युवाच—

युष्माभिराहृता दुष्टा देवा नाशोत्सुकाः सदा ।
पूजयित्वा च ये यूयं तान् [महा]गुणलाभिनः ॥

ते वै सिंहमेव व्याघ्र सत्कुर्युः श्वापदं तथा ।
क्रूरा व्यापादका भूतराक्षसप्रमुखाः पुनः ॥

सर्वे मूढाः प्रकुर्वन्ति पूजां तेषां महाभयात् ।
प्राज्ञा विविच्य गम्भीरं सत्कुर्युर्ये त्वनाशकाः ॥

व्यापादचित्ता न पुनः गुणवन्तः कदाचन ।
दुराचारव्यसनिनः नाव्यापादकराः पुनः ॥

असमर्था विवेकाय सम्यक् च गुणदोषयोः ।
गुणे दोषे दोषचित्तं गुणचित्तं च कुर्वते ॥

व्यापादका हिंस्रकाश्च पूज्यन्ते पामरैः पुनः ।
समुत्पन्नाल्पमतयः शोभने [सकले] गुणे ।
विवेचयन्ति पूज्यान् न लोका विपरिवर्तिनः ।
जना गान्धारदेशस्य गुणदोषविवेकिनः ।
तथागते श्रद्दधन्ते नातोऽर्चन्ति महेश्वरम् ॥

ते ब्राह्मणाः पद्यं श्रुत्वा एतदवोचन् । भो गान्धारक किं गोत्रोत्पन्नः कीदृग्गुणशाली बुद्ध उच्यते । तदा उपासक इदं पद्यं प्रत्यब्रवीत्—

1. Lit. रोग.

शाक्यस्य हि कुले जातः सर्वज्ञपदमण्डितः ।
प्रहीणसर्वदोषश्च संपूर्णः शुभसंपदा ।
सर्वसत्त्वहितोपेतः[1] धर्मलक्षणबोधकः ।
सर्वाविमुक्तिकश्चेदृग्महर्षिर्बुद्ध ईर्यते ।

अथ ब्राह्मणाः पुनरूचुः—

युष्मत्प्रोक्तो बुद्धमुनिः भवेत् क्रोधोपघातकृत् ।
जम्बूनाम्नि महाद्वीपे वसिष्ठो व्यास इत्यपि ॥

एते महर्षयो लोक ईर्यन्ते किल विश्रुताः ।
महामन्त्रर्द्धिकरणा नाशिताखिलराष्ट्रकाः ॥

तव बुद्धो मुनिरपि महान् तन्मन्त्रकृत् भवेत् ।
महागुणयुतो बुद्धः क्रोधावेशकरो भवेत् ॥

मन्त्राद्वधं न कुर्याच्चेत् कथं स्याद्धि महामुनिः ॥

तदा उपासकः तद्दूषणवचनं श्रोतुमक्षममाणः कराभ्यां पिहितकर्ण उवाच—

मा ब्रूत दुष्टवचनं बुद्धो मान्त्रिक इत्यपि ।
पश्चात् दुःखं प्रसूते हि भगवज्जिनदूषणम् ।

तदा ब्राह्मणाः पुनरूचुः—

बुद्धश्च मन्त्रकृच्चेन्न नाख्यायेत महाबलः ।
क्रोधाच्च हन्ता न भवेत् कथं नाम महामुनिः ॥

तत्त्वं वदामस्तु वयं कथं दूषणकीर्तनम् ।
ताडयित्वा करानूचुः ब्राह्मणाः परिहासिनः ।
तस्मात् त्वं नियतं मूढो दुर्गतौ च पतिष्यसि ॥ इति ॥

तदा उपासकः ब्राह्मणान् प्रत्यवादीत् । मा परिहसत । तथागतः विगतमहाकुशलः विगतमहाबलश्च इति युष्माकं वचनमसत्यम् । वस्तुतस्तु तथागतः महाकुशलबलसंपन्नः सर्वदा मन्त्रमूलं समुच्चिच्छेद । नैव मुनिर्व्यापादकृत्यं चकार । अधुना वस्तुतत्त्वं शृण्वन्तः कथयत । इति पद्यान्युवाच ।

1. Lit. अहितानारम्भी.

लोभाद् द्वेषाच्च मोहाच्च महादुर्मन्त्रयोजनम् ।
दुर्मन्त्रस्य प्रयोगे तु भूता[1] आदाय तद्वचः ॥

प्राणान्वितानां परमं व्यापादं कुर्वते किल ।
बुद्धो हीनलोभमोहद्वेषः करु[2]णवर्धितः ॥

दुर्मन्त्रमूलविच्छेदी नानाशुभचरित्रकः ।
अतश्च भगवान् बुद्धः क्लेशकूटविवर्जितः ॥

महाशुभबलेनैव प्रहीणामानदुःखकः ।
ब्रूथ कस्मात्पुनर्यूयं बुद्धो न च महाबलः ॥

तदा ब्राह्मणा श्रुत्वा यथोक्तमुपशान्तकोपचित्ताः उपासकमूचुः । अधुना किञ्चिदिव श्रोतुमिच्छामः । मा कोपमाविष्कुरु । भो उपासक, यदि बुद्धो व्यपगतमहादुर्मन्त्रप्रयोगो भवेत् । कथंकारमन्यस्मात् पूजां लभते । अनिग्राहकः अननुग्राहकः कथं महर्षिर्गीयते ।

उपासकोऽवोचत् । तथागतः महाकारुणिकः सर्वदा दुर्मन्त्रप्रयोगापेतः सर्वसत्त्वानां विनैव लाभसत्कारवृत्तिकलनं हितकरः । तस्मात् पूजां लभते इति । पुनरुवाच ।

सर्वसत्त्वे कारुणिको दुःखहानेच्छुकः सदा ।
भोगेषु क्लेशदर्शी च निरगान्निजसद्मतः ॥

कथं दुर्मन्त्रणं कुर्यात् तथा व्यापादकारिताम् ।
दुःखात्मकाः सर्वसत्त्वाः संसारव्याधिमारिताः ॥

दोषमुत्पादयेत् कस्मात् व्रणे क्षारनिवेशवत् ।
नित्यशुद्धधर्मशीतात् क्लेशोष्णं शमयत्ययम् ॥

ब्राह्मणा वचनं श्रुत्वा अवनतशिरस्काः सन्तः अवोचन् इदं वचनम् । इदं हि नः प्रियं वस्तु । तत्र श्रद्धाचित्तमुत्थापयितुमिच्छामः । भवान् गान्धारवासी श्रेयःपदं निपुणं विवेचयति । भवच्छ्रद्धागोचरमिदमत्यद्भुतरूपं भवति । तस्मात् प्रशंसामः । भवतो गान्धारक इति नाम अवितथम् । गां धारेति पदं धारणार्थकम् । कुशलं धृत्वा अकुशलातीतत्वात् इदं नाम लभते । पुनः पद्यमुवाच—

गां धारयति गान्धारः पुण्यनाथस्य भाषणम् ।
उत्तमः पुण्यनाथेषु सत्यं गान्धार उच्यते ॥

1. Lit. दुष्टभूताः
2. Lit. विपुलकरुण.

तदा उपासक इमां चिन्तामकरोत् । इमे ब्राह्मणा अधिमुक्तिचित्तैषिणः सर्वे श्रेयोभाजनं भवेयुः । मया पुनर्बुद्धगुणा विविच्य कथयितव्या इति । उपासकः प्रसन्नवदनः इदमुवाच । भवतां बुद्धेः श्रद्धां समीक्ष्य अधिकमभिनन्दामि । भवन्तः दिष्ट्या मद्वचनं किञ्चित श्रोतुमर्हन्ति । दोषातीता गुणा युष्माभिः परीक्षणीयाः । इति । पुनरुवाच—

परीक्षध्वं बुद्धगुणानीक्षध्वं पूर्णमेककम् ।
नास्ति बुद्धसमश्शीलश्रुतप्रज्ञसमाधिषु[1] ॥

सुमेरुर्गिरिषु श्रेष्ठः नदीषु प्रथमोऽम्बुधिः ।
लोके देवमनुष्येषु बुद्धतुल्यो न कश्चन ॥

सर्वसत्त्वकृते सर्वदुःखान्यनुभवत्यपि ।
नूनं नयति मोक्षञ्च विनाभावं करोति न ॥

को बुद्धं शरणं गत्वा हितं न लभते पुनः ।
को बुद्धं शरणं गत्वा न भविष्यति मुक्तिभाक् ॥

को बुद्धं शरणं गत्वा क्लेशान् कृन्तति नापि च ।
बुद्धो ह्यृद्धिप्रभावेण तीर्थिकांश्च निराकरोत् ॥

दूरविश्रान्तना[2]नादिक् क्षेत्रव्याप्तयशाः ध्वनिम् ।
सिंहस्य बुद्धो नदति संस्कारस्य निरात्मताम् ॥

सर्वदा मध्यमपदं वक्ति नान्तद्वयं पुनः ।
आदेवमानुषं [बुद्ध] एवं तनोति भाषणम् ॥

असमर्थशुभानेकबन्धसर्वविपाकके ।
तथागते निर्वृते च स्तूपान् विदधते [जना[3]ः] ॥

अलङ्कारान् हि लोकस्य नक्षत्राणि यथाम्बरे ।
बुद्धो हि भगवान् पूज्यस्तस्मादिति विबोधत ॥ इति ॥

ते ब्राह्मणाः समुत्पादितश्रद्धाचित्ताः प्रव्रजिता मार्गलाभिनो बभूवुः ॥

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1. Cf. Sukhāvatī Vyūha, Appendix 2, I, 2: शीलमपि समाधिप्रज्ञवीर्यैः सदृशु न तेऽस्ति कश्चिदन्यत् ।

2. Lit. दशदिक्.

3. More literally this line may be read. स्तूपायतनानि देशेषु कुर्वन्ति [जनाः] ।

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"DIVINE LADY" OR A MAID'S VOW[1]

BY

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It is the month of December when the monsoons have filled all tanks and the rivers are flowing. Then the Sun has lost his fierceness and has taken up the cool refreshing rays of light which radiate warmth of affection. All things are lovely. Ponds and pools, rivers and lakes, mountains and hillocks, great and small, are beautiful, revealing the flowery exhuberance and glory of God. And like nature, the human heart throbbing with intense longing for the beloved awakens to thrilling consciousness of the supreme beloved. Men need loves, but women demand love as the price of their existence. For a woman without love there is no existence. The intimacy they demand is the entire giving up of themselves in return for a word of love. They are therefore earnest in the devotion of soul-surrender to love or the object of love. The season of Mārgaḻi,[2] Mārgaśirṣa, is the most important period of this soul-giving offering of greatest merit which earns for them the realization of their fullness in the object of their adorable union.

Many indeed have been the souls which have struggled to manifest this supreme consecration. But none so profoundly and thoroughly philosophically than the youthful foster-daughter of Viṣṇucitta, poet, philosopher and debator of Viśiṣṭādvaita, known to Śrī Vaiṣṇavites as the Elder Saint, Periyāḻvār. She among the saints is the only one lady to be canonised, and she has more than any other among this galaxy shown the naturalness and fullness of the Divine Life. Not that she contributed to philosophic thought anything more than what Nammāḻvār and other saints, giants indeed even among themselves, have done. But in the brief compass of thirty verses she has affirmed the very essence of the Divine Life possible to terrestrial humanity. Great poetesses and seers amongst women have been the greatest in the world. To them utter expression of their being is spontaneous, natural, vivid; and their dependence on the Infinite is

1. Paper read at the Indian Philosophical Congress 1940, Adyar.

2. cf. *Bhāgavata Purāṇa* (X. 22) mentions Mārgaḻi as the month of vows for Kātyāyanī-Durgā which is observed by maids, and the month of Kārtikai as the month of union Śrī Āṇḍāḷ follows the Bhāgavata instruction, the plan of the Hymn is thus drawn from it. Cf *Skānda Purāṇa* II. 56, which mentions this Vrata for the sake of Kṛṣṇa as practised by Āṇḍāḷ. This refers to the fullmoon day.

complete, so complete that they appear to have merged themselves in the illimitable expanse of the Infinite Being itself.

It has been claimed by all the Āḻvārs that they speak eternal truths of religious consciousness. They also claim that what they utter has the same value and worth as the Vedas written in Sanskrit. This claim could be understood only on the ground that they also have seen the truths of the Vedas even as the Vedic Ṛsis of yore did, and that the truths they saw confirm the truths presented in the Vedas. One important aspect of the life of the great Viṣṇucitta is that though he was left no work of importance in the Sanskrit language, he was considered to be one of the foremost debators in the Philosophy of Śrī Vaiṣṇavism during his time.[1]

The usual date according to the orthodox thinkers takes this saint to the third century, but according to certain writers of the present day he belongs to the 8th century A. D. His foster-daughter *Godā*,[2] the unique figure in this galaxy, belongs accordingly to the same century. Born in the Tinnevelly district and worshipping the God of Śrīvilliputtūr, she dreamt of being married to the Lord of Tirupati Hills, though she was absorbed into the idol of Śrī Ranganātha of Śrīrangam. She was also known as she who gave worn flowers to the Lord—*Cūtik-kotutta-nācciyār*, as she used to wear the flowers strung by her father for decorating the Lord of Śrīvilliputtur, even in the very style of Śabarī.

As a wonderful testament of mystico-religious consciousness the work *Tiruppāvai* is incomparably most important. As a call of a devout woman to the Lord, and as a congregational song of devotion, it is indeed valuable for understanding the psychological nature of the religious aspiration. Though a typical manifestation of the spirit of the female consciousness towards the male Divine in its largest and profoundest affirmation, it is a significant application of the religious attitude to the ordinary phenomenon of love and marriage. From the standpoint of poetry it is of the highest quality.

The female has been typified as the soul of intuition, of emotional exhuberance, of having the quality of love in a unique measure, a love that loves to give itself up to the beloved, displaying an utter dependence of life and being on the object of her love. It is this thoroughgoing capacity for surrendering her entire personality to the beloved that is typical of the religious consciousness, which is characterised by love, faith, wonder and awe at the numinous. The spontaneity

1. *Guru-Paramparā*.
2 Sanskritised form of *Kodai*, used by Śrī Vedānta Deśika. *Godā-Stuti*.

of this surrender is a common enough fact of love on the part of the female, whether it be in the relation of mother to her children or sister or wife. Thus the most important aspect of the female-consciousness is its infinite capacity for intuitive sympathy and ceaseless sacrifice of itself. It is this devotional aspect that is utilized appropriately by *Godā* in her poem of consecration.

A brief analysis of the poem is necessary to point out the immense importance of her psychological understanding. This poem has been translated more than once into English.[1] She is the seeker who calls on all her sisters in the village to wake up and get ready to move towards the place of the Lord Kṛṣṇa. The setting is not anything new. She utilises the story of the Bhāgavata Purāṇa where in the month of Margaśīrṣa the vraja girls used to make vows to Durgā Kātyāyanī so as to gain good husbands and love. The aim of the vow is to gain pleasure in the sight, delight in the proximity and ineffable happiness of union with the Godhead. Therefore so far as the general nature of the poem is concerned it does not mean anything other than a holy observance of an ancient custom among youthful maidens.

But the whole situation is utilized by Godā for the purpose of transforming the vow into a great consecration or pilgrimage to the shrine and presence of the Godhead as a prelude to the marriage or union with the Divine, which is the fullest summit of Religion. The *vrata* becomes worship transcending the scope and altering the direction of ordinary life.

The first five hymns lay down the conditions which facilitate the attainment of Divine Presence easily. The Lord is attainable only by one who is devoted to bodily and mental purity and one-pointedness of mind, who has bound one's consciousness to the attainment of the end. The second group of hymns deal with the conditions that should precede the utter surrender to the Lord or the beloved. It reveals the differences in the several types of seekers. All these seekers are addressed in feminine terms. They are the ancient forerunners on the path, the ālvārs who had preceded her, whom she now requests to accompany her to the presence of the Lord. These are thus the experts on the path whose help is worthwhile on the difficult and arduous path of consecrated surrender. These seekers or masters who enjoy the divine presence in their consciousness are sustained by their faith in the Lord's love, but have not that love that melts and conquers the beloved from others and invokes the completest reciprocal

1. Translations available Dr. S. K. Aiyangar and A. Butterworth, *Indian Antiquary : 1926 ;* Heritage of India Series *Hymns of the Āḷvārs : p. 49 ff.*

effusion. Nammālvār has depicted his relationship with the Supreme Godhead as one of lover to the Beloved, but despite its wonderful quality it never reaches this pinnacle of surrender. It is for this peculiar quality of surrender, that is dynamic, that this hymn is well-known in Śrī Vaiṣṇava literature.

The usually-conceded descriptions of the personal Godhead are proclaimed in ecstatic terms of endearment. His grace is sought after through every means of surrender to teachers and friends, attendents in the palace of the Lord as well as the close kin and lovers of the Lord, and His beloved wife too. All are appealed to make the descent of grace, even a look of reciprocal acceptance, possible. The inner methodology of the path of surrender to the Divine is clearly enunciated. There is a fundamental feeling of helplessness and inability engendered, coupled with the knowledge of the supreme necessity of throwing oneself on the mercy of the Lord, the only Lord who could save, if any one could save at all.

The psychological factor concerned in this attitude is the induction of a state of mental fullness and utter vacuity of inner individual-consciousness coupled with the concentration on the one object from which alone any reception of stimuli is possible.

It is this psychological situation that is fundamental to the doctrine of surrender to the Lord, this one-pointedness of mind facilitated by the utter inability to do or think or will anything else *(ākincanya)*. This is the psychological preparatory set of the future transformation in the psyche of the individual. Individual self-affirmations are the antithesis of this attitude. All the three methods of *Jñāna, Karma* and *Bhakti*, despite their normal efficacy, are soul-dependent and not God-dependent. But true religious consciousness cannot come into being unless the individual is transcended ; and all the content of experience is funded into the Divine. It is the noësis that is the necessary germ of the transformation and ascent into the mansions of the Spirit.

The goal is God-consciousness and Union with the beloved, the supremest end of man (which includes woman). Once this goal is achieved, the promise is, as in other religions, the attainment of blessedness even here. The Bliss of Brahman need not be of the other world alone, but belongs naturally to all the worlds of His creation. Our birth in this universe is a prelude to the enjoyment of that Divine Consciousness even now, even here, for the one saving knowledge is the sense of the immortal in the mortal, the dependence of all on the Self of Immortal Infinitude. The world itself will put

forth all blossoms; our cows will milk plenty; our harvests will be rich; honey and milk will flow through the land where the Divine has been realized. Famine and evil can have no refuge in such a place.

God is accessible: He descends even into this terrestrial existence to help His devotees; to fulfil their vows He indeed performs miracles. He is the supreme Lord who measures all things and is yet beyond all measure. He is kindness, beauty, knowledge and glory. He is, above all, Love. Man by the dependence which he naturally exhibits to the Lord grows in and through the Grace manifested by the Divine out of sheer love and mercy, and thereby becomes regenerate.

Man thus becomes a light and a flame and power of the *Sudarśana* (divine preception), the supreme celestial power of creation of the Divine Lord which is symbolised by his *cakra*, discus.

There are many mystics who even though they have theoretically known all, do not apply themselves to the practical, who make their knowledge a comfortable bed to sleep on rather than a living force of transforming and saving character. Sleep there can be none to those who have awakened to the life of spirit, for sleep is ignorance, sloth and perdition of the soul. No one who has been touched with the light divine can ever seek comfort in sleep. " Art thou asleep even though you heard the songs of praise of the Destroyer of Keśin "? asks Godā of one of the sisters. Spiritual awakening is the dawn, is *sambhūti*, is communion or birth of the soul into the mansions of the Divine Lord, for the most intense transformation occurs from this touch of the Divine Name. " Is she dumb or deaf or an ignoramus that she does not get up from her dreams?" she asks. The morning of life in the Divine cool, fragrant, salubrious, and heartening is the morning of Mārgaśīrṣa, when the birds sing the song of praise of the Divine, and love wells up towards the beloved. Even trance-state of suṣupti is not equivalent to the Divine Presence. Action, that is worship, prescribed by the Divine life it is that must be the fulfilment of the knowledge Divine. Such action might be mere praise of the Lord, might be service of the devotees of the Lord. The true and tried rapture of the devotee must find fullest expression in the service of the Lord even on the physical plane. To sleep or to rest content in mere trance or dream or mere contemplation is of no worth to spiritual life. Sleep of any kind is a great *tāmasic* force. It must be transcended however enjoyable it be, as in the case of the archtypal representative Kumbhakarṇa. Vigilance is the price of liberty or rather liberation of love.

The sixteenth hymn describes the need for absolute surrender to the Lord through the Masters of wisdom who are the dvāra-śeṣins, gate-selves, here represented by Nandagopa. Absolute dependence on the Lord, *ananyārha-śeṣatva*, causes *ananya-śaraṇatva* and leads to *ananya-bhogyatva* and *ananya-prayojanatva.*

The eighteenth hymn is again important in so far as it brings out the necessity of seeking the help of the Mother Śrī, here invoked as Nappinnai, a doctrine special to the Śrī Vaiṣṇava school of thought of Rāmānuja and the Āḷvārs. The mother of the Universe, who is inseparable from the Lord is the mediatrix who leads the soul to the Lord, who invokes the grace of the Lord to flow towards the suppliant soul. The manifestations of the Mother are as many as the Lord's; her capacity is equal to the Lord, but she is utterly dependent on the Lord, not however in the sense in which the individual souls are dependent on the Lord. In the Viśiṣṭādvaita school of thought, the individual souls, freed or bound, are the body of the Lord, utterly dependent in every respect on the Lord. But in the case of the Mother Śrī, she is equal to the Lord in all respects but, she is in mind and heart and power willingly dependent on the Lord. This is the special doctrine. She is master of Māyā like God, she is infinite like the Lord and not finite like the souls. She has the world as a ball in one hand, whilst she holds the Lord-God by the other. She is thus appropriately the mediating, interceding, introducing mistress of the Universe and Spouse of Visṇu the Protector. अस्येशाना जगतो विष्णुपत्नी (*Yajus* iv. 4. 37.) Āṇḍāḷ shows that in the practice of Prapatti or surrender, both the Lord and Mother have to be approached together. To approach the Mother without the Lord or the Lord without the Mother is fraught with disaster to the Soul, if not, there happen delay and frustration and failure to achieve fullest enjoyment of the Divine. The classic example of the dual approach is cited in the Rāmāyaṇa of Vibhīṣaṇa, whilst the other two approaches are represented by Rāvaṇa and Śūrpaṇakhā.

The rest of the piece is a splendid study of the fruits of surrender. The Lord is implored to awaken to the praise of his devotees from his Yoga-sleep with words that render the praise most effective:

> "Like the enemies who have been defeated by you, enfeebled, falling prostrate at your feet, we too, (who are your slaves) are singing your praises (for things you have done) at your doorstep."

The poetess then requests the Lord to ascend His throne, the throne of the inward heart whose impartial Ruler He is. That the Lord eternally inseparably resides in the heart is a truth which cannot be denied. What is sought in religious consciousness is to make the residence a conscious or supra-conscious Lordship, to foster a personal relation between the All-Lord and the individual soul so that the individual no longer is his own, is positively not his own, but the Lord's. The goal of man is to enjoy the beauty and glory of the Divine, to sing His names and praises not for any particular human riches or benefit or enjoyment, but because it is the very nature of the individual, his inviolable *dharma*, the *satya-dharma* to use the eloquent phrase of the Īśāvāsyopaniṣad (15). Praise is the goal and the means is the grace of God.

The mysterious nature of the Lord is wonderfully expressed in the 25th hymn. The general tenor is indeed different but we find here certain statements that provoke the feeling of wonder.

> " When you who born as a son of one that very night becoming the son of another, wast brought up making futile the wicked intention of Kaṁsa who could not brook being thwarted, stood as a fire in his vitals O Nedumāl ! We have come to you seeking from you our goal ! If you grant us that transcendent fruit, we shall sing your wealth freed from exhaustion (fatigue) and shall enjoy bliss. O *Elorembāvāy*."

The father of the Universe was born as a son to a woman ! The Unborn takes birth ! The Light of the universe was reared in secret ! The fearless Being was hidden out of fear ! These statements undoubtedly reveal the dual nature of the Divine transcendence and the immanent possibility.

It is clear from the brief analysis given above that it gives us the fundamental psychological background of religious consciousness. Firstly, it speaks about the utter dependence of the individual. The practice of vows asked to be performed for material ends are turned towards divine realisation.[1] It is a variation of the *Niṣkāma-karma*. A divinisation of karma is the essential meaning of conversion. Secondly, it shows that the help of teachers on this path of utter surrender is as much necessary as in other paths. The thirst for the Lord's grace must be absolutely there however to make progress secure.

1. *Doctrine of Substitution in Religious and Mystical Consciousness*, *JSVOI*. Vol. II, p. 9.

The symbolism implied in the whole group of hymns reveals significant concepts adapted to the revelation of the inwardness of the religious poetry of Godā or Āṇḍāḷ especially, and in the Aḻvārs generally. Soaked indeed as they were in the mythological stories and exploits of God and His incarnations, unless one has a grasp of the general principles underlying the stories it would be difficult to interpret these hymns. The qualities of the Lord are expressed through His manifestations and wondrous works and actions. His manifold nature comprising of auspicious qualities reveals itself in the incarnations, through his relationships with the universe which are of many kinds. The whole tenor of the hymns however is to pay homage to the goodness and kindness of the Lord; His approachability being, as it were, the main teaching of this hymn by Āṇḍāḷ. God is at once the Supreme Being of wondrous power and strength, and glory and lordship and Love. He is always seeking to bestow His love on His creatures, on those who have sought His refuge and shelter, and who worship Him at all times.

We can, however, find certain special symbolisms which help us in understanding the inwardness of the mystico-religious consciousness. Girl is the symbol of the seeker after the beloved, the Divine Lord, who is the husband of all souls, being their very self or soul. Every saint, āḻvār, is a girl who has wedded or is awaiting to wed, the Divine Lord. The first ten āḻvārs are all addressed by Godā as girls. The first āḻvār is called *Piḷḷāy*, (v. 6) the second as "*Pey-peṇ*", (v. 7) the third as '*Kodukulum-udaiya pāvāy*' (v. 8) the fourth āḻvār is referred to as '*māmān-makaḷ* (v. 9) daughter of the uncle, that is, as Bhārgava's daughter; Śrī Kulaśekhara is called *Ammā* (v. 10), and her own father is addressed by her as *porkodiye* (v. 11) Tondaradippodi Āḻvār is called *narcelvan-tangāy* (sister of one who has excellent wealth), (v. 12), Tiruppāṇāḻvār is called *pāvāy* the tender lady, whose eyes resemble the bees in the flower; (v 13); the greatest āḻvār called "our saint," is spoken of as one who promised to awaken them earlier, *yengaḷai munnam-ezhuppuvān vāy-peśum nangāy* (v. 14) and the last Āḻvār Tirumangai is called by the endearing name *yiḷamkiḷiye:* tender parrot (v. 15).

The second symbolism of importance is regarding the awakening of these āḻvārs who are requested by Godā to accompany her to the divine presence. It is to enjoy God together and not in isolation. The religious consciousness is not content to be what Prof. A. N. Whitehead terms the business of the individual with his solitariness, but it is also a social institution, a congregational experience. The

brotherhood of men before God is an important aspect of Religion. In so far as this hymn is written from the stand-point of the maid or girl or the female, we can speak of the present invitation to participate in the enjoyment of the Divine Presence as going beyond the polygamy–theory. The experience is of the unique religious kind. Enjoyment can rarely be solitary even like misery: both of them are diffusive, and whilst the one weakens, the other strengthens the life-force.

The third symbolism implied in these hymns is the symbol of bathing in the river which symbolises inward purity through the repetition of the names of God. It is the food and water of the surrendering soul. Rain-giver, Parjanya, *mazhai-kaṇṇā*, is the teacher of knowledge which he showers on men. Sleep is ignorance. The religious people do not sleep the sleep of ignorance. Dawn is the time of awakening. Cows and buffaloes usually stand for teachers who in the morning disperse themselves from their sheds even as the morning comes on, teaching the nature and glory of God. (v. 8). The cot symbolises the human body and mind supported by the fourfold tendencies such as egoistic agency. egoistic cognitivity, and egoistic enjoyability. Fragrant hair symbolises the overflowing perfume of devotion. Beauty for a women consists in having beautiful hair, for the devotee and the surrenderer beauty consists in having one-pointed devotion. Pots in which milk is drawn are the fit disciples. Sweetness of the sugar-cane means the attributes of Īśvara.

Most of these symbols are very common in the literature of these saints. The uniqueness of these here consists in the individuality of the composition, and the richness of the religious and mystical feeling contained herein.

The gains to the understanding of the nature of devotion from an understanding of the philosophy of Godā from these hymns are (i) the necessity for purity (ii) an one-pointedness of mind in devotion, (iii) a vigilant attitude of receptivity to God's messengers and teachers, and (iv) an eager attitude of mind to surrender everything to the Lord. The path being difficult the help of tried and trained teachers is a necessity, and a devotee should take all help he or she can on the path of devotion. Devotion itself consists in the fulfilment of knowledge in worship, in keeping of vows, and even the least fit individual, like a woman, can follow this path of surrender. Loyalty to the path is the absolute need in any path, and without it there is no possibility of success.

There is a fundamental difference in the temperaments of the male and female sexes. This has been admirably stated by Gerald Vann thus:—

> "There is a useful analogy to be drawn between the divergent psychological tendencies of West and East on the one hand and the male and female types of mind on the other. There are perhaps few people who are psychologically speaking wholly male or wholly female; in the genius the characteristics are united. But in theory at least the two are easily distinguishable. In the male mind there is predominances of reason, concern with the active, the practical, with doing; direction is centrifugal, looking to external achievement. In the female mind there is predominance of intuition, receptivity, concern for being rather than doing; direction is centripetal, the well-being of the object of love rather than the well-doing of other, external things."[1]

The fusion of both these tendencies is the desideratum. The religious consciousness being more introspective and intuitive is nearer the female consciousness than the male. The āḻvār-consciousness has typically been the maid's, immaculate devotion, and perfection in devotion, growing into personal experience of the Divine. Being herself a female, Āṇḍāḷ or Godā typifies this emotion or experience naturally, spontaneously, and superbly.

1. St. Thomas Aquinas · Gerald Vann O. P. Hague & Gill, Ltd., London, 1940, p. 5. ff.

THE DATE OF THE TIRUPPĀVAI

BY

DR. K. C. VARADACHARI, M.A., Ph.D.

The song of Śrī Āṇḍāḷ is unique in many respects. There is a wealth of psychological understanding that stands beyond comparison with anything written by other poetesses of literature. The date of this poem has been sought to be fixed by Mr. M. Raghava Aiyangar the learned editor of the *Śen Tamil*, on astronomical grounds. Of course, the idea is not to substantiate the astronomical figures that tradition has given them. Before we consider his views, *en passant* we shall refer to the refrain of the poem *elorambāvāy* which is also found in the composition of Māṇikka Vācakar. The date of Mānikka Vācakar is now fixed in the latter half of the ninth and first half of the tenth century. Borrowing between the two hymnists is not unlikely, but it must be entirely decided by the fact as to who was the earlier. It may be that it is a common air or tune, and thus there may not have been a question of borrowing at all.

Mr. M. Raghava Aiyangar fixes the date of the *Tiruppāvai* to be the 18th December 731 A.D.[1] Though this is called Mārgaḻi he considers that it can be *Tai*, and thus there is nothing to prevent our accepting this date which falls at the beginning of *Tai*. He considers that the reference to *Mati nirainda nannāḷāl* (v. 1) is to the full moon and that in the thirteenth verse there is the statement of opposition between Jupiter and Venus, *Veḷḷi yeḻundu vyāḻamurangiṟṟu*. Looking over the dates in Mārgaḻi for such a full moon with this opposition between Jupiter and Venus, we find that the date 18th December 731 suits admirably. It must be remembered that the time of this phenomenon should be about 4 a.m. and not about 5 or 6 a.m. for here we find Āṇḍāḷ waking up her mates. The view put forward by Mr. K. G. Shankaran as 850 A.D.[2] on astronomical grounds shows the distance between the sun and Venus to be very little (just within 5 degrees) which can only be just half an hour before sunrise. The phenomenon could not be so clearly observed.

Historically considering, he comes to the conclusion that Periyāḻvār, the father of Śrī Āṇḍāḷ, makes references to Nedumāṟan, the

1. JORM. I. ii; II. i. *Sen Tamil.* Vol xx. *Āḻvārkal-kāla-Nilai.*
2. Ibid I. ii;

Pāṇḍyan king. (*Periyāḻvār Tirumoḻi*: IV. ii. 7). There are three Māravarmans: the first lived about the beginning of the seventh century A.D. (620); the second Māravarman, converted back to Śaivism by Tirujñāna Sambandhar, fought at Nelveḻi (A.D. 680); the third was Parāṅkuśa Māravarman (730–767 A.D.). Mr. Raghava Aiyangar claims that it is this Māravarman who is mentioned by Periyāḻvār, as the ruler of the *Ten Cuḻal.* Mr. Raghava Aiyangar further considers that he who is called Māran and Vallabhadeva was really Parāntaka Neduñcadaiyan Pāndyan. Prof. K. A. Nilakanta Sastri following the date given by the editor of the *Śen Tamil* (Vol. V 52–3) acceeds that Periyāḻvār was the contemporaıy of Jaṭila Parāntaka I (second half of the seventh century). We find that Mr. Srinivasa Aiyangar in the *Tamil Studies* holds that he must have flourished about 840–915 A.D. But this date, as pointed out by Mr. Raghava Aiyangar, makes him a contemporary of Nāthamuni, the first ācārya of Śrī Vaiṣṇavism, between whom and the āḻvārs there must have elapsed quite a long time. For, as pointed out by Dr. Krishnaswamy Aiyangar,[1] the entire canonical literature must have been completed by the beginning of the tenth century so that Śrī Rāmānuja could have the whole 4000 redacted into its present form. The date of Nāthamuni is about 825 A.D. He must have lived into the tenth century, for his grandson, Āḻavandār flourished in the tenth-eleventh century and he was the grandfather of Śrī Rāmānuja—the twelfth century apostle. These facts make it possible for us to place Periyāḻvār some time earlier, that is, the eighth century. Mr. Raghava Aiyangar adduces an additional argument[2] which consists in pointing ont that there is coincidence in the wording of the Madras museum plate and the *taniyan* recited on Periyāḻvār. The reading in the Madras plate is *Kurucaritaṁ kondādi,* which should be taken to mean 'having adored the deeds of his preceptor' instead of what Mr. Venkanna has done, 'having followed the footsteps of his ancestor'. This can well fit in with the duties of the king, one of the adoration of the preceptor according to Dharmaśāstra. Here we may note with satisfaction the parallel statement in the *taniyan* where it is stated:

Pāṇḍiyan kondāḍap paṭṭar pirān vantānenṟu.

There is however one interesting point made out by Mr. Raghava Aiyangar which makes his case rather weak. He, on the basis of *Divya-sūri-caritram* of Garudavāhana Pandita, tries to show that ...āḻvār, Kulaśekhara, Periyāḻvār and Toṇḍaradippodi Āḻvār were

...y of *Vaiṣṇavism* p. 46-47

contemporaries and that in fact Periyāḻvār went to Āḻvār Tirunagari, Tirukkurukūr, to consult Nammāḻvār regarding the marriage of his daughter, Śrī Āṇḍāḷ.[1] The story can mean only that all the Āḻvārs were present at the same time, which may be a mere conjectural embellishment for making the story of the marriage of Āṇḍāḷ with the Lord Ranganātha interesting, since if we concede this point we shall be forced to explain other facts.

The difference of opinion about the āḻvārs' dates have been ably dealt with by Dr. Krishnaswami Aiyangar, and others, and we find that so far as Nammāḻvār is concerned he belongs to the sixth century and Kulaśekhara must have lived some time before 600 A.D. or after 800 A.D., when the Kerala overlordship over the Pallavas, and Colas might have been possible, that is to say, before the rise of the great Pallavas or after the collapse of the dynasty following the death of the great Pallava Nandivarman which probably took place some time about A.D. 800.[2]

That is to say the time of the two great saints Periyāḻvār and Śrī Āṇḍāḷ falling between the two periods of the time of the Pallavas, they and Kulaśekhara could not have been contemporaries at all. What might be suggested is that, as in great stories we find the gods showering flowers from the sky, the blessings of these saints must have been had, or some such device must have been at the root of this tradition.

Further historically speaking it complicates the position, for who is this Kulaśekhara whom Periyāḻvār met at Tirukkurukūr? If he was the King of Kudal (Madura) and Kongunād, who had his capital in Kollinagar (Quilon-Tiruvancikkalam ?), who was the Parāntaka Śrī Vallabha I, the disciple patron of Viṣṇucitta, whose capital was Kudal?

Either this account is wrong, or the ruler Parāntaka of Madura must have been Kulaśekhara himself, but we have no means of determining his identity. Thus there is a lacuna in the entire summing up, which thus requires further understanding of the relationship between the several āḻvārs. That Śrī Kulaśekhara also lived about this time is clear from other accounts, and it is affirmed by Mr. Srinivasa Aiyangar that he was a *Pāndyan* who lived about the middle of the eighth century, and was a staunch follower of Viṣṇu. The

1. cf. *Divya-sūri-cāritam*: Āṇḍāl Vaibhavam v. 3-7 p. 125 ed. 1939. The *Guruparamparai* of Pinbaḻagiya Perumāl Jīyar p 92. mentions that Saṭhakopa and Sri Vallabhadeva were present at Āṇḍāl's marriage. The Vadagalai *Guruparamparai* (6000) does not mention this.

2. *Early History of Vaishnavism*: S. Krishnaswami Aiyangar p. 36-7.

dispute indeed is whether Śrī Kulaśekhara was a Pāndyan ruling the Cera territory (within which was included the Kerala) from his capital town of Kollinagar? On the basis of a communication from Sri M. R. Rajagopala Aiyangar passed through Prof. R. Ramanujachari, Mr. Pisharoti tries to sum up the case against the Kerala Prince, Kulaśekhara, being the Āḻvār Kulaśekhara who was also a king of Cera, and Konganāṭu.[1] The whole topic thus is nowhere clear and bristles with difficulties. In an article on the *Madura Chronicles* in the Journal of Oriental Research, Madras, it is pointed out that a Kulaśekhara was the king of Madura in Kṛta Yuga(!). The period between 600-900 A.D. was an age of intense devotional activity. It was an age when the minds of men, the common men, had seen the need for religion. The protest was against the whole edifice of Buddhistic logicalism and rationalism, which culminated undoubtedly in the wonder of Nihilism, and utter discord and divorce from normal human life. The return to positive experience, or renaissance, was facilitated by very highly developed poets whose visions were translated into vigorous outpourings, suffused with the traditional lore of the Veda and the Upaniṣads and the vast literature of the Āgamas. It was an age of tremendous literary output in Sanskrit as well as in Tamil. It is even said that Periyāḻvār composed a commentary on the *Kalpasūtras*[2] and it is accepted by all traditionalists that Śrī Kulaśekhara was the author of the devotional lyric *Mukundamālā*.

The entire output that has been registered during that period shows in progress the revival of the theistic trend, and a spontaneous religious-consciousness seems to have overwhelmed and bathed the consciousness of the people. There is truth in the assertion[3] that during that period bhaktas and bhāgavatas were incarnating in splendid and continuous prolixity for the betterment of the people as a whole. The orientation of the consciousness of the people from a barren speculative or even unhealthy atheistic trend was thus achieved. It was that that stood in such good stead during the dark night of our civilization, the great disaster that befell the entire North and invaded with sporadic but nonetheless severe and distintegrating force South India, the Mohammedan invasions that did not distinguish

1. 6th All-India Oriental Conference Pro. p 202. Also his *Mukundamālā*. Annamalai Sanskrit series.

2. Rahasya-traya-sāra : Srī Vedānta Deśika , *Puruṣārtha-kāṣṭhādhikāra*.

3. JORM. II vol. pt. 1. cf. *Tiruvōymoḻi*. V. ii. rejoices in the presence of innumerable bhaktas. *Perumāl Tirumoḻi* II. vi and viii.; *Periyāḻvār Tirumoḻi* IV. ix. 6 : speak of the missionary zeal with which Vaiṣṇavas and bhaktas are moving through the length and breadth of the Tamil land spreading the message of liberation.

between the Śaiva and the Vaiṣṇava theisms which were entirely monotheistic. The period of such emotional religious outbursts was followed by the period of the Ācāryas, the teachers. Already we have evidence of such preceptorial activity in the āḻvārs, but it is clear that the saints of God, deluged in the divine ecstacy, were universal givers of love and promise to all, whilst the Ācārya duties were more arduous though not less universal, in so far as they had to transmute and guide and lead the people of the world. In one sense, looking at the history of Vaiṣṇavism, this too was almost completed before the Great Night of the invasion, in the persons of Śrī Āḻavandār, Rāmānuja, Vātsya Varada, Ātreya Rāmānuja ānd Śrī Vedānta Deśika and Pillai Lokācārya.

The historical student thus will find that there must have existed a definite gap, be it ever so brief, between the two types of regenerative activity undertaken by the Āḻvārs on the one hand and the Acāryas on the other, which are inseparably entwined in every sense. This places the date of Āṇḍāḷ somewhat nearer to what Mr. Raghava Aiyangar has stated than in the ninth century.

A YOGA CHART

BY

Paṇḍitarāja D. T. TATACHARYA, Śiromaṇi, M.O.L.

There is a scroll kept in this Library which measures 17′×9½′. It contains many coloured pictures of Yogic significance which are preceded by some Sanskrit ślokas and passages giving particulars about them.

Adi Śeṣa, the Serpent-King, is shown with five heads and he is resting his folded tail on the Tortoise (Viṣṇu in that form). On the right and left sides of the picture, are written the names of the seven Dvīpas—Jambu, etc.,—of the nine Khaṇḍas beginning with Bharata Khaṇḍa and of the seven nether worlds, the lowest of which is Pātāla. Most probably, the intention is that the Yoga Practiser should think of himself as living in a world which is ultimately supported by the Transcendent Power. Four inches below the All-supporting Tortoise are seen in mere outline two elephants facing each other between which there are words written indicating that these are father elephants (करितात) living in the nethermost world, Pātāla, and with human form (मनुष्यदेही).

Above the Serpent are vertically placed fourteen bodily centres which a Yogin has to know and concentrate upon. A very brief account of them is given below :

14. *Bhāva Cakram* : (?) : A figure is shown here, drawing lines cross-wise and length-wise and thus dividing the whole figure into twenty-five small apartments, all of which, except two, the uppermost left and the lowest right corners, are given a number from 1 to 23. It appears this represents a very subtle state of the primordial cause (*Prakṛti*). Perhaps the No. 23 refers to the categories into which Prakṛti evolves itself.

13. *Prakṛti* : This is shown by a figure on the left side which looks like a gate way with its wooden doors closed.

12. *Brahma Randhra* : (Agni Cakram).

11. The Head Centre with Thousand Petals :

10. The Fore-head Centre with thirty-two petals: The picture given here is that of Brahman in the form of a horse, excepting the eyes, which are human and the nose which is that of a crow.

9. Brow: Agni Cakram with two petals.

8. Nose.

7. The Jīva Centre with sixteen petals.

6. Anāhata Cakram with twelve petals, in the middle of which is Śiva clasping his consort with his left hand and mounting on his vehicle and emblem, Nandin.

5. Heart Centre shown in the shape of a plantain flower hanging down.

4. Navel Centre, called Maṇipūra, with ten petals. Viṣṇu with his Consort sitting on the shoulders of Garuḍa is seen in the middle.

3. Kuṇḍalinī: Serpent with almost all his body coiled and head down.

2. Svādhiṣṭhānam—Lingasthānam with six petals. Brahmā—the Four-faced—is shown here with Sāvitrī sitting on his lap and the Swan, his vehicle, supporting him.

1. Ādhāra Cakram with four petals, and in the middle is seated Vighneśwara with four hands and with 2 feminine forms sitting on either side of his lap—which forms, it is indicated, represent two powers, Siddhi and Buddhi. He is sitting on the Mouse.

Above these fourteen centres, there is someting whose significance is not clear. It is a rectangle 2′×7″ with a number of red lines across, the space between the lines generally being about ¼′. The intervals between the lines are coloured about 2″ in the middle alone, the colours, red and yellow, alternating. But between the groups of two, three, or more of coloured spaces, there are single spaces which are not coloured as others, but have only a red curved line at the end of each side and a circle in the middle. The first, second, and the fifth intervals from the top have a bigger circle in the middle, but the 3rd and 4th from the top and the first at the bottom have not even that.

On the left side of the second interval at the bottom, the No. 1 is given and just above it, in the 3rd interval, is written, Jhaṁjhānāda (झंझानाद) and parallelly on the right side the No. 1 and Prathama Vāsuki Loka (प्रथमवासुकिलोक) are written. This process of giving a number and mentioning a Nāda and a Loka goes on in the ascending

order ending with the No. 23 and Omkāra Nāda (ओंकारनाद्) on one side and with the same No. of 23 and Śrīdara (श्रीदर) on the other.

A red line begins from the Principal head of the five-headed Ādi Śeṣa at the bottom, and runs without the least break anywhere and through every figure and picture till it emerges out just above the rectangle, above described. in the shape of something like a spear head, at the tip of whose blade is found a small picture which, some suggest, is that of Linga though there appears in it a tiny human form from waist upwards.

The tip of the spear-head touches the foot of the seat on which once again there appears Ganeśa, who has no Cakram with four Petals nor the two feminine forms representing the two powers, as the Ganeśa in the first of the fourteen centres has. He tops the whole thing and there is nothing above him, except the black border line.

All attempt to find out whether this yoga chart has reference to any book on the subject has so far proved futile. There is no clue whatever about the author of this chart but it is stated that this 'Nara Cakram' (centres in the Human Body) is based on experience.--

अनुभवात् कथितं शास्त्रं नरचक्रं प्रकीर्तितम् ।

Paramānandagiri seems to be the teacher of the author whoever he himself might have been :—

पूर्वपश्चमिदं प्रोक्तं परमानन्दगिरेः कृताः ।
परमानन्दगिरेः.........पादपङ्कजमुत्तमम् ।
ध्यायतां चिद्घनानन्दं प्रकाशो जायते नृणाम् ।

The language used here is most corrupt and the scribal blunders which are so abundant have added considerably to its unintelligibility.

BHOJA'S ŚṚṄGĀRAMAÑJARĪ

Śṛṅgāramañjarī is a romance by King Bhoja Deva. Judging from the variety of his works in poetry, this work will be of great interest. Being in prose, it is a valuable addition to Gadya Kāvyas.

There is an extract of a few lines given in the Jaisalmer Catalogue (Gaekwad Oriental Series, XXI).

कथासङ्ग्रहमयीयं सुरसा कथा संस्कृतभाषायां संस्कृतभाषाजीवातुना सरस्वतीकण्ठाभरणादिप्रणेता महाराजभोजदेवेन विरचितेति तदन्तर्गतैकपत्रे उल्लेखदर्शनादवगम्यते ।

" इति महाराजाधिराजपरमेश्वरश्रीभोजदेवविरचितायां शृङ्गारमञ्जरीकथायां देवदत्तकथानिका पञ्चमी । अन्यच्च पुत्रि ! महासत्त्वं महासाहसिकत्वं च सम्यगुपलभ्य आत्मत्यागेनाप्यर्थं साधयतां न दुरापाः स्वार्थसिद्धय इति यत्पूर्वमुक्तं तदपि ते कथयामि । अस्त्यत्र भुज(भू)तलप्रसिद्धमतिभव-वणिग्व्यवहकस्वच्च (?) प्रभृतिभिर्महाजनैरधिष्ठितंमहिच्छत्रं नाम नगरम् ।—एकत्र पत्रे.

It has not been possible to get a copy of the manuscript and the last effort elicited an answer from the Dewan, Jaisalmer State, Jaisalmer. The Dewan in his letter dated 20th July 1941 says that " the above manuscript in very old Devanāgari characters is available in Basta No. 325 of the Jain Bhandar but it is reported to be incomplete inasmuch as some of the first pages are missing, many of the pages are not numbered and some are mixed up with another book."

It is hoped that other scholars and institutions will interest themselves in securing a copy and publishing it and save it from oblivion into which it has fallen for some centuries.

M. KRISHNAMACHARIAR.

RĀJYAPĀLA NĀṬAKA

At page 40 Jessalmere Catalogue (Gaekwad Oriental Series No. XXI) this drama is mentioned as alluded to in Cakradhara's Nyāya-mañjarī-Granthi-bhanga:

(2) न्यायमंजरीग्रन्थिभङ्ग [by चक्रधर]. 187-247 leaves from 7 to 12th ānhika.[1]

At page 243 कः पुनर्भदन्तोऽश्वघोषः। यस्य राज्यपालं नाम नाटकम् । कीदृशं च राज्यपाल-नाटकमिति प्रसंगं कृत्वा नान्द्यन्ते ततः प्रविशति सूत्रधार इत्यादिकं पठेन्नृत्येच्च.

चिन्तामणिकाव्य, चूडामणिकाव्य.

An inscription at Śravaṇabelagola (Epigraphia Carnatica, II, No. 67, 1st Col.) there are the following verses:

धर्मार्थकामपरिनिर्वृतिचारचिन्तः चिन्तामणिर्प्रीतिनिकेतमकारि येन ।
स स्तूयते सरससौख्यभुजा सुजातः चिन्तामणिर्मुनिवृषा न कथं जनेन ॥

1. Addressed with reference to this work, Prof. Tan-Yun Shan, Director, Cheena-Bhavana, Viśva-Bhārati, writes thus:

" There is no such book in Chinese as " A Chinese Translation of a Musical Composition by Aśvaghosha, named Rāṣtrapāla " There are two Chinese translations of the same Sanskrit book—" Rāṣtrapāla Pariptikkhā." But the Chinese titles are different · one named Ta-Pao-Tsi-Chin Hu-Kwo-Pu-Sa-Hwin; Nanjio Catalogue: No. 23 (18). and the other Fu-Show-Hu-Kwo-Tsun-Che-so-Wen-Ta-Shen-Chin: Nanjio Catalogue. No. 873.). These two translations are included in the Chinese Tripiṭaka. Perhaps the reference in the Journal of the Greater India Society was mistaking this for that,"

चूलामणिः कवीनां चूलामणिनामसेव्यकाव्यकविः ।
श्रीवर्धदेव एव हि कृतपुण्यः काव्यमाहर्तुम् ॥

य एवमुपश्लोकितो दण्डिना
जह्नोः कन्यां जटाग्रेण बभार परमेश्वरः ।
श्रीवर्धदेव संधत्से जिह्वाग्रेण सरस्वतीम् ॥

These verses mention Cintāmaṇikāvya of Cintāmaṇi and Cūdāmaṇikāvya of Śrīvardhadeva. The latter was praised by Daṇḍin. These poets must have lived before the 5th century A.D. (Indian Historical Quarterly, Vol. VI, p. 573).

SOMĀSKANDA BRĀHMAṆA

This is the name given to an extraordinary prose work written in the style of Brāhmaṇa literature. It is almost a parody of the Brāhmaṇas by a person who was disaffected against the Vedas. He was Cencayya, who lived at Mullandrum, near Ranipet (North Arcot Dt.,) about two or three hundred years ago.

For a person who does not know Sanskrit or who has not read the Brāhmaṇa literature, it is impossible to say that it is not genuine stuff. The imitation is perfect and alluring. It is learnt that a copy of the manuscript was secured by the late Mr. Rangaswami Sarasvati of the Archæological Department and read out to Mr. D. S. Satakopacharya, retired Pandit of the Goverment Oriental Manuscripts Library, Madras, about 15 years ago and that the manuscript was returned by Mr. Sarasvati to the owner whose name is not known. Later enquiries bring news that the house in which the manuscript was lodged caught fire and the manuscript was also lost in it. At the same time, there is further news that a copy may be still available in the Mutt of Śrī Gñānaśivācārya of Mullandrum. That Mutt is a very ancient institution where famous scholars of the South, like Appayya Dīkṣita and Rājacūdāmaṇi Dikṣita, had their religious disputations in literary assemblies. The story goes that Cencayya fell back in one such disputation on account of his ignorance of the Vedas and in a fit of rage and disappointment, he composed this imitation, and called it *Somāskanda Brāhmaṇa*.

It is hoped that our readers will help us in securing a copy of it. The quality and contents of this book are very rare and the literature unique in itself that it deserves publication. A specimen of the work, repeated from recollection, by Mr. D. S. Satakopacharya, is given below and that will give an idea of its merits.

पुरा गोकर्णेऽनड्वाहो रासभाश्च अवाक्छिरसस्तपोऽतप्यन्त ।
ततः कतिपयेषु गतेषु संवत्सरेषु सोमास्कन्दः प्रादुर्बभूव ।
मामुद्दिश्य किमु तप्यध्वमिति वरं वृणीध्वमिति सोऽब्रवीत् ।
ततोऽनड्वाहो रासभाश्च प्रहृष्य महादेवं प्रत्यूचुः ॥

THE ROMANCE OF MALAYAVATĪ

M. RAMAKRISHNA KAVI, M.A.

Hundreds of works in Sanskrit are lost. The names of a few are seen in references cited by some authors or in anthologies. Bhoja and his descendant, Arjunavarman, and Vigraharāja arrested the ravages of Time by engraving certain works on imperishable stone; and in the 16th century, three generations of a poet's family incised their lyric utterances on 3,000 copper-plates and deposited them in the home of God Veṅkaṭeśvara to survive even the great Deluge The beginning of a nameless poem of about 120 lines is found engraved on a rock in Anumakoṇḍa near Warangal describing the grandeur of Āndhradeśa and its chief city Ekaśilā (Warangal). It is in *anuṣṭup* metre, probably a part of the first Sarga (Canto). The whole poem would have described the triumphant marches of the Kākatīya warriors. A small epigraph of interest not to History but to Literature is found engraved in Telugu characters on the door lental of the eastern entrance to the Caturmukheśvara temple in ruins north of Mahadeva's inscription near Śambhu temple in the fort of Warrangal. It reads:—

अप्राप्तसभास्तम्भोऽप्यविपन्नहिरण्यकशिपुरपि ।
अविकृतमुखोऽपि दिक्षु प्रगल्भते रूपकेशनरसिंहः ॥
इति नाम्नि गद्यकाव्ये ॥

The prose work Malayavatī is not known to us otherwise. The verse is of double entendre and one sense gives undoubtedly the name of a poet Narasiṁha the master-writer of Rūpakas (Dramas), who was never tongue-tied in a Royal Court and the grandeur of whose voice thunders in all directions. Malayavatī was probably written by Narasiṁha and the verse might occur in the prologue of the story as in Harṣacarita or Avantisundarī when the author introduced himself to his patron. Malayavatī is apparently an imaginary name, unlike the characters in Harṣacarita, and the history of the Kākatīyas or of their southern contemporaries does not reveal any name of a lady called Malayavatī. The work has disappeared with the fortunes of the Kākatīyas.

SOUTH INDIAN SCHOLARS

Mahāmahopadhyāya S. SUBBARĀYĀCHĀRYA

BY

R. RAMAMURTI SARMA, Vidyāpravīṇa.

Mahāmahopadhyāya Śrīmuṣṇam Subbarāyācārya was born on the 4th of Āni, Durmukhi, (15 June 1836) under Ārdrā at Srīmuṣṇam, a place of pilgrimage about 25 miles from Cidambaram. He was the second of five sons and two daughters of Paṇḍit Nārāyaṇācārya and Śrīmatī Ambujammā. He was descended from the famous Paṇḍit Āryācārya in whose family there were several distinguished scholars over generations. After Upanaynam, he studied Vedas at Tiruvārūr, Tanjore District, for five years, and then moved to Mannārguḍi (Rājamannārkoil). There under Srī Gopālācārya, a great Paṇḍit, who was maintaining a Sanskrit College with various branches of study, he learnt Vyākaraṇa and had his blessings.

Subbarāyācārya visited several places of Sanskrit teaching in Northern India, and all the distance he went by foot. He completed his studies in Vyākaraṇa at Surapuram (Hyderabad-Deccan), under Hayagrīvācārya, at Pandharpur under Kṛṣṇācārya, and at Kolhāpūr under Bhikku Sāstri. Under the guidance of Rāmaṇṇācārya, one of his relatives, he reviewed all the great works on Mādhwa philosophy.

Subbarāyācārya then fixed his abode at Tiruvādi (Pañcanadakṣetra) in Tanjore District, and was State Pandit in the Tanjore palace for several years. His proficiency, particularly in Vyākaraṇa, made him well known as 'Vyākaraṇa Subbarāyācārya'. At one of the annual Paṇḍita Sabhas, held under the patronage of the Tanjore State, he won in a disputation against Vidvān Kuppusvāmi Aiyangar and he was then highly honoured and rewarded. He was an Examiner in the Colleges in the Mysore and Travancore States and in the Dvaita College at Tirupati. He wrote several works and here are some of them :—

1. Paribhāṣenduśekhara Vyākhyāna
2. Śabdenduśekhara Vyākhyāna
3. Dvaita Brahmasūtra Bhāṣya Vyākhyāna.
4. Gītā Bhāṣya Vyākhyāna
5. Tantrasāra Vyākhyāna.

His *Dvaita Bhāṣya Vyākhyāna* obtained the patronage of Their Imperial Majesties the King Emperor and Queen Empress during their Majesties' Durbar at Delhi in December 1911 and in recognition of his attainments in Sanskrit he was honoured with the title Mahāmahopādhyāya. He was imparting knowledge to his students with great enthusiasm and without any communal difference. Many of the great Vidvāns of recent times are his students such as: Abhinavabhaṭṭabāṇa Mahāmahopādhyāya R. V. Krishnamacharya, Kumbhakonam; Vāmanabhat Jheliki, Poona; Mahāmahopādhyāya Daṇḍapāni Dikṣitar, Chidambaram.

Late in his life, he settled at Tirupati and lived with his son Setumādhavācārya, and passed away at the age of 82.

Setumādhavācarya is a scholar in Vyākaraṇa and Vedānta of equal renown and was for some time the Principal of the Śrī Venkaṭeśvara Sanskrit College, Tirupati. He is now the Principal of the Sanskrit College maintained by the Uttarādi Mutt at Tiruchanur near Tirupati.

ŚRĪ KṚṢṆATĀTĀCHĀRYA

Śrī Kṛṣṇatātācārya was the eldest son of Veṅkaṭanātha Deśika *alias* Deśikatātācārya cf Śaṭhamarṣaṇa Gotra, and eighth in descent from Lakṣmīkumāra Koṭikanyakādāna Kumāratāta Deśika of Conjeevaram. He was popularly known as 'Tiruppukkuḻi Appā', from Tiruppukkuḻi village near Conjeevaram with which probably his family had connection. He was born on 30–9–1823 (in the year Svabhānu). He was a Trustee of the Śrī Varadarājasvāmi Temple at Conjeevaram to which he made vast improvements and endowments and festivals.

He was well-versed in all the Śāstras and had completed his Vedic studies by his twelfth year. Himself a teacher of vast renown, among his disciples were his son, Gopālatātācārya and several great men of South India.

In answer to *Śatakoṭi*, a work of Rāmaśāstri of Mysore, he wrote a critique called *Śatakoṭikhaṇḍanam*.

He passed away on 30–9–1889 (in the year Virodhi).

The following verses composed by his pupil, Mr. Śrīnivāsatātācārya, a member of the same family, bespeak his glory :—

सम्भूतो जगति स्वमातुशरदि त्वम्चापि काञ्चीपुरे
त्रिंशत्यब्दगृहीतवेदनिवहस्त्वध्यन्तसूरीन्द्रवत् ।
रुध्वा बाह्यमुखान्मुखेषु ककुभां बध्वा च चैत्रध्वजं
मध्वासारनिभं शुभं हरिपदं वर्षे विरोधिन्यगाः ॥

यस्मिन् व्याख्यानकेलीनिलयमधिगते बौद्धगुम्भैश्चकम्पे
सस्रंसे शून्यवादैर्जगति निजगळे जैनजल्पैरनल्पैः ।
मम्ले च म्लेच्छतुच्छोक्तिभिरवजगृहेऽप्यन्यदुर्न्यायवर्षैः
बोधैरेधाम्बभूवे सरभसमपरैश्चुक्षुभे पक्षभेदैः ॥

नित्यं सञ्चुकुचे जडैर्विचकसे भूयस्तरां पण्डितैः
शिष्टैः संजहृषेतरां प्रजहसे प्राच्यैर्महादेशिकैः ।
दध्वंसे तमसां गणैः प्रणनृते रेमे ववल्गे जगे-
ऽप्यन्तेवासिजनैश्च तेन गुरुणा विष्णोः प्रफुल्ले पदे ॥

His works are many and are named below as far as possible :

न्यायशास्त्रम्

(1) प्रतिबन्धकत्वविचारः
(2) प्रमात्वचिह्नम्
(3) कुवलयोल्लासः
(4) "अथहेत्वाभासा" इति वाक्यार्थविचारः
(5) सर्वांशप्रमात्वविचारः
(6) यद्रूपविचारः
(7) अवच्छेदकतासरः
(8) वादकल्पकः
(9) विशिष्टद्वयाघटितत्वानुमित्यवृत्तित्वविचारः
(10) "न च" विचारः
(11) "एतेने" त्यादिकल्पद्वयविचारः
(12) विशेषणत्रयवैयर्थ्यविचारः
(13) "अत्रवदन्तीत्यादिनिष्कृष्टकल्पविचारः"
(14) स्वलक्षणद्वयविचारः
(15) सिद्धान्तलक्षणोपाधिघट्टविचारः
(16) संशयपक्षताविचारः
(17) पञ्चमविषयताविचारः
(18) शतकोटिखण्डनम्
(19) शतकोटिमुण्डनम्
(20) वावदूककुतूहलम् (मीमांसा)
(21) सत्प्रतिपक्षविचारः
(22) बाधविचारः
(23) राजपुरुषवादविचारः
(24) जातिशक्तिविचारः
(25) यत्संशयव्यतिरेकनिश्चयाविलाघनुमान-विचारः
(26) अनुगमावली

व्याकरणशास्त्रम्

(27) णत्वचन्द्रिका
(28) परमुखचपेटिका

मीमांसाशास्त्रम्

(29) भाट्टसारः
(30) भाट्टदीपिकाटिप्पणी (वावदूककुतूहलम्)

वेदान्तशास्त्रम्

(31) न्यायपरिशुद्धिव्याख्या — सन्न्यायदीपिका

(32) न्यायसिद्धाञ्जनव्याख्या — रत्नपेटिका

(33) ब्रह्मशब्दार्थविचारः

(34) विद्वज्जनविनोदिनी

(35) प्रत्यक्त्वादिस्वयंप्रकाशत्वविचारः

(36) अरुणाधिकरणविचारः

(37) "प्रतीताप्रतीता" वेत्यादिवाक्यव्याख्यानम्

(38) अनेन जीवेनेतिश्रुत्यर्थविचारः

(39) अखिलशब्दार्थविचारः

(40) आप्रयाणोपासनावर्तनविचारः

(41) अनुवर्तमानत्वानुमानोपाधिविचारः

(42) अपर्यवसानवृत्तिविचारः

(43) सत्यत्वादिस्वरूपनिरूपकत्वविचारः

(44) क्वाचित्कश्रुतप्रकाशिकापङ्क्त्यर्थविचारः

संप्रदायः

(45) दुरर्थदूरीकरणम्--(वचनभूषणमीमांसाखण्डनम्)

(46) चरमश्लोकाधिकारविचारः

(47) इयं केवलेत्यादिश्लोकार्थविचारः

(48) आनुकूल्यसङ्कल्पादिसंनिपत्योपकारकत्वविचारः

धर्मशास्त्रम्

(49) धर्मनिर्णयः

(50) दुर्वृत्तधिक्कृतिः

(51) वैष्णवत्वनिरूपणम्

(52) सन्मार्गकण्टकोद्धारः

(53) सन्मार्गकण्टकोद्धारसंग्रहः

(54) सन्मार्गकण्टकोद्धारटिप्पणी

(55) दर्शश्राद्धसञ्चिका

(56) दर्शश्राद्धसमर्थनम्

(57) पतिभ्रातृस्वसृपुत्रकर्तृत्वपौर्वापर्यविचारः

(58) एकदिनश्राद्धद्वयनिषेधविचारः

(59) प्रथमोपाकर्मदोषतारतम्यनिरूपणम्

(60) भगवदाराधनाप्रयोगः

(61) प्रपत्तिप्रयोगः

M. KRISHNAMACHARIAR.

SANGĪTASĀRA

M. RAMAKRISHNA KAVI, M.A.

This Ms. is a copy of a sangīta work labelled Saṅgītavidyā in the Library of Varendra Research Society, Rajashahi, Bengal.

It is an incomplete copy of Saṅgītasāra which name is adapted here from the colophon of the first chapter. It treats of music (Saṅgīta) proper comprising the topics of the praise of music (गानप्रशंसा), definitions of svaras, tunes (rāgas), gīta (musical composition) and dhruvādi-sapta-tāḷas. The work probably deals with musical instruments

also. Only a short reference to pipe (vaṁśa) occurs on a page. The Ms. unhappily lost about 10 sheets in the middle of the work.

The name of its author is nowhere mentioned. One of the works of the same name is ascribed to Śubhankara in the Royal Asiatic Society Library, Calcutta. But it may be either by the same or by a different author. For in the work under notice Śubhankara and his well-known work Sangītadāmodara are mentioned and quoted from. There is one Sangītasāra quoted by the author of Sangītanārāyaṇa but none of the quotations are found in our book though examined under the same subject-matter. We have another Sangītasāra, of an equally anonymous author, completely different in matter also ; that work does not treat of rāgas at all. It was copied by a Jain scholar in Karṇakuṇḍalināgari in 1565 V.S. (1507 A.D.) There is another work of the same name found in the Mss. of Sangītavinoda, the latter portion of which was composed by King Arūpasimha. This work also differs entirely from that under notice. There are two more books known as Sarvasangītasāra by Kalyāṇakara Śukla and Sangītadugdhābdhi by Ranganātha. But these works have nothing in common with the new find.

Regarding the date of its composition something has to be said. The author quotes from Rāmārchanachandrikā, Adbhutarāmāyaṇa, Gandharvopaniṣat, Visṇupurāṇa, Lakṣmīstotra, Bṛhaddharma, Rāyamukuta's commentary, Rāghavarāya's Nātyaratnākara, Nāṭaka of Tumburu,[1] Sangītacūdāmaṇi, Sangītaratnākara, Śaunaka etc. Of these, rejecting the Purāṇas whose dates must be prior, Sangītaratnākara of 1230 A.D., Sangītacūdāmani (1140 A.D.) are older than Sangītadāmodara ; Rāmārcanacandrika's Ms. copy is dated 1572 A.D. Rāyamukuṭa is about 1350 A. D. So Śubhankara, the author of Sangītadāmodara is apparently the latest author quoted. Śubhankara himself mentions Sangītasarvasva of Jagaddhara who draws some material from the commentary of Kallinātha (1420 A.D.), and also Dhūrtasamāgama, a prahasana written to amuse the king of Nepal, Harasingadeva of about 1420 A.D. Thus Śubhankara has to be assigned to about 1500 A.D. or a decade or two earlier. Śubhankara is quoted in Sangītanārāyaṇa of about 1600 A.D. Under these considerations Sangītasāra under notice must have been written between 1550 and 1600 A.D.

1. Tumburunāṭaka means a work on dramaturgy by Tumburu. Subhankara also quotes a verse under the same heading It is not a drama. A portion of Tumbúru dealing with Dhruva-Tālas closes the chapter as नाड्ड अंगेयस्सलकरणं एदम् which throws a suggestion that the work was called Nāṭaka-Lakṣaṇa. Sangītasāra under notice quotes also from नाटके नारद: which also may mean Nārada's dramaturgy.

There is another well-known work of the same name written by the great Vidyāraṇya, the practical founder of the city of Vijayanagar. He lived between 1340 and 1380 A.D. His work which is still missing must be a critical and erudite compilation on the subject and it is an irony of fate that in spite of the survival of all its namesakes, it has sunk into oblivion. In the endless ocean of Time gems sink down while cowries are washed ashore.

IN MEMORIAM

We regret to announce the death of Sarasvatihrdayalankara, Saradavilasa, etc., Dr. M. Krishnamachariar, M.A., M.L., Ph.D. M.R.A.S., second Director of the Sri Venkatesvara Oriental Institute, and Editor of this JOURNAL, on 26—12—1941 at Madras, after a brief illness.

As a mark of respect, the Institute and the Sanskrit College were closed on 4—1—1942.

"Vibhūti" a Telugu monthly, published in Secunderabad by Srī Vīrabhadraśarma of Chidira Maṭha, contains in its 72 pages of Demi Octavo size much readable matter written in chaste style. The object of the journal is chiefly to proclaim the canons of the Vīraśaiva philosophy and religion; yet its moderate tone in religious points and exculcation of its own doctrines is rarely seen in a sectarian work. There are a few good papers of interest that appeal to scholarly public and researchers. An inscription of King Guha found in Uttara Kāśi is an important find in Indian Epigraphy and its great antiquity can be judged from the paleography of the eye-copy given in the journal. Origin of the Yaksa's story in Megha Sandeśa, Life of Śuddhabodhi (Jātaka) in verse and the definition of *Vibhūti* are among interesting contributions by different scholars. Viraśaiva doctrines and their basic principles in Vedas and Darśanas are little known outside a few savants and the Journal if it properly functions by the grace of God would surely contribute very good material for the evolutionary conceptions of Indian Darśanas and their post-studies.

M. R. KAVI.

KRSNACHARITAM OF VIKRAMANKA MAHARAJADHIRAJA PARAMA BHAGAVAT SRI SAMUDRAGUPTA. Edited with commentary on old Ms. in Sanskrit by Rajvaidya Jivaram Kalidas Sastri. (Published by the Rasashala Aushadhashram, Gondal, Kathiawar (Rasashala Series No. 191) pp. viii+64.

This fragmentary work, a Sanskrit poem, was issued by the authorities of Rasashala Aushadhālaya, Gondal, Kathiawar. Their series especially in Āyurveda is a very valuable contribution. Kṛṣṇa-charita is said to be the production of Samudragupta. Unhappily the fragment has lost 1 to 12 stanzas in the beginning and closes with the second section. The first two sections deal with the praise of Munikavis (sage-poets) and Rājakavis (king-poets) respectively. The editor, Sri Rajvaidya Jivaram Kalidas Shastri has added an illuminating commentary to the work. The work even as a fragment is a most interesting document revealed in this century to keep the oriental scholars in high stirrups. We regret to offer certain comments on certain verses which may probably affect the validity of the ancient authorship ascribed to the work. Our researches in the field

though not extensive and astonishing have not fully come to light. The revelation of Samudragupta's work either destroys the foundations of our research-results or will keep them unconfirmed in the holes of the upper shelves.

Five letters मित्राकरोत् which begin the work as the 12th stanza are construed by the editor as a reference to Pāṇini's Kāvya. We do not contend the conjecture. For Pāṇini's Jāmbavatīharaṇa in 20 cantos can still be obtained in Malabar and if our attempts fructify, it may pass through the press in a couple of years. The 13th verse mentions Sānkhyāyana as the author of Kaṇṭhābharaṇa. This revelation is unconfirmed. Verses 14 and 15 refer to Vararuci and his Kāvya Svargārohaṇa. Vararuci is said to have written Kaṇṭhābharaṇa in a verse of Rājaśekhara in which if as the Editor says the word Kaṇṭhābharaṇa is taken as an adjunct, Sadārohaṇa may suggest the name for the work. Svargārohaṇa fits in with some strain on the word सद्.

The author apparently forgot to mention Cārumatī and Ubhayābhisārikā to Vararuci's credit. Then come Vyāḍi and Patañjali with their Bālacharitra and a Yogakāvya respectively. Devala, born of the fifth caste, is mentioned with his Rudravijaya. This is the first instance where a person born in the last caste is spoken of as a poet. According to Rājaśekhara there was Drona, a potter, as an author of a Bhārata work. Some opine that Divākara obtained the sobriquet Mātanga. But they miss the significance of its pun. Divākara obtained the sobriquet Mātanga by composing a fine verse on the elephant. Rājaśekhara evidently makes a pun on Mātanga. Bhāsa is ascribed with the authorship of 20 dramas. Thirteen dramas published at Trivandrum and one, *viz.*, Yajnaphala by the Editors of this work are known and six more are in the womb of oblivion or in the looms of thought.

Vardhamāna's Bhīmajaya, Chīnadeva's Buddhacarita both in Sanskrit and Māgadhi and Mihiradeva, a Pārsi, who wrote Sūryastuti are not known to the careful and eager savants of research. Sūryastuti is probably a Persian work bearing cognacy of expression with Sanskrit.

The second section begins with Subandhu who having lost his ministership by the orders of Bindusāra, was received by Vatsarāja who gave him five villages and his sister in marriage. This Subandhu was the author of Vāsavadattānāṭyadhāra (nāṭya pāra ?) but Samudragupta names his work as Vatsarājacharita. If the work under notice is genuine Nāṭyapāra also deals with the story of Vatsarāja and thus there cannot be much discrepancy. Kind reception of Subandhu by

Vatsarāja had probably its suggestion from an incomplete verse of Daṇḍin in his Avantisundarī quoted by us in an article.

सुबन्धु: किल निष्क्रान्तो बिन्दुसारस्य बन्धनात् ।
वत्सराजो........ ॥

Here whether Bindusāra is grammatically कर्म or कर्ता is doubtful Samudragupta opines that Bindusāra imprisoned Subandhu. If the full verse is obtained, the real interpretation can be given.

Śūdraka follows Subandhu with his Mrichchakaṭi where he identified himself as Āryaka. He sets up his son Devamitra on the throne. His Padmaprābhṛtaka and Viṇāvāsavadatta are not mentioned by Samudra. Then comes a revelation that Kālidāsa of the three (*plus* one) dramas adorned the court of a Brahman king Śūdraka whose history was written by courtier poets Rāmula and Somila. Samudra seems to identify Śūdraka with Vikramārka. About a decade ago, there was a controversy about the identity of Śūdraka with Vikramāditya Samudra mentions again Kālidāsa of three poems to be a major star in the firmament of his own (Samudra's) court. In the latter case Kālidāsa is the same as Hariṣeṇa and wrote his three poems. Kālidasa's duplicacy may be considered when Hariṣeṇa comes.

Aśvaghoṣa follows the above. The verses in his praise differ in the text and commentary. The latter says that he was born Ārya, called Śūra and Ghoṣa. He wrote two poems Śaunanda and Buddhacharita and 9 works on Buddha-dharma. Aśvaghoṣa's identity with Ārya and Śūra is not yet accepted by Indian, Chinese, or Tibetan Scholars and if it is held up then more than 9 works on Buddha-dharma have to be ascribed to him. Samudra could not settle this controversy without further acquisition of Mss. from Tibet and China. He is said to have taken a leading part in the Fourth Buddhist Council. It is not known whether the numbering of the famous Kanishka's conferences at Jalandhara was made by modern historians or by the Secretaries who invited them. Saunandakāvya is identified with Saundarananda where Sundarī and Nanda, partners of love gave their names to the work. However "Saunanda" does not vitiate the theme by Nanda's attaining to the stage of सुनन्द.

Then comes Haricandra, the author of Karṇakīrti and King of the Pāñchālas. My elders told me that Mālatī was Haricandra's production where the heroine was offered to Śātakarni who was carried away by a Lichchavi king. The truth must wait for further research.

Mātṛgupta hails after the "Pānchāla King" confirming the story of Kalhaṇa. His work is not named by Samudra. We shall come to his rescue by ascribing Bhāratasangraha with its long chapters to Mātṛgupta.

Then is mentioned one Āvantika as the author of Śūdrakajaya and the commentator guesses that he would be the same as Pancha-śikha who wrote Sūdrakakathā according to Bhoja. Āvantika is generally applied to Varāhamihira who is later than Samudragupta. Bhoja quotes a Prākṛt verse from Śūdrakakathā of Panchaśikha. Samudra did not mention it as Prākṛt work and Bhoja apparently forgot to mention Panchaśikha's country as Avanti.

Now we come to the last of the king-poets Hariṣeṇa, of the court of the author Samudra himself. Hariṣeṇa was his father's minister and his friend who induced him to write Kṛṣṇacharita. He wrote Raghuvamśa and obtained the name Kālidasa. Thus Samudra thinks that the dramatist Kālidasa lived under Sūdraka and the poem-author under himself. Kālidasa II was moreover the *Brahma* in his Yāgas.

This bifurcation of Kālidasa is according to the commentator confirmed by Rajasekara's verse which speaks of Kālidasatrayī—three Kālidasas. The third must be the author of Rākṣasa Kāvya and Naḷodaya. It is a pity that Rajasekhara's verse is badly misunderstood. Kālidāsatrayī really means three kavyas of the poet, a term in use even now in our parts. किषु or षु in other readings means that a play upon the *trayī* is intended. Alas! a sobriquet is taken as reality. Similarly *mātanga* Divākara has suffered in meaning where the mātanga means an elephant on which Divākara spent a simile. Mātanga—a person of the fifth caste is a pun on the word.

The second section closes with a verse defining why the selected eight are called Rājakavis (king poets) *i.e.*, who sang on politics also and who were like eight diggajas of Sanskrit Literature But the actual expression is Diṅnāgapratipakṣiṇah, reads like the opponents of the Buddhist Diṅnāga. The commentator attacks Mallinātha in taking the Diṅnāga in Meghadūta as suggesting the name of the Buddhist logician and ridicules his interpretation. Even an earlier commentator, Dakṣiṇāvarta gives a longer story about Diṅnāga and Nicula in explaining the verse. Samudra sought to show that Mallinātha was far-fetched as Diṅnāga came later than himself.

The edition is brought out in a neat form with bold types and the commentary is very lucid, though its author is not posted quite upto-date in Sanskṛt and Prakṛt Research.

M. R. KAVI.

YAJNA-PHALAM—NATAKAM—of Mahākavi Bhasa with a short Introduction by Rajvaidya Jivaram Kalidas Shastri. Published as Rasashala Series No. 18, by the Rasashala Aushadhashram, Gondal, Kathiawar. pp. xx+208. Price Rs. 5/- net.

The proprietors of Rasashala Aushadhasrama, Gondal, Kathiawar, deserve the thanks of the Sanskrit scholars for the rare old works issued in Sanskrit by them in fine set up. Yajñaphala is a drama in Sanskrit in 7 Acts attributed to Bhāsa by Sri Rajvaidya Jivaram Kalidasa Sastri in his introduction to the work. The edition it is said is based on two manuscripts available in the Library of Rasashala itself and they were copied about 1727 (V.S.) and 1859 Vikrama Era respectively that is in 1671 and 1803 A. D.

Since the publication of 13 dramas of Bhāsa at Trivandrum his name created a sensation among the Research scholars in Sanskrit. Whether all of them are Bhāsa's or a few only or whether they are only expurgated copies of larger works of Bhasa were the chief issues that engaged the ingenuity and scholarship of all their readers [See Mr. Puselkar on Bhāsa, a thesis]. Yajñaphala is another exhibit to confound the issues. It has certain common features with the thirteen; (1) the beginning of *prastāvanā* (prologue) where the want of the mention of the poet or the name of the work is conspicuous. (2) " Rājasimha "—the word occurs in the Bharatavākya (the last benedictory verse); (3) expression common to Bhāsa; (4) a few thoughts were adopted by Kālidāsa, Magha etc. from the dramas. In the first two items this work resembles Bhāsa. Regarding common expression, the new addition does not present us even a single adjunct or fine compound which is found in any of the 13 dramas. The only common expression is found in a verse of Bhāsa quoted by Abhinavagupta in his commentary on the Nāṭya Sāstra ; but he does not give the name of the drama. The second line of the quoted verse is the second line in a verse of Act IV—40. Referring to the borrowing of thoughts, it does not assist us in solving any of the three issues. For it may be argued that the writer of this drama took the thoughts from older poets as Kālidāsa etc.

There are certain dissimilarities between the drama under notice and the famous thirteen. (1) Social and political atmosphere or environment as depicted in the drama is much inferior to that of the thirteen and generally a trace of modern democratic and social equality is found throughout the drama. The regard and etiquette between a *Guru* and his pupil, king and his subjects, heroine and the maid, and among equal queens are quite different from what we find in the thirteen, where a nobler etiquette is depicted. In the thirteen and generally in older dramas every piece of conversation tends to support one of the five unities in a drama; but here there is repetition of ideas in different verses and many of the pieces of conversation are superfluous to the main plot. Characterisation is quite modern. It was arranged that Rama and Sita should meet each other before marriage for mutual acceptance and the whole of the first Act where Dasaratha's Queens descend to the level of common folk, is unnecessary and mere waste unless the story of Ayodhyākāṇḍa is continued after the seventh Act. Regarding expression not a single compound of elegance or *Vyangya* is found in the whole work and in fine no stroke of poetic genious can be traced anywhere. The only common expression already pointed out deserves some notice. The verse of Bhāsa as quoted by Abhinavagupta reads :—

त्रेतायुगं यदि न तद्धि न मैथिली सा
रामस्य रागपदवी मृदु चास्य चेतः ।
लब्ध्वा जनः सपदि रावणमस्य कायं
प्रोत्कृत्य तन्न तिलशो न वितृप्तिमेति ॥

The verse in Yajñaphala is—

रक्षांसि निर्दयमनांसि महाबलानि
रामस्य रागपदवी मृदु चैव चेतः !
सिद्धं कथं भवतु तेऽध्वररक्षण तत्
शक्या हि नैव वनजेन वनाग्निशान्तिः ॥

रागपदवी in the latter verse has to be construed with चेतः, while that in the former may qualify मैथिली. This variance takes away life out of the expression in the imitation, introduced only to show that the verse and consequently the whole work is of Bhāsa.

One more dissimilarity, most efficient in its nature, is the Prakṛt used in Yajñaphala. In the 13 dramas Śauraseni and occasionally Māgadhi are used, but the former is pure. In Yajñaphala Śauraseni is somewhat unnatural and mostly mixed with Māgadhi or at least descends into Chedi type. The only Prakṛt verse

णोपल्लवसोहिदा लदाओ
सहआरा बहुपरिमलस्सन्दिणो ।
पसण्णारं अ उववणाइं
हसन्ति मल्लिआकुसुमेहिं ॥

does not easily fit in in any class of Prākṛt prosody. It may be a new Mātrāvṛtta unknown to Pingala, Virahānka and Svayambhu. These considerations strengthen the belief that the work does not deserve a place along with the thirteen dramas of Bhāsa or even denies the antiquity claimed for it by the editors. But as a later production, the work has appreciable marks about it. The description of agriculturists and their importance in the society and certain other modern ideas are well introduced. As the name implies, marriage of Sitā to Rāma was the phala of Janaka's Yāga but the important item of poetic interest, the handling of Siva's bow by Rāma, a condition to gain her hand is thrown to the background with a mere reference. Either poetic aesthetics or the glorious success of Rāma would demand a scene for the display of his dexterity in archery.

M. R. KAVI.

YOGA–VASISTHA AND ITS PHILOSOPHY: B. L. Atreya M. A Litt. D. Professor, Benares Hindu University, Indian Book Shop, Benares. pp 118 Re. 1/-

AN EPITOME OF THE PHILOSOPHY OF THE YOGAVASISTHA: pp 28 Annas 4/-

SELF-REALIZATION OR DEIFICATION OF MAN, B. L. Atreya, M.A. D. Litt. pp 40 Annas 8/-

YOGAVASISTHA AND MODERN THOUGHT: B. L. Atreya M. A. D. Litt. pp 104 Rs. 1-8-0

ŚRI VASISTHA-DARSANAM: B. L. Atreya, M. A. D. Litt. pp 278. (Sanskrit selections) Re. 3/-

VASISTHA-YOGAH: B. L. Atreya. pp 20 (Sanskrit)

SRI YOGA-VASISTHA-SARA: B. L. Atreya pp 59. (Hindi and English) Annas 4/-

The above books by Dr. B. L. Atreya, Professor of Philosophy, Benares Hindu University, along with his *The Philosophy of Yoga-Vāśiṣtha* form the contributions of the learned author to the study of Indian Idealism. The Philosophy of Yoga-Vāśiṣṭha is the precursor of the schools of Idealism of Śankara and other thinkers. Dr. Atreya in these studies has clearly and once for all dismissed the claims of some thinkers that prior to Śrī Śaṅkara there was no idealism worth

the name in Vedānta. On the contrary Dr. Atreya shows that the main principles underlying the Imaginism of Yoga-Vāśiṣṭha and its assertion that the world is an expression or expressive expansion of Brahman, the Absolute. The Absolute is more than the Universe and overflows it. Its own nature is that which passes understanding. The careful analysis and painstaking study of the original texts from which very useful material has been collected and collated shows the critical acumen of Dr. B. L. Atreya. He has given us a complete picture of the entire system shorn of its mystical statements, and has shown that the system of Vaśiṣṭha is as closely-knit as any of the other Indian systems or Darśanas. The comparisons which Dr. Atreya has made with modern tendencies throw the entire structure of the work, which was almost a closed book, into the lime-light of modern philosophy. I had always a feeling that the Yoga-Vāśiṣṭha philosophy must be compared with modern schools of Imaginism of Douglas Fawcett and even with Giovani Gentile, and my reading of the works under review considerably settle me in that conviction.

The arrangement of the verses of the Yoga-Vāśiṣṭha so as to reveal the development of its underlying philosophy in the Śrī Vāśiṣṭha-Darśana is very helpful and ably done.

Dr. Atreya has convincingly shown that this work was the source-book of many minor Upaniṣads.

Yoga-Vāsiṣṭha-Rāmāyaṇa was considered to be almost an esoteric work and despite the wide prevalence of its teachings, rarely has it been studied as an independent work. It is therefore that we congratulate Dr. Atreya on his excellent exposition of its contents. He is a well-trained philosopher who has sought to throw considerable light on the inner meaning of the work. To have lifted this work from undeserved inchoateness to the front rank work of importance in the study of mediæval Indian Philosophy is not a small task, and Dr. Atreya has placed, I am sure, Indian Idealism under a deep debt of gratitude. If only books of this kind engage the attention of modern philosophers can there be traced the continuous tradition of Philosophy in India. Dr. Atreya has acted as a pioneer in this direction and has shown, as well as any one can, the path to be trodden in respect of the study of ancient mystico-philosophical treatises.

K. C. VARADACHARI.

ELEMENTS OF INDIAN LOGIC: B. L. Atreya, with the text and Hindi and English translations of Tarkasaṅgraha (Buddhikhaṇḍa) pp 210 Rs. 2/- The Indian Book Shop, Benares.

Tarkasaṅgraha has been prescribed for the study of Indian Logic in almost all Universities for the B.A. philosophy courses. It is admittedly an elementary work on the syncretist schools of Logic, and though differences of opinion always exist as to whether there are not better works for this purpose more suited than this work of Annambhatta, the consensus of opinion has always been in favour of this work. Dr. Atreya has in this work tried to help students of Western Logic by presenting the concepts of Indian Logic in the language they will understand. As he himself points out it is to create a liking for the original texts and other works of more worth and importance he has undertaken the presentation of this work in this manner. In this task he has succeeded well. Throughout Dr. Atreya has sought to present a comparative account of the concepts of Indian Logic not merely between the East and the West but also as between the several darśanas. The important portion of Logic as such is not with entities but with Thought, and with the structure of thought. The laws of thought form the subject-matter of Logic. How thought works, and what it is are psycho-metaphysical issues. Rightly therefore does Dr. Atreya stress on this aspect of the problem in Logic.

This can be recommended to the students of Western philosophy as an introduction to the study of Indian Logic.

K. C. VARADACHARI

THE SCIENCE OF THE SOUL: (Being Srīkaṇṭha's Bhāṣhya on the Brahma-Sūtras) Dewān Bahadūr K.S. Ramaswami Śāstri. pp. 216 Printed at the Dharmarājya Press, Delhi. Rs. 1/8

Dewān Bahadūr K. S. Ramaswami Śāstri has presented in the work under notice the general teaching of Śrikaṇṭha, one of the important commentators on the *Brahma-sūtras* from the standpoint of Viśiṣṭādvaita but with a bias for Śiva–theism. The Sūtras are given with their translations and the treatment is generally under the several adhikaraṇas. The commentary is also translated. The general get-up of the work is good, though one would have wished for a more detailed treatment which will help the student of philosophy on the comparative merits of the several bhāṣyas especially regarding the arrangement of adhikaraṇas, the difference between the readings and others. But obviously since this work has been already done by Mr. S. Sūryanārāyaṇa Śastri, the author did not duplicate the work. It would have been more useful if the author had pointed out wherein the Śaiva Siddhānta differs from Śrīkaṇṭha, and wherein lie the affinities he speaks of with the Śākta system. It appears to be almost

well-established that an organic view of reality cannot go with a pantheistic or superpantheistic creationism, real or unreal. Most of the efforts, philosophically speaking, of the theorists after Rāmānuja were sectarian, and not much was really contributed except in the adaptation of an agreed philosophy to suit the sectional moulds and patterns. The aim throughout after the clear onslaught against the pure unadulterated Monism of Śrī Śaṅkara was to restore the theism 'the high and holy theism' in the words of the author to its own complete stature and value, and this was found to be available only through the denial of the *unqualified* Absolute. The Absolute was to be considered as the Deity, the One Being different indeed from the individual soul, and this was seen to have developed on two lines, the Dvaita and the Viśiṣṭādvaita. A radical difference was clearly appreciated between the souls and the Absolute, and that seems to be the case in all theism. Monism is antithetical to theism, but monotheism is never. It is the monotheistic settlement of the situation that can be traced in the schools that prevailed. But such a solution despite its convenience was too simple a solution of the problem. We find that Śrīkanṭha himself has at places been at pains to overcome the organic conception by a kind of monistic solution; so too indeed it was in the case of Śrikara who ruled out the organic conception and accepted a kind of Bhedābheda. As it has been pointed out, it is clearly impossible for anyone to stand in Monism with the religious consciousness crying out for expression, nor is it possible to disrupt the unity that exists between the One Supreme Being and His inwardness so as to make it a benevolent Dictatorship of Master and servants as any full-blown dualism is bound to affirm. Dualism is the truth about the religious consciousness but the truth of mysticism lies in the coitional consciousness of liberated existence. A purely metaphysical mind governed by abstract logic cannot but feel the Organic unity or functional unity to be something incapable of being logically affirmed; but, if we are able to see through its structural pattern, which is indeed the pattern of life itself as we know, we shall be enabled to feel the rightness of the Organic or functional conception of dependence or interdependence in which the Higher dominates, controls and transforms the lower into its own unique spirituality.

Śrīkaṇṭha really tries to keep up the Organic conception but his leanings are to a richer unity of the Divine, and in the view upheld by him Monism is the result, whereas for Rāmānuja it could not but be a co-ordinate unity or what is the same thing, a functional identity.

K. C. VARADACHARI

LIFE AND SAVINGS OF SRI SWAMI SIVANANDA: Sātvik Jīvan Granthamalas. Ānanda Kutīr, Rishikesh. General Printing works Ltd. Calcutta. pp 150. Rs. 1/8-

Swāmi Śivānanda's Life and Sayings presented in the volume under notice shows the transformation of a doctor in Malaya into a fervent and sincere seeker after Liberation. Swāmi Śivānanda renounced a lucrative practice as doctor and took to *sannyāsa* for the uplift of mankind. He has been a prolific writer and almost all Indians know him through his practical lessons on Yoga published in almost all weeklies. This has been his way of putting men on the right path. This has been much appreciated and now Śwāmi Śivānanda has organized the DIVINE LIFE SOCIETY which is his mission.

The account is readable. The book contains poems written by the Swāmi as also on the Swāmi by his many disciples.

K. C. VARADACHARI

THE DVAITA PHILOSOPHY AND ITS PLACE IN THE VEDANTA: Vidwan H. N. Raghavendrachar, M. A., University of Mysore. 1941. (Studies in Philosophy, No. 1.)

The book under notice is a welcome beginning of the "Studies in Philosophy" series issued by the University of Mysore. Studies such as this by the scholars and Professors of the University will form the nuclii of future original treatises which whilst assimilating modern technique and philosophical thought will present carefully the thoughts of the mediæval Indian thinkers. They may further enhance the spirit of constructiveness amongst our own scholars in respect of problems which have not grown beyond all provincial or regional proportions. As a beginning in this direction by the University of Mysore this work is therefore welcome.

It is clear to all that most orthodox Vedāntic thought currents have but one aim, that is to show the dependability of Ancient Vedic intuitions of seers because of the rationality of those utterances. Further they form the solid foundation of all development of Indian thought, whether orthodox or heterodox. Orthodox Vedānta has shown that the scriptures form a different and unique kind of evidence different indeed from perception and inference, and in a special sense form the only evidence about the supra-rational. Advaita,

Viśiṣṭādvaita and Dvaita, which are sketched in the work under notice all owe unique allegiance to the Scriptures. But as the author points out Advaita accepts only those which teach identity, whereas Dvaita accepts mainly the teaching of the difference But where the author fails to do justice is to the Viśiṣṭādvaita which seeks to reconcile both the identity and the difference-texts with the help of ghaṭaka-śrutis or mediating texts. The author whilst showing a correct enough attitude in trying to present Dvaita as a critical revision or critical outcome of the Advaita and the Viśiṣṭādvaita which preceded it in point of time, does not display critical enough sense in respect of the actual corrections which Dvaita actually has made. Nor is there any one place where the authoı has tried to justify the appellation that Dvaita is a *synthesis* of the two opposites of Advaita and Viśiṣṭādvaita. (p. 15). On the contrary the use of the Hegelian idea of synthesis to these three schools reveals a lack of understanding of the Hegelian dialectic.

A radical opposition between idealistic Advaita and realistic Dvaita is the fact; and it happens that Viśiṣṭādvaita had played the part of an anticipatory synthesis. After all Hegel's synthesis is a logical, not a historical, process. So much for the misuse of Western philosophy.

Nor could the author affirm that theology was not the concern of these systems, and that means that they were philosophically more interested than theologically. On the other hand, one of the truths of Indian Philosophy had been its concern with the dharma, the path to realisation or salvation, to the puruṣārthas, rather than to the theory of reality or God as such. Knowledge is indeed the way and the path, and the goal is the freedom which again is knowledge absolute of the Absolute. The philosophical or the intellectual apprehension of reality was but the *modus operandi* of these thinkers, whilst their main vocation was the apprehension of the real, expeıience of the Real.

The general method of the author is on well-established lines of dealing with the instruments of knowledge, pramāṇa, and the object of knowledge, prameya, and the subject of knowledge. It is thus that the author analyses the concepts of Advaita and Viśiṣṭādvaita and Dvaita and this approach is commendable. There are certain statements concerning Viśiṣṭādvaita which betray loose thought, and reveal incorrectness of understanding of the details.

The discussion on the combined causality of Brahman as *upādāna* and *nimitta*, is unsatisfactory. Whilst he rightly holds that the material cause is the *sūkṣma-cidacid-viśiṣṭa-brahman*, he is not at all clear as to how this *sūkṣma* can become gross or sthūla, the effect.

He does not explain as to whose effort or will or *nimitta* makes it gross. Again he writes "So in making subtle *cidacit* gross, it also becomes gross. This means that it is subtle in the subtle *cidacit*" (p. 101), gross in the gross. Applying this to the Brahman it reads very much like a distortion. The subtle *cidacit* it is which becomes gross through the will of Brahman whose attributes they form. And whilst they are real in both the subtle and gross conditions, Brahman cannot be considered to have turned out to be gross or in any way perceivable by the senses, for He is verily transcendent to all sensory and inferential knowledge. The immanency of the self or Brahman is through pervasion. The author has unfortunately missed the definition of the body, which is what the *cidacit*, is to Brahman, given by Śrī Rāmānuja which would have considerably set right his understanding of the causal problem as well as his explantions of Viśiṣtādvaita. (p. 102). Viśiṣṭādvaita means the Oneness of the Brahman who has the *cidacit* as his attributes. It is possible to affirm thus the material as well as the efficient causality of Brahman through the concept of Organism, the Unity of Divine Organism. This has the merit of being more truly theistic than the deistic conception of an eternal external God who arranges the universe according to karma or adṛṣṭa or any other principle. Nowhere do we find even a mention of the cardinal principle of the Viśiṣṭādvaita in this exposition.

Turning to practice, *prapatti* is stated by the author to be the final or the IVth stage, a resultant, so to speak, or the karma, jñāna and bhakti. This is not correct since it is an independent means to attainment not waiting on the fitness and preparations necessary for karma, jñāna and bhakti. Nor is it restricted to the varṇas.

These criticisms apart, the book can form an introduction to the Dvaita Philosophy.

There is a useful glossary of technical terms in philosophy appended at the end which will be found to be useful.

K. C. VARADACHARI

INTRODUCTION TO INDIAN TEXTUAL CRITICISM by S. M. Katre, M.A., Ph. D. (London) with Appendix II by P. K. Gode, M.A.; pp. xii +148. Karnatak Publishing House, Bombay; price Rs. 3/8.

This book by Dr. S. M. Katre, Professor of Indo-European Philology, Deccan College Post Graduate and Research Institute, Poona, is an invaluable work. As remarked by Prof. S. M. Katre in the

opening lines of the Appendix III, this "present work is mainly addressed to post-graduate students of Indian Universities who wish to take up the critical editing of ancient or mediæval Indian classical texts, and generally to other scholars who have not yet mastered the fundamental aspects governing the textual criticism of Indian texts." (p. 129) In this undertaking Dr. Katre has eminently succeeded. The most important features of the work are its absolute clarity, deliberate guidance, and usefulness in regard to details. No pains have been spared by the author to make his book easily understood. The three appendices added to the work comprising of glossary, history of manuscripts and catalogues by Prof. P. K. Gode, and notes on some important manuscripts are very useful.

The book itself comprises of eight chapters. The first deals with the history of the Mss. and the growth of writing in India from earliest times. The second deals with the various kinds of manuscripts which it is the business of any editor of texts to take into consideration. The third chapter deals with the fundamental aspects of textual criticism. Prof. Katre considers chiefly the *heuristics*, *recensio* and the *emendatio*, whilst he drops the consideration of the higher criticism at the introductory stage. Further he rightly observes that higher criticism can have place only at a very advanced stage of textual consideration.

The problem of a critical recension naturally is the next topic and here is presented a very careful analysis of the method of doing it. The omitting of errors, scribal or transmissional, is very important and Dr. Katre deals with them with great accuracy. The recension having been got, the emendation of the texts wherever necessary or absolute becomes important and Dr. Katre, who, throughout follows the great editor of the *Mahābhārata*, Dr. V. S. Sukthankar, gives useful hints as to the kinds of emendation that might be made. The canons of textual criticism and the practical hints on the editing of the text will be found to be of solid help to the scholars doing the work.

This nice book, well got up, handy and containing excellent instruction, should find welcome place on the table of every scholar.

K. C. VARADACHARI.

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